

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Communications.

For the Signs of the Times.

Morganfield, Union Co., Ky., Dec. 7, 1839.

(CONTINUED FROM PAGE 53, VOL VII.)

"The backslider in heart shall be filled with his own ways."

PROVERBS XIV. 14.

Ephraim is so taken with his idols; so busy in making altars for them, he has no time nor inclination to think of the Rock whence he was hewn, or to recollect the days of his espousal love, when he could have followed me any where, even in the wilderness, in a land that is not sown. Ephraim is now at ease; he can live without his God, his heart is so bent upon his pleasures, so taken up with his hired lovers that I have no honor to expect from him in his present obstinate and earthly humor. I will therefore hide myself from him,—withdraw the comforts of my Spirit, and leave him to experience what vain things idols are, in the days of his calamity: nothing but calamity will bring him to his right mind;—nothing but famine will bring the wretched prodigal to think of returning to the house of his father; but in the day of affliction, when all helps fail, and the vanity of creature trust is detected, they will seek unto me,—even the backslider in heart will return unto me, and cry, "My Father, receive me, for thou wast the guide of my youth."

Accordingly we find Ephraim's God declaring, (Isa. lvii. 17) that for the iniquity of his covetousness he was wroth with him, and smote him; he hid himself and was wroth, and he (Ephraim) went on frowardly in the way of his heart. The backslider in heart has many wounds by the ministry of the word, and the wandering spouse many blows from the watchmen and keepers of the walls. Hence one of the first visible signs of heart backsliding is a dislike to a faithful, searching practical ministry, when only smooth things are deemed profitable,—his heart is ensnared, the disease lies deep within, the vitals are corrupted, and the rank venom has infected the whole soul. Let him alone,—tease him no more,—give yourselves no farther trouble nor concern about him: why should he be stricken

any more? He will revolt more and more.—Hence it is that during the day of Ephraim's rebuke a spirit of reproof shall naturally, without any art or study of the minister, be discernible in the ministry of the word: and when the Lord says, *Let him alone*, that spirit of reproof shall cease, and the ministers shall be released from certain bands, from which this spirit of reproof against Ephraim proceeded. For the watchmen of Ephraim are with my God. Hos. ix. 8. The prophet, a snare of a fowler in all his ways, and hatred in the house of his God. So that those watchmen who are divinely appointed come forth under the influence of just such a spirit, in their ministry, as it hath pleased God, for the time, to anoint them with. And even backsliders in heart, however far they have got on their way to Egypt, may have common sense and candor enough to believe that the minister who is laid under necessity, from bonds upon his own spirit, to preach doctrine which he knows must needs be offensive to many of his hearers, cannot lead a life the most cheerful, nor enjoy a mind exempted from care. Some tenderness therefore is due, even to those prophets by whom God is pleased to hew and smite his backsliding Ephraims. We are all ready to condemn Pashur for smiting Jeremiah on the cheek; but from the same spirit as that of Pashur's, proceeds all resentment of hard sentences from the pulpit. But delicate Ephraim is like a fair heifer, and cannot bear to be hewn and smitten. Well let him alone; let him gorge himself with idols; *Let the backslider in heart be filled with his own ways*. Alarming circumstance! Still there is mercy with Ephraim's God; and although he changeth his dispensations and modes of operation, his heart is eternally the same; his love passeth not away; in his love he rests forever, and forever delights to shew mercy. Notwithstanding Ephraim shall find his God adverse to all his present designs: for the Lord hath taken the backslider in heart out of the hands of ministers and churches, who are now to treat him as a tree whose branches are withered, and whose root is dried up: he will take the work into his own hand. I will be as a moth to Ephraim, and to the house of Judah as rottenness. Hos. v. 12. As though he had said, Ephraim promiseth himself great increase from his unwearied and covetous pursuit of the world, he expects great peace, pleasure and delight to arise from accumulated wealth; but I will confound his measures, and dissolve his schemes in air. I will be as a moth in his substance, so that he shall not prosper. I will bewilder him in his connections, so that his very idols shall become his grief, seeing they have been his snare. To this (if I mistake not) may be attributed many of

the great losses in trade, which some are tried with; and an insensible waste of substance with which others are visited. What is this but the Almighty being a moth to them as he was to Ephraim? But being a moth is not all that is threatened against backsliding Ephraim. For saith the Lord, I will be as a lion unto Ephraim, and as a young lion to the house of Judah. I, even I will take away and none shall rescue.—Hos. v. 14. If a moth in his substance is not sufficient to reclaim him, the Lord will become a lion in his family, to rend and tear away his dearest delights and choicest comforts: whatever is nearest in nature and likely to strike the heart with the most painful sensations and wringing anguish, shall be torn away, when God ariseth terribly to shake his dwelling. Now a darling child, for whom was great diligence in providing, is torn away, and nothing can atone for its forfeited life. A beloved wife is rent from the dear embraces of the husband. One idol falls and is shattered to shivers on this hand—and another on that, till all the altars which Ephraim has been long making, are laid into one common heap of desolation. And admitting that such bereaving dispensations should not take place, God has many ways of becoming as a lion to Ephraim, and rending his creature comfort to pieces.—Have we never seen a beloved wife who has been the means of drawing off the husband's heart from God, by an over fond attachment to her?—Have we not seen a child the object of a parent's too warm affection and solicitude, to procure a fortune for whom every power was exerted and religion itself must give way, spared to be the undoer of family peace, and the breaker of his parents' spirits. The holy God has promised, in such a case, that he will meet the backslider as a bear bereft of her whelps; that he will rend the caul of his heart; that he will devour them like a lion; that the wild beast of the forest shall tear them, (Hos. xiii. 8.) Therefore the judgments specified are denounced in the greatest mercy to ungrateful backsliders. Were not the caul of the heart rent, or in other words, the callous disposition removed, how should conviction enter, and how should the heart be broken for sin, or the eye be lifted up to a pierced Savior? When their comforts are devoured in providence, as a lion devours his prey, they will begin to enquire after God, who was the guide of their youth. When the wild beast of the forest shall tear them with his accusations and snares, they will flee for refuge to the hope set up before them in the gospel, and seek for shelter in the everlasting covenant. Whenever the rebuke shall come, and God, as a lion tears the backslider's comfort to pieces, Ephraim shall be dumb in the way of

rebuken; he shall have nothing to charge upon the divine conduct: he must be silent, however oppressed and broken in judgment, however grievous his wounds and sore his sickness, convinced that all these evils he hath brought upon himself,—estranged from the throne of grace, he is like a silly dove without heart. Hos. vii. 11.—He has not a heart to flee to God for relief: therefore it is said, (Hos. v. 13) when Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent unto king Jareb for help. But alas! when the Lord riseth up to make waste, who shall deliver? Who is king Jareb that he should counteract Omnipotence?—And how deplorable is the state of that soul which is shut out, as it were, from God, in the day of his calamity, by the blindness and stupidity which his backsliding has brought upon him! But now the Lord, having stretched forth his hand in a stripping and exposing way against Ephraim, will not turn it back till it hath accomplished his deliverance.

God being become to him as a moth in his substance—a lion in his every way, and proving the skill of king Jareb to be but ignorance, filled with his own way, and surfeited with idols, Ephraim now loathes them as much as heretofore he has loved them.—What have I any more to do with idols? Hos. xiv. 8. The ground of this alteration is accounted for, Isa. lvii. 17, For the iniquity of his covetousness was I wroth, and smote him. I have seen his ways; I have left him till he is surfeited with them. The divine Comforter having taken the work into his own hand, we soon find Ephraim another man,—tired of all his idols. Then it is that poor Ephraim speaks tremblingly, under a sense of most grievous heart backslidings, and his awful practical departure from God. It is now that Ephraim bemoans himself, and with regret surveys his past conduct. Every altar which he had made unto sin lies with a heavy weight upon his conscience; and every idol strikes him through with horror. *Surely I have heard Ephraim bemoaning himself.—Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke. Turn thou me and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented, and after I was instructed I smote upon my thigh. I was ashamed, even confounded, because I did bear the reproach of my youth.*—Jer. xxxi. 18, 19. Ephraim's glory is now in the dust: he now begins to come to himself, and to see that the hand of God is upon him. Now the backslider in heart begins to look to a pierced Savior, and mourn in bitterness, as one that mourns for an only son. Now he hath no pleasure in all the things of which he is ashamed.—The very remembrance of his backslidings is bitterness to him.

Filled with his own way, fallen by his iniquity, ashamed and confounded amidst his reproach, every sandy foundation sapped, every lying refuge swept away—what must the poor backsliding Ephraim do? whither must he flee for re-

lief? to whom shall he go? on whom shall he call for help? Here he sits bemoaning his wretchedness and stupidity, and perhaps greatly questioning whether there is mercy yet remaining with the Highest for him; or if it be possible that such a criminal may obtain pardon. But he hears, in a transporting hour, the voice of mercy publishing the gracious invitation, and calling him by name, (Jer. iii. 12) *Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and will not keep mine anger forever.* But still, to remove all doubt from Ephraim's bosom, the invitation is repeated in yet stronger terms, Jer. v. 14, *Turn, O backsliding children, for I am married unto you.*—Amazing grace! astonishing mercy! that Ephraim should be owned as a child, a *pleasant child*, even after all his backslidings! Yet, so it is expressly declared, Jer. xxxi. 20, *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: Return, for I am married to you.* Even a conjugal relation is pointed out as subsisting: *I rest in my love, and hate putting away, notwithstanding ye have dealt very treacherously with me. I will surely have mercy upon Ephraim as a pleasant child, and the son of my affection. Return, ye backsliding children; I will heal your backslidings.* This wins the heart, attracts the soul to the way of his steps.—*Behold we come unto thee, inspires the soul with returning confidence.* For he is the Lord our God; he only is a physician to the wounded spirit; with him only is the sovereign balsam that can give life and vigor to the dying heart.

Ephraim's trembling voice and faltering speech indicate his approaching exaltation: his idols cast off—the prodigal has forsaken the sties of the swine, and now returns to his long forsaken father, with dull and heavy pace, with a cloudy and dejected countenance he passeth on as his feebleness will suffer him, with meditations concerning how he may lay himself low enough at the feet of his father, when, to his astonishment and confusion, he sees his tender father running up to meet, and in an ecstasy of joy embracing and caressing him with all the ardor of paternal affection.—What, Ephraim, my dear son Ephraim, my pleasant child, I do earnestly remember thee still, my son; my bowels are troubled for thy distressing circumstances. But I will surely have mercy on thee, saith the Lord. I will heal thy backslidings; I will love thee freely, for mine anger is turned away from thee. Hos. xiv. 4. Gratitude now swells the bosom of the overjoyed prodigal. Ephraim restored to the embraces of his God without any upbraiding for his past irregularities and folly, can no longer be silent in the praises of grace. O my God, I will praise thee; for although thou wast angry with me, and smotest me, thine anger is now turned away and thou comfortest me. Isa. xii. 1. Paternal affection cannot stifle its ardor. It must discover itself in fresh caresses of the

newly returned son:—take away these filthy garments which deform my child; for this is my son Ephraim. O Ephraim, my son, I will be as the dew unto thee; thou shalt yet grow as the lilly, and spread forth thy roots as Lebanon. I will cause thy branches to spread, thy beauty to become as the olive tree, and thy smell as Lebanon. Thou shalt revive as the corn, and grow as the vine, and thy scent shall be as the vine of Lebanon.

Yours in the bonds of christian love,
JOSEPH CULLEN.

For the Signs of the Times.

N.T. Stephensburgh, Frederick Co., Va. }
December 10, 1839. }

DEAR BROTHER BEEBE—The autumnal frosts have come and checked the vegetation of the field and forest; and the chilling winds of November have swept over our land as introductory to more stern winter, when the vegetable kingdom shall be locked up in solitude and dreariness.

May not the gospel Church within our limited knowledge and information, be compared to the above described season of the year? Have not the chilling winds of false doctrine blown boisterously and tumultuously on the Baptist Churches, and swept off many unstable souls into great error and delusion? And have not the nipping frosts of error, in faith and practice, checked and killed that nominal fellowship and communion which the churches had visibly maintained with numbers who are now parading in the anti-christian ranks? I think they have, and so I believe it ought to be. Whether the comparison be good or not, the fact is the same and true, according to my limited knowledge and understanding. Moreover, I do believe that whenever the visible kingdom of Christ, under the gracious and wise control of the good Master, is sufficiently divested of every thing that is offensive to him, and she sees and feels her entire dependance on an arm Omnipotent for her increase, consolation and security, and the Lord's set time is come to be glorified in the churches, that they will then, and not until then, be constrained to say, "Lo, this is our God; we have waited for him; he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. xxv. 9.

The little church called Zion, Elder T. Back, Jr., pastor, has been endeavoring to wait on the Lord for his set time to favor her, and at her December Church-meeting was agreeably surprised by the coming of seven of the lost sheep of Christ (as we hope) to tell what the Lord had graciously done for them,—not on anxious benches, at protracted meetings, nor excitements got up at camp-meetings, nor in a straw pen by the benevolent machinery of any or all of the anti-christian plans; nor by their own efforts to get religion. Neither was it under the administration of the word by Christ's faithful ministers, but by the all-powerful influence of the Spirit of God,

in accordance with his will contained in the scriptures, quickening them into spiritual life, shining in their hearts and giving them the light of the knowledge of the glory of God in the face of Jesus Christ. They being, in and of themselves, poor helpless condemned sinners, just ready to perish, were made to see that rich, free, sovereign, distinguishing grace had reached even unto them, as such, and snatched them as brands from the burning. Assuredly "This was the Lord's doing, and it is marvellous in our eyes:" that the Sovereign God should not thus call by his grace *many wise men after the flesh*, not many mighty, not many noble, and in this instance, not one rich, but the poor, the ignorant, unlearned and despised, have been called and brought to an experimental knowledge of the truth as it is in Christ, which has made them free from condemnation, and put a new song in their mouths, even praise unto our God. While vast multitudes of the great, who claim to be wise, mighty, noble, rich, talented and learned, are eagerly seeking popularity and applause, by running into the anti-christian practices, by which the deceivers and deceived slide into the effort system of means and moral reform, to evangelize the world by money and hired missionaries that have been dubbed *D. D.*, and *Reverend*, at some of their theological parson-manufacturing mills or Seminaries for making anti-christian preachers, to be employed to beg money to sustain their own craft in the service of anti-christ, the world, the flesh, and the devil; and to deceive the very elect if it were possible.

Pardon the little digression I have made in noticing the Ishmaelish fraternity. The subject I started on is of much more pre-eminent magnitude. Brother Buck baptized the subjects on Sunday the first day of December; although the day was so unfavorable that many of the members of the church did not attend, which undoubtedly would have been otherwise had the weather permitted.

It is not my object, Brother Beebe, to sound a trumpet by way of boasting, in giving the brethren who read the Signs, and yourself, the above relation: but inasmuch as the Church at Zion Meeting-house has had her long, long wintery season, and has stood aloof from all the devices of the New School Baptists, and has repulsed every attempt that has been made to assault her faith and practice, or break her order; and has borne the heat and burthen of the day thus far, trusting in the Lord to add to her number such, and such only as shall be saved; it becomes us to be humble and thankful to our Lord and Master in his condescending to look propitiously on her, and adding such only, (as at this time,) as entirely excludes any ground on her part for boasting. How good and righteous are the ways of the Lord in all things, but very specially to his tried church and people; so that even in her increase and prosperity, he can and does so order all things as to humble and abase his saints before him, and make them thankful and rejoice,

even in adversity as well as in prosperity.— "Bless the Lord, O my soul, and forget not all his benefits. Praise him for his mighty acts: praise him according to his excellent greatness."

What low accents our tongues can raise,
When'er we try to speak his praise,
Our thoughts ascend beneath his feet;
His ways are high, his wisdom great,
We hear and see, but know much less
Of his stupendous acts of grace:
He worketh wonders, does his will,
And speaks as God,—let all be still.

My brother, it is with pleasurable sensations that I call to remembrance the happy, friendly and brotherly intercourse I have had with you, Br. Trout, and other brethren both in and out of the ministry, at our meetings for worship, and at your and their friendly and brotherly homes.— These times are past and gone; and I apprehend few, very few such agreeable seasons will ever again return, to me at least. I desire to thank the Lord for the past favors in the company of my brethren: and if it should be his pleasure that I be enabled to travel and see you and them again, I feel willing to forego some difficulties which necessity will compel me to encounter in the undertaking.

Your brother in the best of bonds,
I. CHRISMAN.

For the Signs of the Times.

Chocoma, Susquehanna Co., Pa., }
November 30, 1839. }

BROTHER BEEBE.—It has not been for want of regard for yourself or paper that I have not written to you for so long a time: neither has it been for want of love to the cause in which we are engaged, that I have not written more in its vindication; but partly in consequence of my worldly concerns' pressing hard upon me, and partly because I feel a reluctance to trouble your mind with my scribbles, when you are sufficiently furnished with matter from brethren whose works are better deserving a place in your worthy paper, than mine. But I have a few thoughts which I will submit to your consideration.

I have had it on my mind for some time to write something for your paper on the subject of gospel Church fellowship and communion: but Brother Conklin has recently written on the subject; and furthermore, I have a few items of business that pertain to the kingdom of our blessed Lord, which some of our brethren have expressed a desire to have published in the "Signs of the Times." Therefore I shall omit the former and give you the latter. But first, a few items of faith in relation to the modern movements of christendom.

Therefore, Be it remembered that our local, physical, political and religious bodies, are under the all-wise superintendence of an unchangable God; so that the circumstances which govern our movements are not under our control: that the changes in our circumstances and localities are attributable to an unseen hand that holds the

keys of life and death, and an all-seeing eye which views the future as the present: that our family circles, our civil and religious bodies fall within the compass of his control; so that the rise and fall of nations, "principalities, and powers, things present, and things to come," fall within the circle of that superintending hand which has marked the course of all the different bodies that move in this wide world; to roll into effect that plan of infinite wisdom, to bring about his glorious purpose of grace "which he purposed in Christ Jesus before the world began," "by the revelation of his Son," in the salvation of his chosen people and the final overthrow of his enemies. Although ANGELS might have desired to look into it, and *finite man* would feign comprehend the depths of infinite wisdom, yet be assured that all time, being and action are so guided by his unerring hand that they perfectly harmonize with infinite justice, goodness and grace, in the manifestation of his love to his saints, and his everlasting displeasure to them that hate him, and in the fulfilment of his promise, in the first resurrection, when the "Saints shall reign with Christ a thousand years." But the times and seasons are yet shut up in the bosom of eternity; and who is that *man* that would presume to show that which is hidden from angels?

A few items of my creed in reference to the modern effort system of converting sinners, shall close this department of my letter. And first,—I am a Baptist of the unamalgamated stamp. In my religious concerns, I stand unconnected with all and every worldly compact or society whatever. I believe that God chose all saints before the world was, that in time they should be HOLY, and enter glory hereafter. "That God is of one mind and none can turn him." That he has one undeviating course of proceeding in relation to time and things, in the conversion of sinners, and perfecting and glorifying his saints. That he has one eternal unchangable mind in relation to the salvation of those that will finally be saved, and damnation of those that will eventually be lost; so that the combined efforts of *men, ministers and money*, cannot add one soul to the number of saints; and that all the opposing powers cannot prevent the salvation of one of that number. That the popular effort systems of getting religion, such as *modern missions, Sunday Schools, scholastic divinity, Temperance Societies, tracts, three, four and eight week meetings, modern anxious seats, praying circles, "Ladies' jewelry,* to save souls from the quenchless fires of hell," are not sanctioned by HOLY WRIT, as being within the pale of the institutions of Jesus Christ, and the New Testament Church. That Christ has given his Church her acts and laws, and that he will not hold him guiltless who shall presume to make, mend, alter, add to or take from any of them.

My brethren, bear with me while I write that God, in the plenitude of his mercy, has visited the poor saints in love, by calling some few of his

chosen ones to follow their Master into the baptismal waters, and others away from anti-christian charms to embrace the gospel and to the fellowship of the brethren, as also in calling forth and sending others to labor in his vineyard.

Below I subjoin the Minutes of an Old School Baptist Meeting, held with the Frenchtown (or Asylum) Church, Oct., 23d. and 24th, 1839; at which our beloved Brother Henry Rowland was set apart, by solemn ordination, to the work of the gospel Ministry.

Asylum, Bradford Co., Pa., Oct. 23, 1839.

At the request of the Baptist Church of Christ in the town of Asylum, the following Ministers and Brethren met in Council, at the School-house, for the purpose of examining, and (if no impediment thereto should appear) ordaining Br. Henry Rowland to the work of the Gospel Ministry, viz.

From Orwell Church, Elder Hezekiah West, Dea. Jacob Wickizer and Brethren Jesse Eastbrooks and J. D. Wage.

From Warren Church, Elder Jireh Bryan.

From Columbia and Wells Church, Elder Joseph Beeman, John Olmstead.

From Sullivan Church, Frederick Fairman.

From Highlands Church, Amos Mead and Joseph Mead.

The council organized by choosing Elder Hezekiah West Moderator, and Elder Jireh Bryan Clerk,

Elder Alpheus Calvert and Brother Jason W. Peck, (from Tyrone Church, Steuben Co., N. Y.) being present, were invited to sit with the council, and took their seats accordingly.

Meeting opened by singing, and prayer by Elder West: preaching by Elder Beeman, from 2 Thess. ii. 16—19. Prayer by Elder West.

Adjourned.

After thirty minutes recess the council convened. Singing and prayer by Elder Calvert.

Proceeded to hear Brother Rowland: first, in relation to his christian experience; secondly, his call to the ministry; thirdly, his views of gospel doctrine and duty of a minister. Questions from ministers and brethren being satisfactorily answered, the assembly was dismissed: prayer by Elder Bryan.

The council having retired for consultation, unanimously agreed to ordain Brother Rowland, to-morrow morning at half past ten o'clock, in the following order, to wit: Elder Calvert to preach the ordination sermon; prayer and charge by Eld. West; imposition of hands by the ministers; right hand of fellowship by Eld. Beeman and concluding prayer by Eld. Bryan.

Oct. 24th. At half past ten o'clock Eld. Calvert preached from Mark xvi. 15, and the ordination service was performed according to the previous arrangement—during which, good order prevailed, and a becoming solemnity prevailed the assembly; after which we parted in love and fellowship.

In behalf of the council.

HEZ. WEST, Moderator.
JIRCH BRYAN, Clerk.

For the Signs of the Times.

Maysville, Ky., Dec. 24, 1839.

DEAR BROTHER BEEBE.—After much contemplation upon our medium of christian correspondence, and after hearing many charges against the Signs of the Times, as I have been absent from home for some time, I have just had an opportunity of perusing the last three numbers, in which I am pleased to find so much strong argument in defence of the gospel; (not a gospel.) and of the doctrine of the bible; not of doctrines. I feel myself to be poor and illiterate, having but one talent, and it seems as though I hardly have even one; I will try and improve it by casting in my mite. I am truly one of those shreds and patches, worn out, and cast away—which are so much despised and ridiculed which are noticed in the 23rd number of the Signs: for one I feel willing to bear this reproach from the enemy, with the rest of my despised and afflicted brethren, which yet remain scattered up and down on the face of the whole earth. Our being derided and despised is nothing new; this is the legacy which our heavenly Father has left us to inherit in this world, and with which we ought to be content; for if one item of his last WILL AND TESTAMENT could fail, we might fear that it would all fail. We are informed, by the infallible testimony of the scriptures, that they that live godly in this world, shall suffer persecution. The soldiers of Jesus need courage while engaged in the battles of their Lord; and to inspire us with courage he has promised that *one shall chase a thousand, and two shall put ten thousand to flight!* Hence the number of the anti-christian host ought not to dismay the true children of God, who rest their hope on him. Satan with all his host can never ultimately triumph over one of Christ's little ones, for they are heirs of God and joint heirs with our Lord Jesus Christ. Such comfort belongs to the LITTLE FLOCK; but what are the promises to the great flock or flocks? Can they prosper under their effort flag? How mortifying it must be to them when they shall have to leave the field to the little flock, to so small a company of the Lord's little ones. All the power of earth and heaven is pledged to give the victory to the little despised flock. The effort system, I judge, is now about at its full bloom; but I believe divine Providence, like a destructive frost shall blast its blossom before the fruit can be perfected. If the legitimate fruits of the present religious effort systems were suffered to come to maturity, the scene would be most awful and terrible, our streets would literally flow in oceans of human gore; but we read, "The Lord's portion is his people, and Jacob is the lot of his inheritance;" therefore, all their enemies will be compelled to flee before the Lord's little ones.—They shall wield the sword of the Lord, as the stripling David did the sling, when he fought successfully the giant of Gath.

An Old Fashioned Baptist has a decided advantage over every other description of religious professors, in regard to money matters: they are

not dependant on money to carry on their cause. I am sure the great pressure in the money affairs of the country, will greatly retard the progress of the money gospel, which cannot go on without cash. Stop the circulation of money in toto, and the whole mass of money hunting agents, with all their monied religious institutions would necessarily sink of themselves.—Every false teacher, every perverter of the truth; yea, every blind leader of the blind, suffered to die in that state of opposition to God, must ultimately perish; but the righteous advocates of the truth whether few or many, shall assuredly triumph in immortal glory. O how I delight to read the communications of the children of the kingdom, from all parts of our wide spread country, through this medium, the Signs. I look at it brethren, in this light: we are brethren and sisters of the same family, who love each other and are always glad to receive a friendly epistle from each other, informing of each other's welfare; for when all are well, the whole family are happy. Again, if one of the family departs from the gospel, in faith or practice, oh! what distress and sorrow is felt throughout the whole family. Let us therefore brethren, look well to what is before us; that we give no offence to the saints, or cause to the adversaries to reproach us. Let us take as our standard, in all we do or say, the scriptures of truth, and be sure that we do nothing by partiality—not preferring one above another. Let us study to be conformed to our divine pattern. Be faithful, for he was faithful; be holy, for he is holy.

In closing this letter, permit me to notice a few things in a late communication of Brother John D. Bell, with regard to withdrawing from the Association. I allude to those seven churches. The brother has not told you what Association they withdrew from for several years past; but appears to charge that body with disorder. As I, for one, form a part of the Association from which the seven churches have withheld their correspondence, I should be glad if the brother would, in the spirit of the gospel, tell you that it is the Licking Association, and in honest candor tell the reason of their withdrawal; and if he pleases, tell us the difference between an Association, and a Corresponding Meeting composed of Messengers bearing letters. I can say for one, that greater peace perhaps never prevailed any Association, than that enjoyed in the Licking, since the withdrawing of these seven churches. I just make these remarks for the sake of peace, at home and abroad; so that the minds of brethren may not be in doubt about this matter. I believe that all*—will ultimately be overturned, and if we have any in the Licking Association at this time, I know them not.

I must close my few and feeble hints to you for this time, and hope to be and remain a true and faithful Baptist; and an honest one too, until my Master calls me home; triumphantly to join in

* This word we could not decipher.—P.R.

tull consort with all the family in that world, where the spirits of just men, made perfect sing the everlasting song, and in the highest notes of the heavenly world, ascribe all glory unto him that sitteth upon the throne, and unto the Lamb forever and ever.

I remain your unworthy brother

In bonds of peace.

LEWIS JACOBS.

For the Signs of the Times.

BROTHER BEEBE:—Please publish the action of the Oconee Association relative to our former Brother John Lacy's case, beginning with the tenth Article of said Minutes, and embracing the report of the committee of the Oconee Association—also the resolution of said body in the 11th Article. All of which you will find in the Chr. Index of the 28th Nov., No. 48, Vol. 7. Our object in making this request, is that all orderly Old School Baptists should be apprised of his, Lacy's standing to prevent impositions.

"Your committee appointed to examine the complaints of Mars Hill Blacks Creek and Big Creek Churches, as expressed in their letters, report that they have examined all the evidence which has been placed within their hands or reach, and are compelled to say that Brother John Lacy has become a subject of disorder;—and that his influence as an Old School Baptist, has been very injurious to the cause of Christ, and a clog to the churches composing the Oconee Association. By falsely accusing many innocent brethren; and then by screening himself from the discipline of the church, by artfully advising the church to which his membership is attached, to throw herself upon her sovereignty and to refuse to hear any complaint brought against him, however vile or base.

For many charges of falsehood, prevarication and equivocation, has been brought against him; all of which has been refused to be acted upon by the church, until a large majority of the church, as you may see, have declared a non fellowship with the conduct of a little minority, including John Lacy, whom we esteem unworthy of a seat in any orderly church; much less to exercise ministerial functions. We therefore recommend, as your committee, that he be noticed, in some form, in the minutes of your body; so as to hold him in the light before his brethren that such disorder demands.

11. *Therefore, Resolved*, That the Association is of the opinion that the disorders of Brother John Lacy are such that he is unworthy of the character of a Minister of the gospel; and would, in answer to the request of a majority of the Big Creek Church, advise them to stop the exercise of his gift, and place him under dealings for the many crimes he has been guilty of; and unless he makes gospel acknowledgements, put him away from them by exclusion.

12. From the investigation made by the Association, we feel cheerful to say, over the head of all the charges made by Brother John Lacy,

against Brother Henry David, that our confidence in him as a Christian and a Minister remains unshaken."

Agreeably to the advice of the Oconee Association, Brother John Lacy was brought under the discipline of the church at Big Creek, upon ten charges of falsehood, &c; and having been waited upon by a committee from the church and requested to lay down his gift and meet the church at her meeting in December, which he refused to do; the church, after having received the charges, and the accompanying testimony in confirmation of the same, were of opinion, that such was the evidence of his guilt, and such his disregard of the authority of the church, that he could no longer be retained in her fellowship;—he was therefore excluded from our fellowship and now stands excluded for the reasons above assigned.

The Primitive Baptist, is requested to copy the above.

Done by order of the church, Dec. 7th, 1839.

ISAAC P. AYCOCK, *Ch. Clerk.*

For the Signs of the Times.

Mount Pleasant, Iowa Territory, Oct. 9, '39.

DEAR BROTHER BEEBE:—I have been two trips last summer and fall, into the Military Tract in Ill. I was at the Spoon River Association of Old School Baptists, where I saw many precious brethren; and heard the true gospel of Christ preached by Elders Thomas H. Owen, Charles Vandever, Joseph Jones and others. As soon as we get our Minutes, I will forward you a copy for the information of the Old Fashioned Baptists throughout the circulation of the Signs. I send you the following for publication.

On Saturday last, we had a general attendance of brethren at our church meeting, sent from the Old School Churches in this Territory for the purpose of consulting on the propriety of forming an Association in this Territory; and after mature consultation, it was unanimously agreed upon to meet with the Little Cedar Church in Van Buren County, on the first Saturday in June, 1840, for the purpose of going into convention, when, and where we wish to see many Old School Brethren. I was requested by the Council to write to many of the Elders and Brethren of the Spoon River and Salem Associations in Illinois, requesting their attendance, for in the multitude of counsellors there is safety. For the information of such of the Old School as may wish to travel, or move to this country, I will give you a short account of our respective places of abode; Big Creek Church at this place;—Mount Pleasant has 22 members with Elder Samuel Hutton and Wm. Long a licentiate, who lives 30 miles North East, in Louisiana Co., near Wappeloo, and North of the Iowa River; Little Cedar Church is 18 miles S. W. of this place, in Van Buren County, at the house of Elder Micajah B. Rowland; Lick Creek Church, near the centre of Van Buren, County on the Demoin River, Pastor Elder Wm. Bradley; Fairfield

Church, fifteen miles West of this place, in the Bound Prairie, Jefferson County, with Elder Thomas Howell and Amos Lemons a licentiate. These are the only Old School Churches constituted as yet in Iowa to our knowledge. We think there is a prospect of some two or three more by June next; Eld. James Gilmore late of Rush County Indiana, lives 12 miles N. W. of Burlington, 20 miles E. of this place; Eld. Hill late of Ohio, lives 30 miles S. W. near Philadelphia, on the Demoin River in Van Buren Co. Should any of the Old School Baptist Elders of the United States, chance to be travelling in Iowa, they will find Wm. M. Morrow and his wife always willing to receive them into their house in Mt. Pleasant; the Lord only being their preserver, and enabling them so to do in brotherly love. The New School are forming churches in this Territory, and some of them seem as though they would like to *build house to house*; but we wish them to know that we want none of their stuff attached to the Lord's building: for we are opposed to all their low cunning craft, whereby they get money; and we wish them not to tread in our palaces.

Brother Beebe, there are many wolves who scatter and trouble the sheep in the *far West*;—but they are mostly *Prairie wolves*, I mean little wolves manufactured by just such men as John M. Peck and others, who are not able to withstand the sword which turns every way to keep the way of the Tree of Life.

Farewell,

WM. M. MORROW.

For the Signs of the Times.

Bow, Merrimack Co., N. H., Dec. 27, 1839.

DEAR BROTHER BEEBE:—I have been a subscriber for your excellent paper, called the Signs of the Times, one year, and am very much pleased to hear that so many have come out and took a decided stand for the truth. We have a few Old School Baptists in this region, but we have no preacher among us now of the old stamp, Elder Isaiah Stone did live about 15 miles from us, and used to come and preach with us once in a while; but the Lord saw fit, in his providence, to call him away by death. We walked with the New School Baptists as long as we could;—but they had so much arminianism in their doctrine, and so many new schemes in their practice, that we could walk no longer with them, so we asked for our dismission. We are so few and having no minister, we cannot enjoy church privileges; but we feel to put our trust in the Lord, and we hope through his grace to come off conquerors—yea, more than conquerors, through him that hath loved us, and given himself for us. I wish you to continue sending your papers another year, I have got a few of my Old School Brethren to subscribe with me.

I remain your

Unworthy brother,

AARON NICHOLS.

EDITORIAL.

Alexandria, D. C., January 1, 1840.

INTRODUCTION TO VOLUME VIII.

When we contemplate the many difficulties through which the Lord has brought us—the many threatened evils from which he has delivered us, and the united opposition to our labor he has enabled us to surmount, we feel encouraged still to cast ourself, with all our mortal and immortal concerns, upon his all-supporting power and providence—

“How can I sink with such a prop
As my eternal God?”

Encouraged by the mercy which we have hitherto experienced at his hand, we feel inclined still to prosecute our labors: and we commence this EIGHTH VOLUME of our publication with little other assurance of support than that which we confidently look for from above. It is true, indeed, we have many valuable friends and brethren whom we esteem as true yoke-fellows with us in setting forth truth, and in exposing error; but on them or on our own strength we dare not rely. We feel deeply sensible of our own insufficiency to even think any thing as of ourselves; but, as saith the Apostle, our sufficiency is of God. On him we have believed and we know that he is able to sustain us, and to keep that which he has enabled us to commit unto his hand, until the decisive day.

Whether the “Signs of the Times” have been useful in rallying the scattered sheep, in sounding an alarm in Zion, in opening a general correspondence among old fashioned Baptists, in comforting, feeding and admonishing the people of God, our readers ought to judge for themselves. We are deeply sensible that they are not what we could wish them to be—free from defect: but as imperfection marks and mars all human production, instead of ceasing to labor on that account, we would rather endeavor to improve. Our readers must be aware that we occupy no very enviable post, especially if they consider to how much rebuke and censure we are subjected, from friends as well as foes. We do not mean to say that we receive more from either than what we deserve; but still those who have ever made trial for themselves, will not be slow in bearing us record that it is not very gratifying; at least to the flesh, to stand as a target to be shot at. Yet, after counting all the cost, we feel disposed to spend and be spent in that way which will be most useful to the despised followers of the Lamb. It is indeed, at times, as great a privilege as we can ask for, to be included in the company of those who suffer reproach for the sake of Christ, and his glorious cause. When we are elevated to that distinction we are honored with the society of those of whom the world is not worthy. All we can therefore consistently desire, is to have the assurance that all our sufferings are for righteousness’ sake. But alas! finding as we do, so much of the corruptions of the flesh, so great propensity to err, so much vain

and foolish ambition and pride to contend with, we are frequently made seriously to doubt whether we are suffering for righteousness’ sake, or not.

Through our correspondence with the saints, we have become extensively acquainted with the Old School Baptists in all parts of the United States. This we esteem as a very great privilege. To hear so frequently of their welfare, of their trials, conflicts, victories, and deliverances; their comforts, joys, communion with God, and fellowship in the sufferings of our Lord Jesus Christ, is to us, like cold water to a thirsty soul.

In conducting the present volume of our publication we shall endeavor to keep constantly in view the general edification of the flock of Christ; and while we exert ourself to expose the man of sin, and bring to light the hidden things of dishonesty, we wish to make it our principle aim to encourage, strengthen and instruct the saints.—We shall still look for the aid of our brethren, whose former communications have contributed so largely to the interest and usefulness of our periodical. The cardinal points of our faith and practice, as set forth in our original prospectus, (a copy of which we will subjoin to these remarks,) will still be closely adhered to in our future course.

We are making arrangements for a new and complete fount of type, in which we hope to present our paper in the spring; and we intend to spare neither pains, nor such expense as may come within our limited ability, in improving our paper. In the progress of our work we shall need, as formerly, the untiring aid of our brethren, agents and subscribers.

As it is necessary during the war to display our banner, we here copy the prospectus, which we nailed to our mast head, when we commenced our publication, viz:

“The Signs of the Times, devoted to the Old School Baptist cause, will be published semi-monthly, and shall maintain *inviolably* the following scriptural sentiments: viz.

1st. The existence, sovereignty, immutability, omnipotence and eternal perfection of the Great Jehovah—the revelation which God has given of himself, as Father, Son and Holy Ghost; “These THREE are ONE.”—1 John, v. 8th.

2d. The absolute predestination of all things.

3d. Eternal, unconditional election,

4th. The total depravity and just condemnation of fallen man.

5th. The atonement and redemption by Jesus Christ are for the elect only.

6th. The sovereign, irresistible, and (in all cases) effectual work of the Holy Ghost, in quickening and regenerating the elect of God.

7th. The final preservation and eternal happiness of all the sons of God, by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the Church of Christ is composed exclusively of baptized believers—that to her are

given able ministers of the New Testament—that the scriptures are the only rule of faith and practice to the saints of God.

10th. That there is no connexion between Church and State; and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Mail question, has amply revealed our faith.

The “Signs of the Times” will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c. &c., waging war with the mother Arminianism, and her entire brood of insinuations.”

TO AGENTS AND SUBSCRIBERS.—This number will be sent, perhaps to many who may wish to discontinue their subscription; all such persons are requested to write their name, and the name of their Post Office on the margin, and send this number back to us; those who do not return this number, will be considered as subscribers for the year, excepting only such as have paid in advance for some part of the forthcoming Volume, with orders to have it stopped when their subscription term expires. Remittances should be made to us, when practicable, through our agents, in order to enable them to send us as large notes and as current as possible. Agents and subscribers will bear in mind, the proclamation of the Post Master General, authorizing, or granting liberty to all Post Masters to forward the payment for papers, (in letters written only by themselves) free of postage. Attention to this liberal provision will save our subscribers and the publisher from unnecessary expense. All communications to the editor, excepting remittances sent through Post Masters, according to the above provision, must be Post Paid. We have still remaining on hand some whole copies of Vol. vi. besides many scattering numbers of nearly every other Volume of our work. All of which we will dispose of at half price, 50 cents per Vol. or \$5 per dozen volumes.

CHAPLAINS.—The Senate have elected a Methodist clergyman again this year; but the House of Representatives have not yet determined on whom to bestow this lucrative office.—We were gratified to find some few individuals in our congress possessing sufficient moral courage to plead the Constitution, against the popish practice of hiring chaplains to insult the Divine Majesty for them, at an immense salary paid out of the people’s money! Men whose hands are stained with the blood of their fellow man which they have aided in pouring forth, in defiance of the laws of God, and of all well ordered laws of men, may tell what benefits they have realized from the prayers of these creatures of church and state; but those who have been divinely taught the wickedness of taking God’s holy name in vain, must, on due reflection, be convinced that prayers which may be purchased for dollars and cents, are not the offerings with which the Lord is well pleased.

Were we to go into the merits of this subject, it would be no hard task to show that the very practice is in itself a burlesque on the sacred name of religion. If the members of our congress are interested at a throne of grace, it is their duty and their privilege to pray for the blessings of God on our government: this they can do in their closets or in our halls, as may seem to them most expedient; and they may rest assured that all the people of God will pray for those whom God has placed in authority over them, that we, his people, may lead quiet and peaceable lives, in honesty and godliness, &c., for so hath the Lord commanded them. If the Congress are desirous of hearing prayer daily at the Capitol, let them invite the ministers of the gospel to come in voluntarily, and, if they please, remunerate them out of their own pockets. But why should they take the funds that belong to the people, and lavish them upon a priesthood for whom the people have no fellowship? Is it just? Is it an offering meet to offer unto that God whose jealous eye looks not on sin but with displeasure?

We have on some few occasions been present when the Chaplain has earned his wages, (as we believe) of unrighteousness. But how irreverently has this mockery been performed! The hour of prayer, is announced by a rap on the desk by the speaker; the hireling then steps forward and with studied gestures and articulations, says his prayer, perhaps three or four minutes, paying evidently far more respect to the members of the house than to God; yet short as is the service the members are seen yawning, sitting with their hats on, reading newspapers, writing letters, walking about and perhaps talking, and thus showing the greatest disrespect to the service of their hireling, if not to that Being whose sacred name is pronounced by the Chaplain.

If the members who advocate this practice are fearful of losing the religious character of the nation, let them cease to fight duels, to use profane language, and lay aside many other irreligious and barbarous practices. To witness the herds of money loving clergymen, who throng the capitol at the time of an election of Chaplains, is truly sickening to any one who respects the religion of our Lord Jesus Christ. The electioneering tricks of men, professing the name of Christ, is enough to make the men of grace blush. But we leave this subject in hope that the day may be not far distant when both houses of our national government will follow the noble example of the State of New York and dispense with the service of hireling priests.

NEW SCHOOLISM AT THE "FAR WEST."—Mr. J. M. Peck, one of the editors of the *Banner and Pioneer*, is engaged in inflicting on the readers of that print, a series of articles, in which his professed object is to show the rise and progress of the mission cause in the Western States, particularly in Illinois. His object seems to be

twofold, first to show what a mighty champion he has been in the cause of New Schoolism in that part of the country, and thus vindicate himself from the implications cast on him, by the no less ambitious missionaries who have some what eclipsed him by pitching their tents in that land, and offering some improvements to his earlier plans of operation. The other object is evidently to repeat his often reiterated complaints against the Old School Baptists of the west.

By his own showing, Mr. Peck, when he first visited Illinois, found the churches all settled on the old ground. Not a solitary New School Association among them: and as soon as he and his colleague began to insinuate their new doctrines, the Illinois, and Sangamon Associations passed resolutions, disfellowshipping the whole Missionary craft.

Mr. Peck admits, or rather appears to boast, that for some years he was the only Baptist Missionary in the country! Happy would it have been for the church if thus it had remained; but, such was not to be the case, Missionaries have been subsequently poured in upon them, until the churches have suffered the most severe afflictions in consequence of their multiplicity.

We have no thought, at present, of attempting a general review of Mr. Peck's essays: the game would not pay for the ammunition. We only wish to notice that "*the legs of the lame are not equal*," as we have been often noticed in the *Banner and Pioneer* as a new sect, as a New Test party, and our claim to the distinction of Old School Baptists frequently disputed. We show from his own pen that what the Old School Baptists of the west are now, is what he found them to be when he first intruded himself upon them. For some years, he says, *he was the only Baptist missionary in the country*. We believe this to be a fact. Again he says, "At that time there was not a Bible Society in Illinois."

One Missionary Society had been organized in 1818, but became defunct in 1820. From these statements, from his own pen, (if we had no other testimony on the subject) we perceive that until he troubled Israel in those parts, there were no missionaries nor Mission Societies, Bible Societies, nor any thing of the kind known among the Baptists in that country. The Lord in his providence paralyzing his efforts by sickness, the churches had rest until 1823. For he says, "In December, 1823, he fitted up a French cart and horse, as the most convenient and least expensive vehicle his circumstances permitted; provided a box for a seat, and obtained from the Missouri Bible Society, a quantity of bibles and testaments, and from his own stores and those of the late Rev. Mr. Giddings, then a Presbyterian Minister of St. Louis, a large quantity of missionary pamphlets, reports, tracts, &c., "With his armament he started," and, as he shows, was not unsuccessful in scattering alarm, discord and division among the Old Baptists of that country.

How very different this sort of armament must have looked, from that which the Baptists of that

country had been used to—the *whole armour of righteousness*, recommended by the Apostle Paul, Eph. vi. 13—18. How contemptible must his French cart, missionary reports and tracts, with his Pandora box mounted, have looked to those who acknowledged no other armament for the soldiers of Jesus than truth for a girdle, Righteousness for a breastplate, the preparation of the gospel of peace for shoes, faith for a shield, salvation for an helmet; and for a sword, the word of God! How ridiculous has Mr. Peck shown the pretensions of himself and party to be, in claiming the classification of Old School!

FRUITS MEET FOR REPENTANCE.—Under this head we have noticed in nearly all the popular religious newspapers of our country, an account of \$1000, presented to Mr. Knapp the revivalist, by one of his Baltimore converts, to be applied to the foreign and domestic missionary institutions. When Mr. Knapp left Baltimore, as we have before noticed, he threatened to attempt a similar excitement at Albany and New York. We also noticed in the papers, an appeal to the churches of Philadelphia, to try and secure the services of this man to conduct a revival in that city, as the writer alledged, the churches of that place wanted reviving.

Who, among the Baptists, would have thought, forty years ago, that at this early date a people called Baptists, could be found willing to deify such a notorious Arminian as Mr. Knapp, and instead of calling on God to revive his work, would be found calling on Mr. Knapp to revive the churches and to convert souls! The annexed extract of a letter written by Mr. K., will show the reason why his revivals are more highly esteemed, among modern religionists, than those which come only from the presence of the Lord. The true secret is that Knapp converts them to a willingness to give their money into the pious hands of the clergy, while those who are quickened by the Holy Spirit, say to such converts, "Thy money perish with thee; because thou hast thought that the gifts of the Holy Ghost might be bought with money;" for they know full well, by experience and by revelation that "None but Jesus can do helpless sinners good." Read the following extract,

"*The progress of things in Albany.*—Brother Knapp, in a short letter from Albany of the 21st inst., says, "The Lord is here, and the interest rises as fast as could be expected. We have sixty or seventy on the seats for prayer. A number have obtained hope in the pardoning mercy of God; one of whom yesterday followed the example of the convert in Baltimore, by handing me, unsolicited, \$1000, for the universal diffusion of that gospel which has made him wise unto salvation." The next sentence is as follows: "Depend upon it, brethren, if ministers and Christians would come up to the Bible standard, and exert that holy influence which the love of God inspires, money would flow into the treasury of the Lord without so much begging." Nothing truer than this; and instead of wondering at two remarkable donations of \$1000, we should pass them by as common affairs."

OBITUARY.

Seldom indeed has a more painful duty devolved on us, than that to which we are now called. How dark and mysterious are the ways of divine providence!—Surely God keepeth back the face of his throne, yea, and spreadeth his cloud upon it.

Our dear brother and familiar friend, Elder ELI SCOTT, of Black Rock, Baltimore Co., Md., fell asleep in Jesus, on Tuesday night of the 17th. ult., aged 45 years. Yea, Brother Scott is encircled in the icy arms of death! his eyes are sealed in that long repose from which they shall not be disturbed until the earth and heavens shall take their everlasting flight. How sweet and delightful has been our acquaintance with our dear departed brother! We have taken sweet counsel together, and together have we walked to the House of the Lord. In our various preaching excursions we have travelled hundreds of miles in company, and often have our hearts been made to burn while Jesus has condescended to commune with us by the way, and open to us the scriptures. In affliction our tears have flowed together, and in our joys have we united our voices in social hymns of praise to God,—But it has pleased our Heavenly Father to call him hence; nor can we doubt that he has taken him to the world of radiant glory and uninterrupted felicity.

May the Lord reconcile us to this heavy dispensation of his hand; for truly we feel the smart of his rod, and in the language of Joseph, we have found it in our heart to say, "Not so, my Father!" Gen. xlviii. 18th. But we are confident that God is too wise to err, although his blessings may come to us by the way of the cross.

When we contemplate the bereaved state of Zion, we cannot suppress emotions of deep solemnity.—Our fathers; where are they? and the prophets, do they live forever? Instead of augmenting the number of his faithful ministers in proportion to our view of the necessities of his people, the Lord has *come into his garden to gather lilies*. Were we to fix our eye on outward appearances, and gaze on the destitution of the church, we should be quite discouraged,—thousands have turned their backs upon the sacred cause of truth and righteousness and are turned to fables; yet, from the few that remain steadfast in the apostles' doctrine, the Lord is now removing some of the most lovely and dear; but we are encouraged, notwithstanding the darksome aspect of things, when viewed in the dim light of human reason, the Lord will sustain his precious cause: *Not by might, nor by power: but by my Spirit, saith the Lord*.

Three years ago last August, Brother Scott took a heavy cold, when in our company at Front Royal, and on our way from the Ketchikan Association at Winchester, Va., to the Columbia Ass'n. at the Grove, and continued quite unwell throughout the balance of our journey; and when, on our way homeward, we stopped at this place, he became very bilious, and after tarrying a day or two in the District, found himself unable to proceed in his carriage. By the rail-road cars he succeeded in reaching his brother-in-law's house in Baltimore, where he remained, at the point of death, as was supposed, about five weeks, before he could go the remaining sixteen miles, to his family and home. After reaching home he remained in a very delicate state of health many months; but at length seemed to recover.—During the last two years he has been able to travel much but still his health has not been sound. Last Aug., after attending our Association in this place, (Alexandria) and one meeting the same month at Harford, he was taken down with a bilious complaint, from which he never fully recovered.

In addition to the above, about two months since, he

was attacked with the pleurisy,—again recovered so far as to be up and about his room, when he wrote us a few lines. But on the Friday before he died he complained of some oppression about his lungs, and great bodily weakness, which continued until, on Tuesday, the 17th. December, he sunk in the arms of death, in the full and glorious prospect of a blessed immortality beyond the grave—leaving, besides the churches to whom he had stately preached, and numerous friends, relatives and acquaintances, an amiable wife and very large family of children. May the Lord sustain them under their present deep affliction.

Poetry.

For the Signs of the Times.

O that I could quite patient be,
In all God's dealings toward me;
Submit to his entire control—
In ev'ry thing yield up the whole.
He's wise and good and great and strong.
He'll lead me right where'er I'm wrong.
And bring me safe to his abode,
Where I shall ever dwell with God.
Help me, O Lord, to patient wait
Thy will, in this sad mortal state;
And when my race in life is run,
Through grace, I'll say, Thy will be done.
God's will, is that, his chosen seed
Shall all be bless'd in Christ their Head;
With all they need while here below—
And bring them safe to glory too.
Then all shall see him face to face—
T'enjoy the fulness of his grace,
In endless songs of ceaseless praise;
And in unnumbered glorious days.
O that this good hope may make me be,
Dear Lord, devoted more to thee:
And wait more patiently thy will,
And not be froward, but be still.

I. CHRISMAN.

Receipts.

J. Gonterman,	Ky.	\$15 00
T. S. Rush,	do	7 00
Eld. Joseph Cullen,	do	5 00
G. Winn, Esq.,	do	5 00
J. W. Root, Esq., for Eld. H. Cox,	do	5 00
James Martin,	do	5 00
Eld. B. G. Avery,	Pa.	5 00
Eld. T. Harris,	do	5 00
Eld. Hez. West,	do	5 00
J. W. Lavimon, Esq.,	O.	5 00
George Ambrose, Esq.,	do	20 00
Miles Adams, Esq.,	Ga.	5 00
J. G. Buck, Esq., for T. Buck,	Va.	1 00
John R. Burner, Esq.,	do	2 00
Benson Lynn,	do	2 00
Mrs. G. M. nooe,	D. C.	1 00
Wm. Mankins,	do	1 00
Mrs. Stephenson,	do	1 50
B. Kinsley,	do	1 00
Miss M. A. Bunthorn,	do	1 00
James Towles,	do	1 00
Mrs. M. Ednson,	do	1 00
Alex. McIntosh,	do	1 00
James Ticknor,	Ill.	10 00
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

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Communications.

For the Signs of the Times.

Remarks on Eph. i. 3. Blessed be the God, and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

It is not my intention, Brother Beebe, to offer in this communication, any explanation of the expressions contained in the former part of this verse; as the doctrine of the Trinity seems likely to be brought forward in the Doctrinal Advocate, and perhaps in a book. The latter part of the text. *Who hath blessed us, &c.*, is what I wish particularly to notice.

From the manner in which this text is quoted and applied by certain writers, one might infer that they considered the revelation of God to be altogether of his eternal purpose, and nothing of the accomplishment of that purpose, or that their attention is so much taken up with the purpose itself, that they can see nothing of its being carried out in the acts and events of time. These persons have certainly a right to present their own view of the subject; and this liberty I would not deprive them of. But being as confident as I am that God exists, that such view of the subject is wrong, I will present for their consideration a different view of divine revelation, and of the text above named in particular.

Perhaps some may think that I have used too strong an expression, in saying that I am as confident of this thing, as I am that God exists.—But my brethren how can we know any thing of God but by his bringing to pass the events purposed in his own eternal mind. Thus I understand God to declare beforehand in prophecy and in promise, his purpose that the accomplishment of those events thus before declared, may be a continual witness that he alone is God. And this I understand to be the ground taken by God in his reasonings with Israel against idolatry, as in Isa. xli. 8—20, 21—28; also in Chap. xlii. 9; xlii. 8—13, and in other places.

There appears to me, to be a divine beauty and glory reflected, from the subject when we contemplate God's eternal purpose as rolling on in

the unerring accomplishment of the preordained parts thereof, in regular succession; and in beholding the successive accomplishment of each event unfolding more and more of the manifold wisdom and gracious designs of him who sits as a Sovereign, governing all, "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure;" (Isa. xlv. 10) thus also verifying his declaration; "I will work and who shall let it." I think far more of God is seen in beholding him bringing to pass in regular succession, his declared purpose, making every thing, even the *wrath of man* subservient thereto, than could be seen in contemplating him merely as declared in the purpose. Just as the planetary orbs, by their constant and regular revolutions, bringing about, in beautiful order, the successions of day and night, summer and winter, seed time and harvest, proclaim far more distinctly the existence and government of God, all-wise, all-powerful and good, than the mere existence of those orbs divested of their motions and of the changes produced thereby, could do. It was this motion of these heavenly bodies, and the changes thereby produced, which the Psalmist calls our attention to in the 19th Psal.

The writers of the New Testament seem to have been ever intent on bringing to our view the purpose as coupled with, and showed in, its accomplishments, and the prophecies and promises as verified in their fulfilment; the types which were but prophecy or the purpose of God declared in emblems, are also in the New Testament brought to view in connexion with their anti-types.

As one instance in which the purpose and its accomplishment are brought to view in their legitimate connexion by the inspired writers I will refer to 2 Tim. i. 9. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Here we have God's *own purpose and grace*, given to the saints, not in themselves, but in *Christ Jesus*, their Head, *before the world began*, brought to view—not as constituting, in that original gift, their actual *salvation and calling*, but as being the purpose going before, or predestinated plan according to which, those, of whom the Apostle then spake, were actually *saved and called*. Here therefore we have the purpose as fixed before time began, now actually accomplished as manifested in the experience of the saints, and that of *grace* and not of works, presented together as one harmonious whole, manifesting God in the beginning, and ending of it.

So in the text to be considered, (Eph. i. 3) I understand the Apostle not as speaking simply of the saints being blessed in purpose, or of their being chosen and predestinated to these blessings, but of their being brought into the experience of these blessings, according to God's electing and predestinating love and purpose going before. Hence the text in its connexion does not read as it should have done to convey the idea of the saints having been blessed, as the Apostle speaks, *with all spiritual blessings* in the electing and predestinating purpose going before. It should in that case have read, *Who blessed us with all spiritual blessings, &c., when he chose in him before the foundation of the world, &c.*—But the Apostle here speaks not of the saints having been blessed in their election to holiness, &c; and predestination to the adoption of children, but of their having been then blessed according to that choice and predestination going before. See verses 4 and 5 in connexion with the 3. I therefore must understand him as calling the attention of the Ephesian brethren to the fact, of the actual accomplishment of the electing and predestinating purpose of God going before, concerning them, as manifested in their experience.

The obligation of the saints thus to unite with the Apostle in blessing God, for having brought them to realize in their experience, all those spiritual blessings to which he had chosen and predestinated them, before the *foundation of the world*, was taught under the Levitical law, in the case of the Israelite who was to bring his "Basket of first fruits" unto the Lord, according to Deut. xvi. 1—11. There is in the confession which the Israelite was to make on that occasion, something beautifully illustrative of our text, and also of the experience which the child of grace relates when he comes before the church, (as the Israelite come before the priest,) to offer also the *first fruits* of grace in his heart, viz: a thankful acknowledgement of being saved by Christ, and of subjection to Christ by submitting to the ordinance of baptism. Were it not so lengthy I would transcribe the whole passage—as it is, I will content myself with noticing some particulars therein; and request my brethren to read the passage for themselves. 1st. He was to say unto the priest, "I profess this day unto the Lord thy God that I am come unto the country which the Lord swore unto our fathers for to give us." (ver. 3.) Notice the import of this confession; it was not, that God in swearing unto their fathers, Abraham, Isaac and Jacob, had by that oath and promise put them then in actual possession of the good land; but it was, that now, according to that oath and promise, God

had brought Israel into the possession of the land promised unto their fathers, notwithstanding all the difficulties that had intervened. It was not therefore the oath and promise that he was then to acknowledge—but the accomplishment of that promise as manifested in his actually now enjoying the fruits of the land. And yet the promise made unto their fathers and confirmed by the oath of God, as effectually secured the possession of that land to their posterity, as did the choice of the saints in Christ Jesus before the foundation of the world, and the everlasting covenant established with Christ, secure to them, their being actually "Blessed with all spiritual blessings." Again this Israelite, after the priest should take his basket of first fruits and set it down before the altar of the Lord his God, was to give a brief detail of Israel's origin, of their bondage and oppression in Egypt, of their crying unto the Lord, and of his hearing their cry and delivering them by a strong hand out of Egypt, and his bringing them into that land which FLOWED WITH MILK AND HONEY, and that the fruits which he then had brought were those which the Lord had given him, &c.—How different the idea conveyed by this whole relation from that of their having been put into actual possession of national liberty and blessings in the land of Canaan by the promise made unto Abraham! That promise secured their being put into this possession, and the confession was, that it was ACCORDING to that promise, and not according to their works, that they were thus blessed.

So in the relation which spiritual Israelites give of their experience, there is a correspondence with that of the national Israelites. "A Syrian ready to perish was my father, and he went down into Egypt," &c., said one. The other says, *A deceived one*, (the import of Syrian) ready to perish was my father, and I have borne his image; and when the Lord opened my eyes to see my condition, I found myself a poor sinner lying under the just condemnation of the law, &c., and being *heavy laden* with its demands I cried unto the Lord for mercy; he heard me and brought me from under it and to Jesus, for salvation, &c.

I recollect, if I may refer to the subject without giving offence, that in the discussion on justification, one esteemed brother said he had been taught the doctrine of eternal justification in his experience. If so he of course found from the first discovery he had of his true situation, that he had always been actually blessed with all spiritual blessings. But although I have not the most distant idea that this brother designed to misrepresent his case; yet from his preaching as I have heard him, I am confident that his experience taught him to view himself—not as a *justified one saved*—but as a *sinner saved*—not as having always enjoying the *milk and honey* of Canaan; but as having groaned under the bondage and oppression of Egypt. So I think all who are taught of God, instead of viewing themselves as having been always in the blessed state of which the Apostle speaks in the text under

consideration, find that they had been *living without God and without hope in the world*, and had been *aliens from the commonwealth of Israel*, &c.

In further noticing this subject, it will be proper, first to examine the import of the expressions; *In heavenly places, in Christ Jesus*. 1st. The expression, *In heavenly places*. From the use of this and like expressions, in this and other texts, I do not understand the idea intended thereby to be conveyed, as one to be confined to that which is beyond time, either before or after; but the expression is evidently used to point out the peculiarities of the gospel dispensation and what properly belongs to it, in distinction from the legal dispensation. Thus I understand the Master, in the expressions "If I have told you earthly things and ye believed not, how shall ye believe if I tell you of heavenly things," (John iii. 12,) to intimate to Nicodemus that he had not believed the words of the Sinai covenant in their true and full import, and therefore it was no wonder he did not comprehend and believe the testimony of Christ concerning the new birth.—And this text I understand as thus corresponding with John v. 47, with the difference that Christ here claims to have himself spoken the words from Mount Sinai. In 1 Cor. xv. 47—49, the terms *heavenly* and *earthly* refer to Christ and Adam the one as the head or father of the spiritual birth of the saints; the other of their natural birth. Thus also the *heavenly places* mentioned in Eph. i. 20, and ii. 6, in which Christ was seated on his resurrection from the dead, and his people with and in him, refer I think to Christ's being thus exalted as King in Zion, to administer to his people, not the regulations of the Sinai covenant, but the provisions of the *Sure mercies of David*. And we are thus taught that as Christ in consequence of his union with his people was brought under the law, so by the redemption which he completed in the same oneness with his people, and his consequent resurrection from the dead, and exaltation above the law and its demands, his people were thus exalted with, and in him, and together seated in him far above the demands of the law and above all the *principalities and powers*, whether angels or men that are under the law. In a similar sense is the expression used in Ephes. iii. 10. Thus also, the *heavenly calling, heavenly gift, heavenly things, heavenly country, and heavenly Jerusalem*. Heb. iii. 1; vi. 4; viii. 5; ix. 23; xi. 16; xii. 22, all refer to the same spiritual idea relating to the gospel church. The term heavens also in Heb. ix. 29, refers to the same spiritual nature of the gospel church. Hence the being blessed *in heavenly places* refers to the saints being under the *Everlasting Covenant*, and their being blessed according to the provisions of that covenant, as *ordained in all things and sure*, and not according to the conditional provisions of the Sinai covenant; they being recognized—not as bond servants under the law; but as *sons of God*.

We next enquire, what the import is, of the

expression, *In Christ Jesus* as used in this connexion. It is, as I understand it, designed to bring Christ to view, as the sole medium through which the blessings of God flows to any of the children of men, and shows farther the distinction between these blessings, and those bestowed upon national Israel.

The blessings which national Israel enjoyed were bestowed upon them as the seed of Abraham, Isaac and Jacob; and according to the promises made unto them. The saints are blessed as the seed of Christ, and according to the promises which are *yea and amen* in Christ Jesus. The natural seed of Abraham were blessed as they were recognized as such by the circumcision in the flesh. The saints are manifested as heirs of the spiritual blessings by the *circumcision that is of the heart, in the spirit*. The blessings of Canaan came to natural Israel on the ground of their own obedience; these spiritual blessings flow freely to the saints, through that perfect obedience which Christ rendered in their behalf, by which they were redeemed from under the law. In a word the believer, in having Christ as his, has in him, all spiritual blessings, secured eternally unto him; and as from time to time he is enabled to exercise faith in Christ, he is made to rejoice in the assurance that the blessing of God rests upon him, without any mixture of evil, or any deficiency for rendering him truly blessed for time and eternity. And it is only as he can exercise faith in Christ, that he can thus realize that he is blessed of God.

In specifying the *all spiritual blessings*, many name election and predestination as standing foremost in the list, but however great and glorious blessings these are, as the flowings out of the love of God to his people, yet it was not of these the Apostle here spake, for it is *according to this electing and predestinating grace*, that they are thus blessed, or in other words, the blessings which are here spoken of, are no other than what flows out of that *everlasting love* which God placed upon them in their election. As the Israelite already referred to, in bringing his basket of *first-fruits*, therein confesses unto God, not that God chose Abraham and swear unto him, to give unto his posterity the land of Canaan,—but that according to that purpose thus confirmed unto Abraham, he was in the possession, and actually enjoying the fruits of the land of Canaan. So the believer when brought to receive Christ by faith, is constrained to acknowledge, that in him he finds not only all that he had conceived to be promised in the gospel, but infinitely more than it had ever entered into his heart to conceive of.

As to any attempt to count up these blessings, I consider it superfluous. I might enumerate, redemption, calling, repentance, faith, adoption, &c.; but are these all that is included in the Apostle's expressions, "Who hath blessed us with all spiritual blessings?" I think not. The expression *all spiritual blessings*, seems to me to embrace the idea, not only that they had been

blessed with all that they had understood to be included in the gospel report; but that all they had experienced or should experience was *blessing*; that as the curse was now removed, their sins pardoned, and they justified in their experience through the redemption they now apprehended by faith in Christ, they had peace with God, and felt that every thing flowed from his goodness. The being disappointed in their attempts to make their peace with God, by their works, and the condemnation, distress and broken-heartedness which they had been made to feel, they now see were all blessings, rich blessings, to their poor guilty souls; all were but preparing them to receive and rejoice in Christ. So faith, when they can exercise it, assures them that all the trials of the way, inward and outward how much soever sense may be disposed to pronounce them evils, are all fraught with blessings, rich and spiritual; all are *working together for their good*. Having Christ, they are blessed in prosperity, in adversity; in sickness, in health; in darkness, in light; in life, in death, in the sounding of the trumpet of the Archangel, and in eternity.

Well and feelingly therefore may the saint, when faith is in exercise, say with the Apostle, *Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as he hath chosen us in him, &c.*

Yours in love,

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 23, 1839.

For the Signs of the Times.

South Hill, Bradford Co., Pa., Jan. 1, 1840.

MY DEAR BROTHER BEEBE:—There is such a pressure in the money market in the country, that I could not obtain a sufficient quantum of the needful, to send you a \$5 bill, until since I commenced my last tour; and I hope to send this by the first mail that goes out since my return.

And as I must write to you, I think of sending you a small fragment, of which I would send more, if I had time to spare from other calls, so that I could dress it fit to appear in public. And even now, what I do send, if you think it is too dirty, or too ragged, or dressed too coarse to send abroad, you may burn it, if you think best. Such as it is I send, sparing to call names. So take it this way—A brother enquires of Mr. B. Do men and means save sinners on the same principle as they raise wheat? Mr. B. answers, "Now my brother, you will find this very figure repeatedly used in the scriptures, to illustrate using means to convert sinners. Look at the parable of the sower, and Paul's language, I have planted, Apollos watered, &c. The word of God is compared to seed, preaching it to sowing seed. Now I say where this seed is not sowed, there can be no harvest, you say just so about wheat. Did you ever see a wheat-field growing where no seed had been sowed? Never! Nor did you ever see or hear of a harvest of souls

where the seed of the kingdom had not been sown. True, you say no man can make wheat grow. Just so I say in the other case, no man can make christians. But he can sow the seed, and if God bless, there will be a crop: it is precisely so in raising wheat, where no wheat is sown, no wheat grows, where the gospel is not preached, souls are not converted. The more wheat you sow, the greater harvest you gather; the more you dispense the word of God, the more souls are converted." Now I think that Mr. B. ought to be very careful of the precious seed, and look well where he sows it, in order to have his theory hold good. He ought to be careful and break up the fallow ground; and not sow among thorns. For that seed that fell among thrones, as well as that on stony places, and by the way side produced no fruit.

Admitting Mr. B's. theory, it must be very wrong to waste the precious seed by sending preachers to the heathen, until they know that the Lord has taken away the stoney heart, and has given them a heart of flesh; unless they first send men qualified to prepare their hearts.—For I presume he never saw a profitable crop of wheat grow, sown where the ground was not prepared. To believe that men can prepare the heart, is to disbelieve the word of God; which says, The preparations of the heart in man, and the answer of the tongue is from the Lord.—God's blessing the seed sown, is not preparing the ground. And as it would be folly to expect a crop of wheat sown in an uncultivated forest, on a rock, or by the way-side. So according to Mr. B's. theory of raising wheat, and converting sinners; it is the height of folly to preach the word of the Lord to men whose hearts are not prepared to receive it. He says no man can make christians. But he can sow the seed, and if God bless there will be a crop. To read this as it seems he would be understood, preachers must go and preach to them that are not christians; i. e. sow the seed before they are christians, &c., if God bless his preaching, a harvest of christians will be made, and gathered into the church. Now I should think from the parable, (Matt. xiii. 3—8) that the profitable preaching was to the good ground hearers, the honest hearts,—hearts made honest by being prepared by the Lord. The Lord knows, and so do wise men, that there will be no harvest where the ground is not prepared to receive the seed. It is not therefore the sense of that parable, that men, when, and where they preach, should either fit the ground, or gather a harvest of souls, i. e. convert sinners; but to show the different effect, on the prepared, and unprepared ground. The one brought forth fruit, the others none. The fruit of the preaching, or the seed sown, was not the conversion of sinners: but it was the effect of the word in the hearts of them that were converted, (prepared by the Lord,) which was manifest in their obedience to him. It would however, seem that Mr. B. by perverting, and blending two parables thought that he had made out, that

raising wheat, and converting sinners was much alike; that men and means could do as much towards the one as the other. But had he noticed the difference between the two parables, he might have known better than thus to have exposed himself. Having given my views of one, I will of the other also.

In that of the tares of the field, &c.; the good seed, are the children of the kingdom: he that sowed them is the Son of man, (Christ.) Is there no difference between the Son of man's sowing the good seed, (the children of the kingdom) or ministers now-a-days preaching to mixed assemblies, and claiming to convert men by their preaching? Or are they in the place of Christ, to sow the good seed? &c. Is it not perfectly plain that the two parables were designed to convey two distinct ideas; one the work and power of Christ, and the opposition of the devil and his children; the other the different effects of preaching the word, on the different characters, or conditions of men. But Mr. B. quotes Paul's saying, I have planted, Apollos watered, &c. Paul planted churches, that is, gathered the children of the kingdom together into churches: presented to, and instructed them in the principles of the doctrine of Christ; and as spiritual confederacy. Apollos with his affectionate and consolatory gift, watered (comforted and refreshed) them, as plants are refreshed, by being watered by the hand of the gardener. It is absurd to talk of watering unconverted sinners, to make them grow to be christians.

Once more, Mr. B. says, "The twelve Apostles were instrumental of converting more than Paul would have been alone. Send twelve bibles among the heathen, and they will (God blessing them) do more good than one alone." If he means by the ambiguous term conversion, what it would seem to mean in the connexion it occupies in his essay. I deny that either, or all of the Apostles ever converted any body. The work of regeneration, is alone the work of the HOLY SPIRIT, not the work of men; either Apostles, or any body else. But according to Mr. B's. rule, 24 Apostles would have been instrumental of converting twice as many as the twelve were; and so we might continue to increase according to the popular mission calculation. But, I would ask, if Jesus had chosen 1000 Apostles, would any, who were not ordained to eternal life have believed? To calculate the number of converts, according to the number of preachers, or number of sermons preached, as Mr. B. has done, and upon the same principle as the common calculation for raising wheat, is in effect to charge infinite wisdom with folly, and tacitly saying, they are more wise and benevolent than the Almighty. In short, it falls but little short of downright blasphemy; and shows the folly of proud conceited worms. Mr. B. confesses that he does "Not know how a christian feels that is opposed to the bible and missionary cause." Perhaps Saul, who was once a missionary, and made a profitable business of it, and was after-

wards converted by the power of Christ; not at a protracted meeting, nor on a modern anxious bench, nor by a modern scholastic preacher; nor in agreement with the modern mission doctrine: for surely he was not seeking to have his sins forgiven, when going to Damascus to persecute the saints: but was met by the Lord, and converted from his mission system to trust in Christ, to submit to Christ, to preach Christ, and not missionism, begging for money to save them that the blood and grace of Christ would not save without it. I say, perhaps if Mr. B. would consult Saul, who afterwards was called Paul, and would attentively, and believeingly, receive his instruction on the subject, and embrace the same spirit, follow the same practice, and endure the same sufferings for opposing the present popular pharisaic mission course, that Paul endured from his former missionary friends—he might learn something of that of which he is now ignorant with all his love. As to the present missionary cause, from the best historians with which I have been favored: it appears to me to have descended from that ancient society of which Saul was once a member, through the MOTHER OF HARLOTS, and it still shows the same unclean disposition to mingle with men of any, and of every description to get money. Mr. B. "Cannot but consider this opposition a species of infidelity more detrimental, a thousand times, to the cause of Christ, than the infidelity of Tom. Pane."

If to trust in Christ, and not in men, nor money to save his people, if to follow Christ, and not anxious-bench works, if to love Christ well enough to go at his bidding, and not wait to be sent by a mission board, and to trust him for my support, not looking to any society for my pay; if to feel that attachment to Christ, the bible, the cause, and people of God, to be willing to forsake all, and follow him in opposition to popular opinion, and a popular religion; and to endeavor to walk in the institutions of the gospel, boldly proclaiming the name of the Lord, in the midst of the institutions of men, in the midst of the popular flood of error that the serpent has cast out of his mouth, in the midst of war with all the powers of darkness; I say, if this is infidelity, *Lord increase it in my soul*: but to close.

In order to be a consistent disciple according to Mr. B., a man must be doing something that may afford him a *source of enjoyment* when he stands before the throne of God, contemplating what he has done to aid the Savior in *advancing his kingdom*: and this must be done by the most of men by proxy, or giving their money to support theological schools to qualify men to preach; and then continue to give to support them to preach to save the heathen. This tells the story, men can do as much towards saving or *converting* sinners, as they can towards raising wheat: men clear the ground, and fit it for the seed, then sow, &c. God gives rain, and sunshine, with suitable seasons, and then if the wheat does not blast, the crop is proportionate to the quantity of the ground occupied, and the seed sown. He

that is negligent and sows but little, gets but little: but he that is industrious, sows a large field, and gets a great crop. Glory to the industrious man; he, to change the figure and apply it according to Mr. B's rule, has labored much, has sowed much seed, and will reap a large crop of souls by his using the means; while the poor lazy creature, has had, or might have had, just as much rain and sunshine as the other, if he had only been as industrious. But now he must be disgraced for his negligence: Oh, no! not now! but when he stands and sees "The redeemed millions coming up around the throne," converted by his zealous brother; and himself having converted only a few, instead of millions, must not share in that great *source of enjoyment*. My soul sickens at such theology; and I dismiss the subject to breathe a purer air.

Yours in need of daily supplies of grace,

HEZ. WEST.

For the Signs of the Times.

FRAGMENTS.

DEAR BROTHER BEEBE:—My intention at this time is only to pen a very few thoughts; and as I have occasion to write to you respecting some alterations relative to the "Signs," the warp and the woof shall go together. I am still through the tender mercy of Jehovah in the land of the living, and to the praise of the glory of his grace, I speak it, enjoy many tokens of his Fatherly loving kindness; and although it is not his will that I should be much on the mountain top, still he suffereth not my hope to perish, but often comforts my soul with his promises, and cheers it with his presence. When God the Holy Ghost, whose office it is to glorify Christ, is graciously pleased to shed abroad the love of Christ in my soul, this hope is bold and courageous, and is by no means ashamed, but assures the soul that through the perfect obedience of Christ on her behalf, the law was magnified, and faith, a true sister of hope, takes the glorious and immaculate robe of Christ's righteousness, and puts it on the soul; I say when the Holy Ghost is pleased to thus favor the soul, all carnal boasting is excluded, and Christ alone is exalted; and the soul maketh her boast in God, saying "In the Lord have I righteousness and strength," though all sin in myself; yet I am all righteousness in the person of the Lord Jesus, who is what the scriptures declares him to be, even Jehovah the Righteousness of the church. Jer. xxiii. 6.—But being desirous to mail my letter in the morning, (having delayed it too long already.) I shall leave entering further into these sublime meditations, the recollection of which is sweet to my taste. Methinks the Lord Jesus in view of the churches enjoyment by faith and the unspeakable delight he has in her enjoyment of them; thus breaks forth, "Thy lips O my spouse, drop as the honeycomb. There is no necessity of compulsory measures to force her to speak of the goodness of her Lord; but even as the honeycomb drops freely, and without con-

straint, and each drop with succeeding sweetness; so the lips of the spouse of Christ, speaks forth the high praises of him who hath called her out of darkness into his marvelous light. Yet at seasons, poor thing, she is ready to ask with the disciples of old, "Lord, how is it that thou dost manifest thyself unto us, and not unto the world?" Why it is from the honey and milk that her Lord hath graciously placed under her tongue that she thus goes out in love themes to her Lord; again. Sol. Song iv. 11. The name of Christ, salvation by Christ, and the hope of eternal life with Christ, which God (that cannot lie) promised before the world began, in the covenant made with Christ, are exercises which no hypocrite ever felt. It is a path which no fowl knoweth, as Job testifies, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it. Job xxviii. 7, 8. And I have never in my life heard of, nor seen—yea, there never was a man since the first man fell, that could find out, by the light of nature, the saints' way to glory. Yet this way, dark and obscure as it may be to all in a state of nature, Jehovah has provided for the blind; and he convinces them, by his word and Spirit, of their ignorance and sinfulness, and of their need of a divine teacher. I, saith the Lord, will bring the blind by a way which they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isa. xlii. 16.

How very blessed, my dear brother, is the contemplation that Jehovah not only put us among the children before the world began, but graciously settled the time and place, when and where the efficacy of his grace and the power of the Holy Ghost should be known and felt by us. And this time with the Church, past, present and to come, has been the "day of Christ's power." Psalm cx 3. Preachers talk, now-a-days, as though Christ had lost all his power to save! or at least without some help from man. I heard a man, no longer ago than Sunday, December 30th, in the Gold Street Meeting-house, advance what is no other than giving Christ the lie: "It becomes every christian (said the zealous Zelotes) to do all in their power; and it is the duty of all to bring souls to Jesus." Surely he could not have paid much respect or attention to the words of Jesus himself, "I am the Way, and the Truth and the Life: no man cometh to the Father but by me." John xiv. 6. But it is very fashionable, my brother, in New York, for men to preach *themselves*, (and that with a great deal of self importance) and not Christ Jesus the Lord. I need not detain you a moment, nor attempt in the least to show what is the popular doctrine of the day, nor who are the teachers of it. But alas! it is too true that the ministers of Christ may be compared to the gleaners of grapes when the vintage is done. Isa. xxiv. 13. Only here and there are they manifest. But as to those who seek to have credit and influence among the peo-

ple by resting their acceptance with God, not simply on *what Christ has done*, but more or less on *the use we make of him*. the advance we make toward him, or some secret desire, wish, or sigh to do so; on something we employ him to do, and suppose he is yet to do for us, &c., I say their name is *legion*, for verily they are many.—Finally my beloved farewell; may the good will of him that dwelt in the bush, be with thee, in thy going out, and in thy coming in, in thy lying down, and in thy rising up; may the chief things of the ancient mountains, and the precious things of the lasting hills, be the rich enjoyment and solace of thy soul through all thy adverse scenes. Remember there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. Deut. xxxiii. 26. And of the whole church of the blessed Jesus, the Holy Ghost hath been very graciously pleased to bear testimony, both as it respects her salvation here, through riches of grace, and her final triumph over all her enemies: "Happy art thou O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places," and the Lord Jesus himself, to manifest his special regard for their happiness, thus affectionately addressed his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke vii. 32.

Thine in the bonds of the gospel,

P. S. The subscribers to the "Signs of the Times" in New York city, are hereby apprized that their subscriptions can be paid, and orders given, and that both will be thankfully acknowledged at No. 19 Watt St., New York city.

SAMUEL ALLEN.

New York, Jan. 7, 1840.

For the Signs of the Times.

Burdett, N. Y., Dec. 12, 1839.

DEAR BROTHER BEEBE:—I have for some time been wanting to write you a letter, and request you to publish it in the Signs of the Times; but two things have operated against it; and one of them is, or has been much business, and the other is my inability. I have wanted it published on account of your correspondents as well as on your own account.

You are aware that there has been much complaint against the Signs of the Times, on account of the *bad spirit* in which its contents are written; many have said that it contained the truth, but a bad spirit; and your replies to such have generally been, as if such a thing could not be; but dear brother, I think you are mistaken: a preacher may speak the truth as it respects the "letter of the word," but it may be delivered in a lifeless manner, or it may be delivered in a very offensive manner. I think that you must have witnessed such cases yourself, and there is so much sarcasm in some of your editorial remarks that I am often hurt to the heart. Indeed

I cannot find language to express to you my feelings on the subject; sometimes I know not what to do; I have been at times almost tempted to abandon the paper on that account, as many others have done. Now I do entreat you for the Lord's sake, to do differently, I am sensible that I could obtain twice the number of subscribers that I now do, was it not for that very evil: it is no credit either to you or your paper, *to be called the keenest blackguard in America*. We are not only willing, but wish you to declare all the truth; but we want it in soberness. It is often the case that we have nothing to say, when your paper is condemned for the above mentioned evil. I have looked for one number of the present Vol. which I think was not far from the 17th number, but I cannot find it, in which it seemed that you must have done about all that you could, I forgot the subject, or who you was a dressing out; but I must confess that I was surprised when I read it; for I am aware that much has been said to you on the subject, besides, it must be that you do know better yourself. It is true that Christ and his Apostles when they met with an opposer or a false teacher, or hypocrite, they treated them different, and their language to such was quite different from what it was to a weak brother that had fallen out by the way; but we cannot find such language among their remarks, as we often find in Gilbert Beebe's—there is also a communication in the 22nd number of the present Vol., signed I. T. SAUNDERS, that I think is very far from the gospel-rule, very far indeed, I think that you did very wrong to publish it, allowing that all he says of *Jim Osbourn** (as he calls him) is truth; his communication is foreign from the spirit of our divine Master; and yet he says there is *more coming*; but if it is like that that has already come, I hope it will get vetoed before it gets into the Signs of the Times. And now I have probably said enough for this time, do try to do better. I have often said that the Signs of the Times was the best paper in the world; but that it ought to be better.

Yours respectfully,
REED BURRITT.

For the Signs of the Times.

West Fallowfield, Jan. 1, 1840.

DEAR BROTHER BEEBE:—This is the first time I have ever addressed you either by word or letter: but I have had the privilege and pleasure of seeing your face in the flesh, and hearing you preach the unsearchable riches of Christ, which was to my soul as the gentle shower to the new mown grass. Well do I remember (nor shall I soon forget) the first time I heard you preach: it was from these words, "God is gone up with a shout; the Lord with the sound of a trumpet." And not myself only, but others also in this region that have heard you preach, profess to have been edified and comforted. Dear

* This expression and some others in Brother Saunders' letter, was left for us to correct, and we were requested to correct them; but they went to press in our absence.—Ed.

brother, I mention this that you may be encouraged in the work of the Lord, knowing that your labor is not in vain in the Lord, seeing the work is prospering through your instrumentality. But withal, my dear brother, I do not acknowledge you as an *oracle* or head of the church, as some have vainly represented us to do; but as a faithful minister of the everlasting gospel, and a dear brother in Christ, I esteem you highly, for the truth's sake. For popes, cardinals and D. D.s, I have no fellowship,—nor for the mother of abominations, nor for any of her brood. It is true *his satanic majesty* once claimed me as his subject, and I, as are all others in a state of nature, was his most obedient. But it is now seventeen years since the Lord brought me out of the prison house and set my captive soul at liberty. Well do I remember the *wormwood and the gall*, for I was made to drink it to the very dregs. I walked on the dark mountains and stumbled on the hills, seeking rest and finding none, until the Lord my great Deliverer brake the yoke from off my neck and burst my bands asunder, and said, "All that the Father hath given me shall come to me," "Behold I have taken out of thy hand the cup of trembling and thou shalt no more drink it again. And he brought me into the glorious liberty of the children of God, and filled my soul with joy unspeakable and full of glory. "Bless the Lord, O my soul, and all that is within me bless his holy name, for love and grace so rich and free, to die to conquer death and hell and save a wretch like me.

"What peaceful hours I then enjoy'd!
How sweet their mem'ry still!
But now I find an aching void,
The world can never fill."

Dear brother we sojourn in Mesech, and dwell in the tents of Kedar: we are surrounded with those that teach for doctrines the commandments of men; who are telling us that the salvation of the heathen depends on the efforts of the church, but we have not so learned Christ. Those false teachers are almost as numerous here as the frogs were in Egypt. We have no gospel preaching within fourteen miles of us, and even at that distance but too seldom. But as our beloved Elder Barton is so pressed, we would not complain, but wait patiently and pray the Lord of the harvest to send forth more laborers into the harvest. I still rejoice to meet your little messenger, the Signs: it is as one that bringeth good news from a far country. We desire greatly to see you, face to face, and hear you speak of the things that pertain to the kingdom. O that the Lord may direct your way, and lead us all in the way everlasting, and bring us off more than conquerors, through him that loved us and gave himself for us.—"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I'm not ashamed to own my Lord,
Nor to defend his cause,
Before our foes that do assail
The glory of his cross.

MARGARET M. ANDERSON.

EDITORIAL.

Alexandria, D. C., January 15, 1840.

FALLEN ANGELS.—Our attention has been called to the subject of the *angels which kept not their first estate*, &c., by Brother Gaines of Kentucky, who calls for our views on Jude 6, and 2 Peter ii. 4. It is rather a thankless undertaking to set forth our views upon a subject on which we must necessarily come in collision with the long established opinions and deep rooted traditions of others, among whom are to be found some friends for whose opinions and feelings we entertain sentiments of the greatest regard.—When called upon as in the present case, however, we feel bound to set before our readers such views as we have.

The celebrity of Milton's views, as given in his "Paradise Lost," has become almost universal. As few men of our age are found able to compete with that distinguished poet, in eloquence of style and language, few have ventured the risk of their own popularity by offering a different view of the subject from that which he has given, while at the same time a child may easily detect and expose the fallacy of his reasonings concerning the angels. We have not been able to see, with Milton and others, either beauty or scriptural authority for the notion that the angels here spoken of, were ever residents of that heaven above where the saints are ultimately to rest, nor that they had an existence prior to that date in which God created the heavens and the earth, and all the hosts of them—to believe that they were once associated with those holy angels that sang the joyful anthems to the shepherds in Jewry; nor to believe that in their creation they were created for or capacitated to enjoy the immediate presence of their Maker, or that he designed them for any other purpose than that which is and shall be fully accomplished in their case, to us seems to conflict seriously with divine revelation. Can we rationally suppose that the place originally provided for one description of beings shall ultimately be occupied by another so essentially different, without relinquishing the doctrine of the immutability of God. Or, if the saints are finally to occupy a place originally designed for the devil and his angels, how can it be said in truth that the heavenly kingdom was prepared for the saints *before the foundation of the world*, when, according to Milton, it was not known that the place would be vacated until the world was founded, and the decree of bringing his only begotten into the world, and that all the angels should worship him? Again, would not the saints feel sad in prospect of being placed where angels could not stay? If a higher order of beings, holy, happy, and in a place where temptation and sin could not enter; and such beings as could have no predisposition to sin, did fall from that estate, and were cast over the battlements of glory, would not the poor lambs of Jesus, who have all their life time been tormented with temptation and struggling against inbred

corruptions, have great cause to fear that they also might fall from the height of glory and sink at last among the damned? But lest we be tedious, we will leave the negative part of our subject, and give our opinion of the angels.

By the angels that kept not their first estate, we understand the children of the devil. Satan is called an angel, and sometimes transforms himself into an angel of light; and as far as we have been able to discover from revelation all the names by which he is known in the scriptures are applicable to his seed. Hence satan is called, "The old serpent, which is the devil and satan," Rev. xx. 2; his children are also called "A generation of vipers." Matt. iii. 7; also Chap. xxiii. 33. So also is satan called an angel, and in Rev. xii. 7th, his children are also thus denominated—"There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels."—The term *angel* also signifies messenger and hence every emissary of satan, employed to disseminate heresy, to oppose the gospel of Christ, to afflict and persecute the children of God, are properly denominated *his angels*. It can be, by no means difficult to perceive that the dragon and his angels, mentioned in Rev. xii., are designed to show the powers of darkness in array against the cause and church of Christ. Michael, the only archangel spoken of in the bible, is none other than Christ, his angels, are those who are denominated, "The remnant of her, (the church's) seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17. Admitting then, as we are compelled to do, that the disciples of Christ, in this case, are his angels, it is perfectly plain that the opposite angels, are those unto whom Christ said, "Ye are of your father the devil." John viii. 44. These two descriptions of angels, in our opinion include the whole human family; the chosen generation, or that seed which Jesus saw when he poured out his soul to death; a seed that should serve him, and that should be counted to him for a generation; these constitute the one family, and are all, in time, born of a spiritual birth, by the Holy Ghost, and when disciplined in the ranks of the followers of the Lamb, are known as his angels, keeping the commandments of God and having the testimony of Jesus Christ. In the other division are found all who are *without*, such as *dogs, sorcerers, whoremongers, murderers and whosoever loveth and maketh a lie*. Rev. xxii. 15. These are called the seed of the serpent, Gen. iii. 15, a generation of vipers, &c.; and these are known as the dragon's angels. The angels spoken of by Peter and Jude, we understand to be such as were found in the family of national Israel, and were there known as false prophets, children of Belial, &c. Their *first estate*, confining the idea to those angels, was intermixed with the people of God under the legal covenant; here they had an habitation, in Abraham's house, chaining him to their father, as when they came to John's baptism,

Matt. iii.; and as they asserted and Christ admitted. John viii. 33—44. Both Peter and Jude, in the connexion of our subject, are found exhorting their brethren to beware of false teachers, which admonitions they enforce by the example of these angels, and then, going still farther back, they mention the destruction of the OLD WORLD, and the overthrow of Sodom and Gomorrah, &c., the judgement of which our Lord had said was more tolerable than that which awaited Jerusalem and the other cities of Judea. We shall be understood to believe that the first estate and *their own habitation*, of these angels, was in the worldly sanctuary under the ceremonial law;—here they had rights in common with the rest of Abraham's carnal seed, of which they were not dispossessed until the breaking up of that dispensation. The manner of their leaving their own habitation, and loosing their first estate, is very clearly illustrated in xii Chap. of Rev. It had long been foretold, that the day would dawn on Israel, when the children of God should, in a clearer light, discern between those who served God and those that served him not; at length the voice of one crying in the wilderness is heard; the morning star sheds forth a glimmering light; the day spring from on high visits the benighted Jews. The people that sat in darkness discovered a light; and our Lord says that which maketh manifest is light. To their great amazement, there appeared a great wonder in heaven, a woman clothed in the sun! elevated above the moon, &c. By which we understand the church of Christ emerging from Judaism, and brought, by John's preaching and baptism, to view in her connexion with Christ, *into* whose name John baptized them, and thus raised above that orb ordained to rule the night dispensation of the old covenant, whose borrowed rays were given through prophecy, types and figures, pointing forward to the day of our Lord Jesus.—Above this moon the church was discovered in her connexion with Christ her sun; and eventually the head of the church, or woman, crowned with a crown of twelve stars. The church now looking forth as the morning. Cant. vi. 10.—According to the similitude of the morning, from the appearing of John, who was the day star, or harbinger of the rising sun, the light must increase; and as the light become more clear, other objects were also discovered. The seed of the woman is born, Christ appears in the flesh as the promised Messiah, or as the archangel Michael; the prince, that standeth for the children of thy people. Daniel xii. 1. The same light that revealed the Redeemer coming out of Zion to turn away ungodliness from Jacob, made manifest the dragon, as first personated by Herod, standing before the woman, for to devour the child as soon as it should be born. "And there was war in heaven." Not in the world of glory above, nor in the gospel church, but in that heaven where these things appeared, namely in Israel, Christ is now born, has taken his place at the head of his little flock, at Jordon, where he was recogni-

zed by John and his disciples, as their head and ruler, their leader and king, by the descent of the Spirit like a Dove, and the voice of the Father, who, from his awful throne and majesty, proclaims, "This is my beloved Son in whom I am well pleased." Immediately after this revelation of the Son of God, Christ was led by the Spirit into the wilderness to be tempted of the devil; and on this occasion, the war broke out. Michael the archangel, contended with the devil; the dispute was then, and has continued ever since to be, about the *body of Moses*, i. e. the law.—Here the great Captain of salvation leads on to battle, is followed by his angels; the dragon also marshals his troops: "And the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." In view of this glorious triumph Jesus said to his disciples, when they returned and said "Lord even devils are subject to us through thy name," I beheld satan, as lightning fall from heaven! Nevertheless, rejoice not that devils are made subject to you, (or are cast down) but rather, that *your names* are written in heaven: that you were not included in the number of the vanquished. Here then is where the angels that sinned, left their own habitation and their first estate. "And I heard a loud voice saying in heaven; Now is come salvation, and strength, and the kingdom of God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony," &c. In anticipation of this glorious victory, the Prophet cries—"Awake, awake! put on thy strength O Zion! Put on thy beautiful garments O Jerusalem, the holy city: for henceforth there shall no more come into thee the daughters of the uncircumcised and the unclean." Isa. lli. 1. "Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. xii. 12. The vanquished legions of the old serpent, are cast down, and are held under chains of darkness, unto the judgement of the great day. All the angels of satan are thus bound in chains of darkness, and Jesus rejoiced in spirit, that it was so; saying, "I thank thee, Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Nor can all the Infant Schools, Sabbath, or Theological Schools, Mission, Tract, or even Bible Societies, with all their machinery brake asunder these everlasting fetters of ignorance of spiritual things, to which the devil and his angels are doomed; nor can all the preaching, praying, or exhortations; anxious benches or protracted meetings, conducted by men or angels, ever make

one of these fallen angels, wise unto salvation; they are chained, and in fetters of darkness they must remain forever. Those angels, particularly alluded to by Peter and Jude; were in a special manner chained in darkness concerning the true Messiah, the spirituality of his kingdom, and particularly in regard to the fulfilment of those predictions of the destruction of Jerusalem, of their consequent judgment at that time, and of all those signs which should indicate the near approach of the judgment of that great and terrible day.

From all these considerations, let the saints throughout all subsequent time, be admonished, the destruction of these false teachers and prophets, among the Jews, as also the destruction of the old world, the overthrow of Sodom and Gomorrah, were all presented by these faithful Apostles as examples, of what should be developed in the last days, when perilous times should come; when false teachers should come among the saints, bringing in damnable heresis and doctrines of devils, when they should turn away from the truth, and be turned unto fables; (Tracts, fictitious stories, Dairyman's daughters, and the like) and when they with feigned words, (professing great reverence for God, and extravagant love for souls, &c.) make merchandize of the saints; but, the Apostle adds, their judgment now, of a long time lingereth not, and their damnation slumbereth not.

"But Oh! their end, their dreadful end;
Thy sanctuary taught me so:
On slippery rocks I see them stand,
And fiery billows roll below."

"LET THE RIGHTEOUS SMITE ME."—The letter of Brother R. Burritt, on page 13, requires a remark or two from us. We would not willingly justify, in ourself, or in our correspondents an improper course. If ours has been such as to lead our brethren to suppose us ambitious for the honor of being "The keenest blackguard in America," we sincerely regret that we should have been left to act in such manner as to justify such a conclusion. Sensible we are of our inability to conduct the publication of the Signs, in such a manner as not to betray human frailty—None of our subscribers can more sensibly feel, or more deeply regret that weakness and pollution belongs to us; yet coming as it does from a brother, we cannot help thinking the rebuke rather severe. When we commenced our labors, as publisher of this sheet, we flattered ourself we were not actuated by ambition: had we felt ambitious, it really appeared to us, there was a greater prospect for worldly applause among the popular New School Baptists, than among the despised few who remained on the Lord's side.—A "BAD SPIRIT" truly must have misguided us, if our labors have only secured for us the persecution of enemies, and from our friends the unenviable distinction of *blackguard*. Well, we are glad that we have some brethren who can write under the influence of a good spirit: if such

smite us, it shall not break our bones; it shall be a excellent oil. If by a *letter preacher*, our brother means, what the scriptures evidently do, a minister, or scribe of the law; we do not know that our labors will come altogether under the classification of *letter preaching*; for we sometimes try to preach Christ Jesus, and him crucified: but even in this, we find a stumbling-block for the Jews and folly for the Greeks. As to a cold lifeless manner of preaching, we are acquainted with a few individuals who, like the editor of the Signs, cannot pretend to so much *unction and heavenly dew*, as some have boasted of in latter times. For ourself, it is only once in a while when Jesus deigns to smile on us, that we feel all those lively and pleasant feelings which are so desirable; often we have to preach, when our soul is like a wilderness, instead of being like a watered garden—Would Brother Burritt have us to stop preaching on this account? As to speaking the truth in a lifeless manner, we have hitherto believed that God's words were spirit and life; sure we are that we have never given them any additional life by our speaking or preaching them; if the truth itself has no life in it for the saints, but depends on the lively frame or manner of the preacher, we have been mistaken. Nor have we ever learned how to preach the truth without giving offence. With us the offence of the cross has not yet ceased; and if we please men we are not the servant of God.

In regard to the discernment of spirits, we have been led to the conclusion, referred to by our brother, that as no lie is of the truth, so the truth cometh not of a bad spirit or a devil: for our Lord has said he was a liar from the beginning, and there is no truth in him. We have only read of one *bad spirit*,—"The prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience:"—this must be the devil; and sensible as we are of our imperfection, we are not willing to think we are altogether left at the mercy of his satanic influence; nor that such an unhallowed influence would betray itself by publishing truth.

It may not belong to us to defend the spirit in which some of our correspondents have written; but for ourself we will say that had we been aware that all communications published in our paper which were calculated to give offence, were written in a bad spirit—or in other words, that their writers had a devil, we should have suppressed nearly all that we have published.—The letter of Br Saunders was not written without provocation: there were some unguarded expressions in it which he requested us to correct; but being unavoidably called away, when his letter went to press, we failed to comply with his request.

Sorry as we should be to lose from our list of patrons one for whom we entertain so much esteem as we do for Brother Burritt; yet, if he can discover in us a *bad spirit*, and a desire to excel in *blackguardism*, and feeling, as he does, scruples of conscience, in supporting us; we must leave him to act according to his own judgment on the subject. As we have hitherto aimed to set forth truth and oppose error, and in doing so, to bear the reproach necessarily connected with the offence of the cross, so we feel a disposition still to move onward. Meantime we wish Brother Burritt, and all other brethren, to watch us, and in christian faithfulness, correct us when they discover that we are wrong, or when they think that we are wrong.

Poetry.

"WE WALK BY FAITH, NOT BY SIGHT."

(2 Cor. v. 7.)

Why should a pilgrim grope within,
And judge by what he feels?
A loathsome stench of death and sin
No consolation yields.

Corruptions, base and foul as hell,
May vex and tease the soul;
But Jesus' blood its rage can quell,
And make the conscience whole.

I have no life, no light, no love,
No truth nor righteousness,
That God, my Father, can approve,
Or justice can caress.

But what I have in Christ my Head,
And grace on me bestows;
My life with Christ in God is hid,
And he'll redress my woes.

In this dear Christ I all things have;
Why should I yield to fear?
All that a living soul can crave,
Is richly treasured here.

'Tis treasured here to be bestow'd
On guilty, wretched worms;
Here all the honors of my God,
Shine in their brightest forms.

O what a friend is Christ to me?
How matchless is his grace!
He sets my soul from bondage free,
And I his beauties trace.

In him I stand completely just;
His heart is my abode;
Though in myself, at best, but dust,
In him I've power with God.

Great wonders hath his love display'd,
To wretched, guilty I;
Why, O my soul, art thou dismay'd?
Thy Lord is ever nigh.

Stretch all thy powers abroad and sing
The wonders of his grace;
Jehovah is thy God and King,
Thy strength and righteousness..

GADSEY.

"THE JUST SHALL LIVE BY FAITH."

(Heb. x. 38.)

The just by faith shall live,
Nor fear the powers of hell;
All blessings that a God can give,
In Christ most richly dwell.

By faith in Jesus' blood,
The just shall live indeed:
Shall have a settled peace with God,
And from their sins be freed.

When sense and reason fail,
And all things dark appear,
By faith, the just shall say, 'Tis well,
Jehovah will appear.

If providence should frown,
And crosses still increase;
By faith, the just shall live and own
God their salvation is,

By faith in Christ, as God,
As Prophet, Priest and King;
The just shall live, and live to prove
That death has lost its sting.

When death, and hell, and sin,
With all their frightful powers,
Attempt to bring us guilty in,
To live by faith is ours.

When Christ, by faith is eyed,
No terror can dismay;
He is the Bridegroom of the bride,
And will not run away.—Ibid.

"IT SHALL BE WELL WITH THE RIGHTEOUS."—Isa. iii. 10.

What cheering words are these;
Their sweetness who can tell?
In time and to eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye.
'Tis well with them while life endure,
And well when call'd to die.

Well when they see his face,
Or sink amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Pure honey, milk, and wine;
Well when thy soul her leanness feels,
And all her joys decline.

'Tis well when joys arise;
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well when they can sing
As sinners bought with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
'From earth and sin arise,
Join with the host of virgin souls,
Made to salvation wise."

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Communications.

For the Signs of the Times.

The washing of feet not an ordinance of the gospel, (IN ANSWER TO THE ENQUIRY OF BROTHER A. MOORE.)

BROTHER BEEBE:—I see by the 24th number of volume vii. of the Signs, that brother A. Moore of Tennessee, wishes either your or my views of several texts and points of order, by him named. As he refers to a sentence contained in one of my communications, as the ground of his enquiries, I feel myself, more particularly, called upon to give my views on those several points of enquiry.

The first point of enquiry is whether *the washing of feet* be an ordinance of the gospel. To come to a correct conclusion on this point, it is necessary to decide as to what constitutes a gospel ordinance, or that which is appointed by Christ to be a standing order, to be observed by gospel churches. There are many things delivered in the New Testament, by precept and otherwise, designed as instruction and guidance to the churches, and also to the saints in their various relations and in all their deportment, but which do not properly come under the idea of gospel ordinances, or forms of worship to be observed, in the letter of them, by the churches.

In deciding on what are to be observed as ordinances, it is necessary to take into consideration the authority, vested, by the King of Zion, in the Apostles, in the case. The special authority of the Apostles to establish what belongs to gospel churches, both as to doctrine and order, is declared by the Lord in these words, Verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix. 28. Luke has it, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit upon thrones judging the twelve tribes of Israel." Luke xxii. 29 & 30. In the commission as thus delivered, we have clearly embraced the following points: 1st. That the Apostles were to be associated with Christ in

authority and dignity, in the government of the Church, signified by their *eating and drinking at his table, in his kingdom, and sitting upon thrones, &c.* 2d. That their authority is judicial, not legislative: they were to establish by their decisions, or by what they taught as doctrine and order in the churches, the rule of faith and practice to the churches. 3d. That their decisions were to be decisive and supreme, as shown by a *kingdom's being appointed* them, and their being *seated on thrones* to judge, &c. 4th. That their decisions were to be binding upon the churches of Christ, and to be the standard of gospel churches during the whole gospel dispensation, as signified by their being thus seated and judging during the time of Christ's *sitting on the throne of his glory*, as well as by their *judging the twelve tribes of Israel*, which represents the whole visible church in all its several states and ages.

This authority of the Apostles was foretold by the Prophet when he said, "And princes shall rule in judgment." Isa. xxxii. 1. Christ farther shows the perpetuity, force and obligation of the Apostles' decisions upon the churches in his declaration to Peter. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. xvi. 19. As the same declaration was again made to all the disciples, with the exception of mentioning the keys, (Matt. xviii. 18) it is evident that, though spoken in the first instance directly to Peter, the declaration included all the Apostles. The giving *the keys of the kingdom of heaven* was expressive of the authority which they should have over the gospel church; keys being emblematical of authority or power. See Isa. xxii. 22, and Rev. i. 18.; iii. 7, and other texts. The *whatsoever* they should *loose or bind*, refers not only to the rites &c. of the law, but also to what Christ had spoken in person whilst in the flesh: for several things which Christ spake to his disciples and to the multitude, related only to them as being still under the law. For instance, the particular commission given to the *twelve*, (Matt. x.) and to the *seventy* (Luke x.) related, in the form of it at least, only to the period which should intervene before Christ's resurrection. Hence Christ himself, after his resurrection, alters it, commanding them now to *go into all the world*, instead of limiting them to the land of Judea, as before.—Besides now, instead of preaching saying *That the kingdom of heaven is at hand*, they are to preach the gospel in all its fulness and glory.—As another instance to the point, I will notice what Christ says to his disciples as well as to the

multitude, Matt. xxiii. 2 & 3, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do," &c. And we know they bade them observe all the ceremonies of the law and traditions of the elders. But the decision of the Apostles was that the disciples from among the Gentiles should be loosed from this whole yoke of bondage, excepting certain *necessary things*, such as that they were to *abstain from meats offered to idols*, Acts xv. 19—29. And Paul's decision is the same, viz: that Christ "has taken the whole handwriting of ordinances out of the way, nailing them to his cross," &c. See Col. ii. 14.

Hence as what the Apostles loosed, as well as what they bound, while ministering in the churches on earth, were loosed or bound in heaven, that is, were established as of divine authority; and as even certain things which Christ had spoken, were by apostolic authority *loosed* from the gospel churches from among the Gentiles, my understanding of the matter is that nothing is binding upon the churches to be observed as ordinances, but what the enthroned judges, the apostles, established in the churches by their acts or writings. That is, there must be the apostolic decision, showing the proper application of the law, as well as the command of Christ, in order to establish an ordinance as binding upon the churches. Hence the *all things* which they were to *teach* the disciples under the gospel to *observe* (Matt. xxviii. 20) were *all things* which he had commanded them as pertaining to the kingdom of God or the gospel dispensation.

Let us therefore, and let the churches beware that neither men nor devils fix a yoke upon us, either pertaining to doctrine or order, which we have not the apostolic decision or pattern for.—Let us also beware that we neglect not what they have *bound*.

If we try what are generally received by the churches of Christ as ordinances, by the above rule, we shall find the apostolic sanction fully given, or the application of the command by them illustrated.

Thus in reference to the command "Go ye into all the world and preach the gospel to every creature," we have, in the Acts of the Apostles, and the Epistles the import of this command fully shown, in its bearing upon the churches, in all after ages. We have given, in the apostolic decision what the gospel is, and its contrast with the law and with the philosophy or wisdom of this world, the manner of preaching, also the different gifts for the ministry specified and their distinct stations in the churches designated.—The ordinance of baptism is also fully shown in its subjects, mode, and the doctrine of it, by the

decision of the Apostles as given in their practice and writings.

The ordinance of the supper is also thus clearly established. But try, by this rule, what Christ says to his disciples after having washed their feet, viz: "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, &c.," John xiii. 14, 15, and it will be found not to have been established as an ordinance in the churches by any act or writing of the Apostles. Paul once mentions the subject of washing feet, not as a command of Christ, or an ordinance observed in the churches: but simply as an act of hospitality, shown by a female to the saints; such as Abigail was willing to show to the servants of David. 1 Sam. xxv 41. The instance referred to, is in 1 Tim. v. 10.

Here then I have one good reason for not admitting that there is any such ordinance established by apostolic authority as the washing of feet.

A 2nd reason is this: Admitting that Christ by what he said to the disciples on that occasion, intended to command the washing of feet as an ordinance, to be observed by the churches, and not only are the Apostles in that case dethroned from their ruling in judgement, but they are also found unfaithful to the command of Christ wherein he said—"Teaching them to observe all things whatsoever I have commanded you;" for there is no instance in which they taught those disciplined under their ministry, to observe the washing of feet, as an ordinance.

3rd. If we take into consideration the connexion of the circumstance of Christ's washing the disciples' feet, with the eating of the passover supper, and with the institution of the Lord's supper, we shall have more than negative proof that the Apostles did not receive that transaction, as an ordinance to be delivered to the churches to keep. Paul is very particular in describing to the church at Corinth what he had received of the Lord and delivered unto them, as belonging to the ordinance of the supper, yet we find the circumstance of the washing of feet equally with the parts of the passover, left entirely out of the account, of that which Paul gave this church for to keep. 1 Cor. xi. 23—26. Surely this must amount very nearly to positive proof, that Paul never received the washing of feet, as an ordinance to be delivered with the supper, to be kept by the churches.

4th. The ordinances of the gospel must like the gospel have Christ crucified for their substance. The preaching of the gospel, is the preaching of Christ crucified. In eating the supper, *As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come.—Christ's death and resurrection and our likeness thereunto in experience is represented in baptism.* Rom. vi. 5. But what is there in the washing of feet which shadows forth Christ crucified?—Nothing. But the enquiry may be made, What was intended to be conveyed to the disciples by the transaction of our Lord recorded John xiii.

4—17? In answering this enquiry, it will be proper to notice the several parts of the account, and in doing this, we shall see that there is much in the expressions used, to show that an ordinance or positive institution is not intended thereby to be established.

In ver. 4 and 5, we have simply an account of Christ's preparation and beginning to wash the disciples feet. Ver. 6 and 7—"Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now, but thou shalt know hereafter." Is it not as manifest from these words as anything can be, that Peter did not understand that his Lord was then establishing an ordinance of worship to be observed in his church, and that Christ did not intend for him so to understand it? Else, why the expression *Thou knowest not now?* He certainly knew the act itself that Christ was performing. There must therefore have been something, of which this act was only figurative, which he intended thereby to teach them. In ver. 8, 9 and 10, Christ in reply to Peter, refers to the washing him from sin in his blood, without which Peter could have no part in him. He further says *He that is washed*, that is, in his blood, *needeth not save to wash his feet, but is clean every whit.* Can any one, on a moment's reflection, suppose that Christ intended to convey the idea that being washed in his blood, all that was further necessary was to have the *fleshly feet washed in water?* In cleansing the flesh from its daily pollutions, it is as necessary to wash the hands and other parts of the body, as the feet.—But understand our Lord to speak figuratively here, and to refer by the term feet, to the *walk* or *outward deportment* of the child of grace, and there is much beauty in the idea. The principal care of the child of grace, resting as he does on the blood of Christ to cleanse him from all sin, is to keep his walk or gospel feet clean.

The expression ver. 10. "And ye are clean but not all," is explained ver. 11, as referring to Judas.

In ver. 12, Christ, after having taken his seat, says unto them, "Know ye what I have done to you?" They certainly knew the act itself; that, therefore, could not be intended; hence it was not an ordinance that Christ was teaching them. In ver. 13, 14 and 15, he explains; he says, "Ye call me Master and Lord and ye say well, for so I am: If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." In this explanation, I cannot see, how much soever others may, any thing that looks like instituting an ordinance of worship. In the first place, Christ lays the principal stress on the example, he being *their Lord and Master*, has set them—not on his command as King of Zion. In the second place, he does not explain it as any thing which he thus taught them to do as expressive of their faith in him, or as an act of worship or

subjection to him: but as a something that they were to do, one to the other. What then was the example he had set them? Why certainly an example of great condescension and humility, in that he their Lord and Master, had condescended to perform for them the menial service of washing their feet. They ought therefore to condescend to each others state, and circumstances, and to be ready to perform the humblest acts whereby they might minister to each other's necessities or comfort. As the Apostle taught the Philippians that, "In lowliness of mind let each esteem others better than themselves;" and this after the example of Christ's humbling himself. See Phil. ii. 3—8. Hence this doctrine of condescension as thus taught by our Lord is confirmed unto us by them that heard him, in the above and other texts; but the washing of feet is not thus confirmed. So also is the *watching over and admonishing one another in love*, a sentiment confirmed by the exhortations of the Apostles, by which the disciples are to wash each other's gospel feet; an idea, as I have already intimated, which I think particularly taught by this transaction of our Lord. And the closing sentence is, "If ye know these things happy are ye if ye do them." Ver. 17. May we thus be more attentive to the washing of our own and of our brethren's gospel feet or walk. I have gone thus fully into this subject, that those who differ from me, may know the grounds on which I refuse to admit the washing of feet literally, to be a gospel ordinance. Not that others' practicing it, is any bar of fellowship to me. I view their act in this thing, though I believe they have not scriptural authority for it, very differently from the New School practices. Those who practice the washing of feet as an ordinance, do it from the persuasion that the command of Christ so requires it. But the New School folks practice their plans, knowing them to be the devices of men.

The other points of enquiry mentioned by Brother Moore, I will attend to in another communication, if the Lord permit.

Yours as ever,

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 30, 1839.

For the Signs of the Times.

Boston, Erie Co., N. Y., Jan. 1, 1840.

DEAR BROTHER BEEBE.—For the first time, I venture, as illiterate as I am, to communicate to you some things that have taken place with me of late. I have for many years tried to reconcile my mind to the practices of the New School Baptists, which I have been unable to do; being sensible that they were in opposition to the principles of the gospel of Christ. I have looked in vain for reform in that denomination; but instead of reform, they wax worse and worse, deceiving and being deceived. But I cannot sacrifice truth, and thereby dishonor God whom I profess to love. For when I take a view of my condition, while dead in trespasses and in sins, I feel

myself to be a lost sinner. I tried for the space of six months to work myself into the favor of God; and at times thought myself to be a christian; for I was an Arminian, and thought that salvation came by the deeds of the law. But to my surprise I was brought to see that there was no other name given under heaven among men, whereby we must be saved, but the name of Jesus. This taught me that salvation was of grace, and not of works, lest any man should boast. So I was constrained to fall at the feet of sovereign mercy, and say, Lord Jesus, save or I perish—at that moment I felt that load of guilt removed, then I felt myself freely justified by his grace—so in view of my own experience, I cannot become reconciled to the *do and live system* supported by the New School Baptists at the present day. I have been trying to preach for about six years, and in preaching, I have tried to avoid preaching the doctrine of election, from the expression of the Apostle Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." But this course was a great grief to me, for I felt it to be my duty to declare the whole counsel of God, whether men would hear or forbear.—About one year ago, I delivered two discourses on the sovereign grace of God, which almost broke fellowship between some of the brethren and myself; for they called the doctrine abominable, which grieved me much to think that christians should deny the very cause of their salvation. And since that time, I have been examining the course pursued by them in doctrine and practice: but I find but very little for either, as I have examined the law and the testimony, and I can find nothing that proves to my satisfaction that they are in agreement with the gospel of Christ; but are the inventions of men, which are exactly congenial with human wisdom. But feeling myself bound by the strongest ties of love to God, I would obey his commandments, and walk in his statutes. I felt it to be my duty to leave the commandments of men, and bow submissively to the commandments of Christ, and to contend for that faith once delivered to the saints. Therefore on the 6th of July 1839, I attended covenant meeting; and after contending for the order of Christ's house for a few minutes, I withdrew from their communion: and knowing the order of the denomination, I did not ask for a letter, but told the brethren that I did not wish the church to have any trouble with me, but to exclude me. I attended the meeting of that church on Aug. 3rd, for the purpose of learning whether the brethren had anything against me. I told the church that, notwithstanding I had withdrawn from them; yet I felt willing to restore the feelings of my brethren, if I had grieved them in any particular, except my withdrawing from them. And in reply, the leading members of the church said, they had nothing against me; and if I would resume my travel with the church they could go with me and hear me preach, as well as they ever did. I met with them again

in a covenant meeting on the 31st of August,—which time I stated to them my views on the benevolent institutions of the day, (so called) and told them that I should unite with the Old School Baptists. On the 7th day of Sept., I related my experience to the Old School Baptist Church in Hamburg, and was received into their fellowship: and when united, I informed the brethren of the church of which I had been a member of the same; and at that time the church had found nothing against me, as you will see by their own records—neither did I expect that the church would bring any thing against me, except my refusal to walk with them; but I was informed that their leader said, that they must have something to put on record, and to accomplish this object—he and their deacon attended one of my meetings on Sept. 29, and took down some expressions which I made relative to some of the practices of the Baptist denomination, and the benevolent institutions of the day, (so called) as unscriptural; and as being marks of the second beast spoken of in Rev. xiii. as you may see by their own records.

"October the 5th, 1839, the church met pursuant to appointment, organized by choosing Brother Simeon Clark, Moderator. Brother Timothy Taylor's case was taken up and considered,—amounted to his having railed against the church, and his having withdrawn from us; and in a discourse delivered by him at the West Branch, on Sunday, September 29: his having made some expressions against some of the practices of the Baptist denomination, and the benevolent institutions of the day, as being *unscriptural*; and as being marks of the *second beast* spoken of in Rev. xiii. It was voted that there be a committee appointed to visit Brother Timothy Taylor, for the above offences; and that Brethren Simeon Clark and H. F. Macham be such committee, and that they report at the next covenant meeting—closed by prayer.

Nov. 2nd, after covenant meeting, the church organized themselves into a church meeting by choosing Brother H. F. Macham Moderator.—The church proceeded to business—voted that visiting brethren be invited to seats. Brother Timothy Taylor's case was taken up. The committee reported that they were not received by Brother Taylor, who refused to have any conversation with them as a committee; he also said that the church had no right to send a committee to labor with him as he had withdrawn from the church; and united with a Baptist Church of the Old School. Voted that the word *railling* be inserted to the charges of the church against Brother Timothy Taylor. Voted that Brother Timothy Taylor be excluded from the fellowship of this church, for the charges above named, with the addition of two contrary statements which were, that he stated at the West Branch in a public meeting, that he was not under the authority of the church; and in a week afterwards, he stated at the Red School-house, that the world did not know but what he was under the authority of the church.

This I certify to be a true copy of the proceedings of the Boston and Concord Baptist church with Timothy Taylor, according to the records.

H. F. MACHAM, *Ch'h. Clerk*."

The reader will recollect that I withdrew from the church July 6, 1839; and the first charge that they have brought against me, bears date Sept. 29th, which was about three months after my withdrawal from the church; and the accusation was brought against me on the fifth of October. After my withdrawal from the church, there was no effort made on their part to reclaim me, till the evening of October 5th, (a period of about three months) when two members came and informed me that they were appointed by the church to labor with me. I told them that I did not consider myself under the jurisdiction of the church, as I had withdrawn from them three months before, and had united with the Baptists of the Old School; and therefore that I should hold no conversation with them as a committee. But I learned from them the allegations which the church had brought against me, and felt to thank the good Lord that he had kept me from outbreaking sins by his grace, so that my enemies were unable to bring any thing against my moral or religious character, or to injure my influence where I was known: for I was willing to be excluded for opposing sin wherever I came in contact with it in defending the cause of my blessed Master, whether drunkenness, profanity, or the *inventions of men*, (falsely called *Benevolent Institutions*) which are nothing less than *spiritual wickedness in high places*: for the people of God have to contend with principalities, and powers, and spiritual wickedness in high places.

But to return to the allegation. The word *railling* was not inserted with the above charges brought against me on the fifth of October, as you may see by the records, which shows that a separate vote was taken of the next meeting, [Nov. 2] that the word *railling* should be inserted to the charges brought me. So the reader will discover that I was not suitably branded at the first meeting; but that by their united wisdom, accompanied by intense study for the space of one month, they become more accomplished in stigmatizing those who will not follow the multitude to do evil, but wish to remain with that small remnant which are so much despised by the selfrighteous.

A few things more and I close. Under the last named date, the reader will discover that they closed their business, and were about to bring it to the test, when a brother arose and plead for items in which all were agreed, (all four, I mean) and the following charge was brought by candle light called two contrary statements. As for the charge it has not the least foundation in truth: for I did not attend a public meeting in either of those places, from the 6th of October, to the 2nd day of November. So the thing must be visionary, or a dream. The reader may draw his own conclusion relative to the designs of the church,

in the course pursued with me. One more circumstance I will add; the time has come for a decision. The leader of the church being a licentiate, asked the Moderator to make a motion to exclude me; but he declined making the motion to exclude for the charges which were preferred against me; on the ground that the charges were not properly substantiated; but said, he would make a motion to exclude me, for withdrawing from the church; this not being acceptable, S—C— made a motion to exclude me for the charges above named and it not being seconded, the leader turned to a sister of the church, and asked her to second the motion; she answered that she did not know as it would be proper; but he silenced her doubts in this particular, and she seconded the motion, and the Moderator put the vote, and I was excluded.

So much for New School discipline.

Yours, &c.

TIMOTHY TAYLOR.

For the Signs of the Times.

Stanford, Delaware Co., N. Y., Jan. 19, '40.

DEAR BROTHER BEEBE:—As it seems to be my lot, to cast a scribble into your presence; for my own satisfaction I will fill my sheet, and when you have read it, you may submit it to the flames, if you think it the most proper place; or if you choose, (not me) you may devote it to one corner of the Signs, or make any other use you please of it. But if you publish it, please to say no more of my name than E. B. My mind for seven years past, has been often distressed, on hearing those who profess to preach the gospel, and do not. However in that time I have heard some who, I do think, speak according to the oracles of God. But the present day I think, calls loudly to every saint, to stand on his watch tower: to adhere strictly to the Word of God, and search as though he would dig for hidden treasure: to pray earnestly for a mind firmly established on the purposes, and promises of God, which are as unchangeable as Jehovah; that he may be the better prepared to understand the sound of the trumpet. For if the trumpet give an uncertain sound, who shall prepare himself to the battle? Numerous plans and schemes are devised by mortals in this day, to assist God in the salvation of fallen and depraved mortals.—But what can man do in point of saving himself or his brother, or any other fallen being? Can they make one hair white or black? No! no! Except God build the house, they labor in vain who build it. Wo unto them who draw iniquity with cords of vanity; and sin, as it were with a cart rope. That say; Let him hasten his work that we may see it. Let the Holy One of Israel make speed and come that we may know it.—Wo unto them that call evil, good; and good, evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

How many are seen going to and fro, preaching another gospel, than that which was deliver-

ed by Christ and his Apostles: exerting every power and faculty of their system, in order to hasten and bring into execution the work of God in the salvation of the children of men. Is not this drawing iniquity with the cords of vanity, and sin as it were, with a cart rope? These same propagators of error, preach self and Mammon, instead of Christ the Savior of sinners. Is not this preaching evil in the stead of good? They also set aside the internal and effectual operation of the grace of God upon the heart of the sinner, by which he is brought to trust in God, as unnecessary. This is certainly making evil of the good. And in preaching error for truth, they surely put darkness for light: But saith God, he that hath a dream, let him tell a dream; and he that hath my Word, let him speak my word faithfully. Yea, I say—he that hath a dream, let him tarry, three, four, five, six or seven years in a seminary of learning; and be thoroughly taught in the school of Gamaliel, in all the arts and sciences that human wisdom can invent; that he may go forth, with all that pomp and parade, that is calculated to attract the attention of the natural ear, and speak in an unknown tongue, that, he hath dreamed; dealing out, for the sake of filthy lucre, that which he hath purchased with the honest earnings of many of the poor of the land. But the testimony of God affirms, that; when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error while they promise them liberty, they themselves are the servants of corruption; and they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple. Now the saints of God, are strictly charged to turn away from, and avoid them, which cause divisions and offences, contrary to the doctrine of Christ; having the assurance, that by their fruits they may be known. For it is not possible to bring a clean thing out of an unclean, nor for a bitter fountain to send forth sweet water (transversed) neither is it possible for satan's ministers, (although transformed into an angel of light) to preach the gospel of Christ. But out of the abundance of the heart the mouth speaketh:—wherefore saith Christ, if they say unto you behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not. But to the law and testimony; if they speak not according to this Word it is because there is no light in them. How many are heard in these days, that do not speak according to the scriptures; for which reason Zion languishes, and the true children of God have reason to mourn! There are many (and I sometimes think I am one) who have cause to hang their harps upon the willows and take up the lamentation, *How shall we sing the Lord's song in a strange land?* feeling almost ready to adopt the language of an ancient brother pilgrim, *Lord, they have killed thy prophets, and digged down thine altars; and I only*

am left alone, and they seek my life. But what saith the answer of God unto him? *I have reserved unto myself seven thousand men, that have not bowed the knee to the image of Baal.—Even so now, (saith the Apostle) there is a remnant according to the election of grace.* Yes, BLESSED BE GOD, I hope and trust that there are a few names in these United States of America, and other parts of the globe, who have not bowed the knee to the Image of works or the inventions of men; but have been sufficiently convinced, that it is not of works, lest any man should boast: neither of the will of the flesh, nor of the will of man, but of God: neither by any might or power of his own, that the soul is saved, but alone by the Spirit and grace of God. But to my subject.—That great, eternal, invisible, and unsearchable God, who is infinite in wisdom, abundant in goodness, and rich in mercy; who seeth not as man seeth; whose ways are not as our ways, and whose thoughts are as far above the thoughts of man, as the heavens are higher than the earth; who disappointeth the devices of the crafty, and bringeth to nothing the understanding of the prudent; who rules and overrules all things after the counsel of his own will: that God, whose righteous, and holy law connects, the eternal chain of causes and effects, has been pleased in his grand designs to choose: *not many wise men after the flesh, not many mighty not many noble: but he hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen, yea, and things that are not, to bring to naught, things that are.* He is a God that speaks, by whom he will speak, and sendeth by whom he will send: and in so doing, he is pleased to call, (not the student from the college, or seminary of learning) but the poor despised shepherd, and the plough-man, from his low occupation, together with some poor illiterate fishermen, and many others of like qualifications, and grant them a commission from the court of heaven, to go forth and preach the unsearchable riches of Christ; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: neither for price nor reward, but as they have freely received, so they must freely give. And although the poor creature, when beholding his insufficiency, would feign plead Moses' excuse, by saying, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am of slow speech and of a slow tongue; but the Lord (not man) says—Go, and I will be with thy mouth and teach thee what thou shalt say. Say not—I am a child; for behold I have put my word in thy mouth, and thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. (With what satisfaction do the saints listen to the preaching of one whom God hath sent! It is almost like the words of the prophet in the valley of dry bones.) I have made

thee a watchman unto the house of Israel;—therefore hear the Word at my mouth, (not from man's mouth) but from my mouth, and warn them from me. Be not afraid of their faces; for I am with thee to deliver thee, &c. Therefore go your ways, behold I send you forth as lambs in the midst of wolves. (The inquisitive eye and ear can discover a vast difference between those who are sent forth as lambs, and those who are nothing but wolves in sheep's clothing.) Be ye therefore wise as serpents and harmless as doves: provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. Therefore take no thought for your life what ye shall eat, or drink or put on; for your heavenly Father knoweth that ye have need of all these things: therefore go and do as I have commanded you; and lo! I am with you always, even in the most perilous and distressing situations. Now, what being on earth, after having received such a command from the King of heaven, together with the promises annexed to it, and realizing that God is not a man that he should lie, but what he hath promised he will surely fulfil: who I say, would tarry, five or six, or one year, in the school of the prophets to be more sufficiently qualified for the work? I am convinced from the word of God there is not one; but rather conclude they would exclaim—His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay. The messenger thus commissioned by God, and armed with the sword of the Spirit, is willing to go forth at the command of his Master, and although he meet with opposition and persecution; yet the Lord God is his sun and shield, and has promised that his grace shall be sufficient for him; notwithstanding the difficulties and discouragements that obstruct his way, he goes at the direction of his Master, and when he sees fit to appoint, the heavenly mandate is obeyed. He goes forth not seeking his own interest or benefit; but with an eye single to the honor and glory of God. He is willing to endure hardness as a good soldier, and to be counted the offscouring of all things for Christ's sake. He is willing to become the poorest beggar in the whole creation, if God can be honored. Yes, willing to suffer imprisonment, or to be confined in the most gloomy dungeon; willing to be stoned, to be sawn asunder, willing to suffer the most excruciating tortures that the enemies of the cross can inflict: yea, willing to submit his body to flames and faggots, for the Word of God and for the testimony of Jesus. In confirmation of this, look at the great Apostle of the Gentiles—who, when it pleased God to call him by his grace, and to reveal his Son in him, declares that he conferred not with flesh and blood; neither went up to Jerusalem to them which were Apostles before him, (nor to a college or seminary, to learn how to preach Christ) for the gospel which he preached is not after man; for he neither received it of

man, neither was he taught it, but by the revelation of Jesus Christ; but he went into Arabia, a clime far distant from the land of his nativity, to preach to the poor ignorant Gentiles the unsearchable riches of that Savior whom he had formerly persecuted with such pharisaic zeal:—he then returned to Damascus, then after three years he went up to Jerusalem, and afterwards he came into the regions of Syria and Cilicia.—Then at the command of God see him traversing Cappadocia and Galatia and the region of Phrygia, and so onward. And again, as a faithful advocate of the cross, he goes away into Macedonia, and from thence into Greece; and in his return fulfilling the prediction of the Prophet, who declared, that the Isles should wait for the law of God, he visits the poor despised (by the Jews) Gentiles dwelling on the Islands of the sea, preaching the Word of God with power, and with the Holy Ghost sent down from heaven:—confirming the souls of the disciples, confounding the enemies of the cross and teaching and instructing those, who in the sincerity of their hearts desired to find the right way. Although he endured sore trials and painful persecutions—of the Jews; five times received forty stripes save one; thrice was beaten with rods; once was stoned; thrice suffered shipwreck; was a night and day in the deep; in journeyings often; in perils of waters, in perils of robbers, in perils by his own countrymen, in perils among the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in prisons frequent, in weariness, painfulness, watchings, fasting, hunger, thirst, cold and nakedness; yet at the command of his Master he went without a murmuring or a complaining word, well knowing that bonds and afflictions was his lot from day to day. But these things did not move him; neither did he count his life dear to him; for he was ready, not only to be bound, but also to die for the name of the Lord Jesus. But Paul is not the only sufferer; for we have scripture testimony, that the saints of God and ministers of truth in all ages of the world have been loaded with most deplorable sufferings, and so it continues yet, and will I presume while time lasts; and they that will live godly in Christ Jesus shall suffer persecution.—But God is able to protect his children; he is faithful to the objects of his love, and wheresoever they are scattered abroad in the earth, in every clime and nation he will search them out, and feed them as a shepherd doth his flock: and I can as quick believe that God will be dethroned, as that one object of his eternal love will miss of a seat in heaven. He will not leave them to be devoured by wolves in sheep's clothing; but he leads them on from step to step, and his all seeing eye, which never sleeps nor slumbers is continually over them for good. If they be hungry he feeds them; if naked he clothes them; if tried and tempted, he delivers them by his grace; if doubting, he strengthens them by the renewal and application of his promises; if disobedient

and undutiful, he corrects and chastens according to his own pleasure, and for the creature's good, and turns them into the right way. If they be cast down and mourning, God comforts them by the light of his countenance: if exalted and lifted up by the thought that they have gained any part of his mercies or favors by their own merit or influence, he sends a reproof by spreading a cloud over all their pleasing enjoyments. If they be solicitous to know and do their Master's will, he will surely instruct them: for he teaches as never man taught, and bestows in great abundance on all who ask of him in faith; and if they stray away on forbidden ground (as sometimes they do) it is by his permission, and he will certainly bring out of it a good lesson for their perusal. He will surely direct them along safe and unhurt, and guard them from all harm and danger; so that they may say with confidence and without exception, the Lord has in all situations, circumstances and conditions, proved as an hiding place, as a covert from the tempest, and as the shadow of a great rock in a weary land. Christ says, "All that the Father giveth me shall come to me, and I will raise him up at the last day." This causes every uncomfortable thought to vanish: when I consider that this all comprises every object of his love, whether high or low, rich or poor, (I need not say poor or bond, for they are all rich and free in Christ) great or small, black or white; who, when gathered together, will constitute the united body of all the finally saved, and will sing the song of Redemption and praise to the Lamb throughout an unbounded eternity.

But lest I have wearied your patience already, I will add no more, only that you may condemn or commend what I have written, as you think best fits the subject. I have written rather of necessity than choice. I have often thought I should like to communicate a scribble to the Signs; but for two reasons I have never written before. I have thought it might not be beneficial to myself or others; and likewise because it is a rare thing to see the name of a female in public print. However I submit this scribble to you, and leave the event with God.

I remain your sister in the bonds of christian love and fellowship,

E. B.

P. S. Dear Brother Beebe, will you please to give through the Signs your views on that scripture recorded in the 2d Epistle of Peter ii. 1? "But there were false prophets also among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," &c. For my own instruction I want your views more particularly on that sentence, *Even denying the Lord that bought them*; and show me why this character is one (3d verse) whose judgment, now of a long time, lingereth not, and their damnation slumbereth not.

E. B.

For the Signs of the Times.

Lanesville, Ia., Jan. 19, 1840.

BROTHER BEEBE:—Owing to the hard times in this section, or to some other cause, some of the subscribers have declined taking your paper this year; but so long as I am permitted to remain on these low grounds, and the Signs continue to publish the doctrine of salvation by grace alone, and to protest against any other way of salvation for poor, depraved, and lost sinners like myself, only through the blood and righteousness of our Lord Jesus Christ, I shall remain a subscriber. Notwithstanding the many cries "Lo! here, and lo! there," it is truly refreshing to my spirits to hear, through the Signs, from brethren in the different parts of our wide spread country, who can and do say, with Jonah, "Salvation is of the Lord."

Dear brother, I have never before attempted to give, upon paper, my views on the subject of our divine Master's cause; nor do I know that I should even now, but I have almost a perpetual warfare to encounter. I live in a village where I am surrounded by a self-righteous people who are living under the Sinai covenant, and expect to be justified by the deeds of the law, the Apostle's declaration that, *By the deeds of the law no flesh can be justified*, to the contrary notwithstanding. They seem bent upon confounding the covenant of works with the covenant of grace, in order to make out a conditional salvation, although it is written, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." Heb. viii. 8—11. This covenant abounds with "I WILL," and "YOU SHALL." Where then are the conditions so much insisted on in our day? Surely not to be found in God's method of salvation.

Before closing this, let me give you a brief detail of a Quarterly meeting, lately held in this village; I was an eye witness. On Sunday, after love feast, a discourse was delivered, (I do not say preached) by their presiding Elder (Mr. Wood of the city of Albany, Ia.) after going through his discourse, he cast a begging look over the congregation; and then exhorted them to throw into the Lord's Treasury. He told them, \$50 was all he would ask of them at that time; and that he was then going to put up the gospel at Auction!!! He said, there were 50 men in the congregation, able to give one dollar each, and 100, able to give fifty cents, and if they thought it worth only 25 cents, they should have it; or if only twelve and a half cents, they should have it; and if but six and a fourth cents, they should have it; and if they thought it worth nothing, they should have it any how!! I thought, O my Lord have I lived to see the gospel become a matter of merchandise in this way.

But, my brother, when I reflect, I need not marvel at this; for the blessed Savior has said, *the time will come when he that killeth you shall think that he doeth God service*. I have thought, and sometimes I feel certain that, if the enemies of the truth now had the power, I should not be suffered to live: but what of all that? I know my Master has a people that will stand for the truth in all ages of the world, notwithstanding stakes, gibbets and flaming faggots.

I must draw to a close. Make what use you think proper of this. And may the Lord enable you, and all his true Israel, to contend earnestly for the faith once delivered to the saints, in opposition to the Arminians, seducing spirits, and all doctrines of devils; is the prayer of

Your afflicted, poor,

and unworthy brother,

WILLIAM SAMPSON.

EDITORIAL.

Alexandria, D. C. February 1, 1840.

REMARKS ON 2 PETER II. 1.—Our views on this scripture are called for by sister "E. B." as will be seen in the postscript of her letter on page 21 of this number. The principle difficulty complained of in understanding the subject, is involved in the words, *The Lord that bought them*, applied to those who in verse 3rd, are subjects of judgment and damnation. By reference to our remarks on the 6th verse of this chapter, in our last number, the reader will discover that we hold those characters to be *the angels which kept not their first estate*. The text on which we are now to remark reads thus—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

This epistle was addressed to the Hebrew brethren, such as had been scattered abroad by the persecution; this will appear by reference to the introduction of the first epistle; as also from his allusion to their having been addressed, on the same subject, of the second coming of Christ, by our beloved Brother Paul. See Chap. iii. 15. We will now proceed to notice the text—*But there were false prophets also among the people*, viz: among the people of Israel, to which, nation only or according to the flesh, these brethren, as well as the *false teachers* belonged. This fact requiring, for its confirmation, nothing more than a reference to the Old Testament history of Israel, in almost every page of which these *sinning angels*, false prophets, sons of Belial, &c. were detected. Hence, from this palpable fact, that in all ages of Israel, the people were infested with false prophets, so now, while Jesus was ascended, and before he should be revealed in the utter destruction of Jerusalem, these Jewish converts to the christian faith, might, with certainty expect to be troubled with false teachers from the same quartar, viz: from among the

Jews. In confirmation of our view of this subject, we refer the reader to the solemn admonition of our Lord, to his disciples, before he ascended. He told them He was going away; but would shortly return to them with power and great glory, and that some of them should live to witness the fulfilment of this promise; but they begged him to tell them when these things should be, and what should be the sign of his coming and of the end of the world? (i. e. that world.) To which enquiries, Jesus answered, and said—"Take heed that no man deceive you; for many shall come in my name, saying, I am Christ;—and shall deceive many." Matt. xxiv. 3—5.—Again in same Chap. ver. 11th. "And many false prophets shall rise, and shall deceive many," and again verses 23—27. "Then if any shall say unto you, lo here is Christ, or lo there; believe it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect. Behold I have told you:—For as the lightening cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The testimony of our Lord, in the concluding part of the xxiv. Chap. of Matt. and the instructions contained in the parables in the xxv. Chap., settles the point in regard to, who these false prophets and false teachers were, and from whence they were. He calls them *his own servants, wicked servants, slothful servants, &c.* also by the parable of the virgins, they are clearly presented as being of the stock of Abraham after the flesh, and were then, and soon should be found among his nominal disciples. Our readers will perceive that Peter was now addressing the scattered saints, under these very circumstances, and impressing on them these admonitions of his, and of our Lord. *There shall be false teachers among you; among you who are now waiting the fulfilment of your Lord's predictions; you who are not to see death until all these things are fulfilled; until your Lord shall be revealed in flaming fire, taking vengeance on the Jews, in the destruction of Jerusalem, and to be admired by all who love his appearing.* These false teachers should *bring in damnable heresies; saying, I am Christ, and lo here is Christ, and lo there; and "Since the fathers have fallen asleep, all things remain as they were; and where is the promise of his coming?"* These were damnable heresies; and even amounted to *denying the Lord that bought them*. For they could not set themselves or any thing else up as Christ, without denying the true Christ; and such heresy is damnable, because if Christ be rejected or denied; in his absence there is nothing can save from damnation. Hence could they, or could our modern false christs who set themselves up as intercessors, revival makers, &c. establish their doctrines, it would make the damnation of all who trust in Christ alone, inevitable. But the main question with our sister is:—"How can it be said that the *Lord bought* those false teachers,

whose judgment now, of a long time lingereth not and their damnation slumbereth not?" We have shown that these false teachers alluded to by Peter, were members of the national family of Israel, and on this account were called servants, foolish virgins; wicked and slothful servants, &c. it therefore remains for us to show how the Lord bought them. And first, we take the ground, that it was not in that redemption purchase, by which his elect are redeemed from damnation, or their damnation would slumber: nor are they redeemed from all iniquity, see Titus ii. 14, or they would not continue in the iniquitous course of promulgating damnable heresies, nor from wrath and the curse of the law; or their judgment, which dooms them to flaming fire, and utter destruction, would, at least *linger*. But the question returns, How then, were they bought? We answer, in that redemption purchase, by which the whole family of national Israel were delivered from the house of bondage, in Egypt, and elevated to a distinction above all other nations then under heaven. Their redemption from Egypt, is often referred to as being highly figurative of the redemption purchase which Christ has, with his own blood, made of his church, from sin, death and hell, from the demands, wrath and curse of the law of God; and which secures to them all the benefits of Christ's mediatorial office. But while they in their distinct character as a nation were typical of the true and heavenly Jerusalem, they were only the Jerusalem which *then was*, and which was in bondage with her children; and bring upon themselves swift destruction. That judgment that lingered not, and that damnation that slumbered not, may well be called *swift destruction*; and this, as far as related to a temporal display of their judgment, &c., was most dreadfully realized by those false prophets, when the sign was described of the Son of man, coming in the clouds of heaven, with power and great glory. Their destruction was swift, like the vivid flash that leaping from the east shineth even unto the remote west, without allowing time for those who were upon the housetop to come down, to take any thing out of the house, nor such as were in the field to return to their houses. Behold, said Jesus, I have told you before! "As the days of Noah were, so shall the coming of the Son of man be: for as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." In this awful calamity those false teachers might consider this distress as brought by themselves, as abundant warning had been given unto one and all to watch; yet setting aside all these admonitions by these overflowing judgments. Under the influence of the Spirit of God the Apostle Peter very well knew, that while these vile perverters of the truth of God were drawing away many from their steadfastness, that these impending judgments were gathering thick; and al-

though they may count it pleasure to riot in the daytime; in the full light of all those admonitions which began to be spoken by Christ, and were confirmed and reiterated by those that heard him; and although they may be willingly, and criminally ignorant of God's manner of computing time, (Chap. iii. 5) and say, Where is the promise of his coming? verse 4, still the Apostle knew, and testified, The day of the Lord, would come as a thief in the night; in the which those old Jewish heavens should pass away with a great noise, &c. Nevertheless the Apostle and many of the primitive saints, according to his promise, looked for (and finally realized) a new heavens and a new earth wherein dwelleth Righteousness; or wherein Christ should dwell.

From all the above named considerations, Peter warned the saints, seeing they looked for such things, to improve from the circumstances in which they were placed; and we at this late age may also derive from these examples instruction in righteousness.—Beware of false teachers—to watch and be sober; for we who have been by divine grace admitted into that heaven, wherein Jesus dwelleth, which the Apostles looked for, how much more does it become us to consider what manner of persons we ought to be, in all holy conversation and godliness.

"Of the progress of infidel principles, under the name of Socialism, we see some melancholy notices in our late English papers. In one it is said:

There are now upwards of sixty Branch Societies in the principal towns in the kingdom, in which there are places of meeting for lectures on Infidelity and Socialism. The Sabbath is occupied in the delivery of seditions and blasphemous addresses, tea parties, profane singing, music, &c., &c. In some places, Sunday and Infant-schools have been established, for the inculcating of Infidel principles. A Tract Society has been formed, and six tracts issued,—these are frequently distributed under the Wesleyan and church tract covers. A most blasphemous periodical is circulated, at the rate of 40,000 per week. There is a regular organized central board, with President, Vice-President and Secretary, and a great number of salaried emissaries, whose whole time is devoted to the advancement of Socialism. Additional impetus has been given to their proceedings by the disgraceful presentation of their founder, Robert Owen, to the Queen.

At a late meeting in Cheltenham, a clergyman of Manchester called the attention of the meeting to the increase and the baneful influence of publications devoted to the dissemination of infidelity and atheism, in their darkest forms. Perhaps some of them had heard of a paper called the "Star in the East." In the north they had also a paper called the "Nothern Star," which had a very wide circulation, and which, though not openly broaching the principles of Infidelity, endeavored to foist on the people principles which if carried out, would quickly put an end to the monarchy, the constitution, the church, our liberties, comforts, and lives. That paper had a circulation so great that it could not be conveyed to Manchester except by means of a vehicle for that purpose. The paper was published on Saturday, and on the day of publication the shop-keeper had at his shop a greater number of applications for infidel and atheistical trash than all the book sellers in the town had for books containing what was sound and wholesome food for the mind and the spirit.—The reverend gentleman then adverted to another ominous sign of the times. At Manchester, the week before last, with great pomp and

ceremony, and amid an assembly of thousands, many of whom afterwards had their dinners at a public hotel, the stone had been laid for the erection of a vast hall, consecrated to infidelity in one of its direct forms, under the misapplied name of Socialism. Four men—for we could not call them gentleman, though we regretted to say they were Englishmen—four men of sufficient property were found to become guarantee to the builder of the edifice for £5,000. Similar halls are now in the course of erection at Huddersfield, Bradford, Leeds, and Sheffield. Amidst all out-breaks and irregularities, we never had before, in this country, temples dedicated to atheism, rising over the face of the land. To the foregoing he would add another dark feature.—He alluded to the circumstance of a member of parliament and a minister of the crown having introduced the high priest of Socialism at the court—*S. S. Journal*.

REMARKS.—Is this the dawn of that millennial glory which the advocates of the new religious inventions of our day have been so long engaged in ushering in? Is this the impress by which we are gravely told, heaven has stamped her approbation on the modern system of religious mendicancy? Has it been for the birth of such a day that millions on millions have been heaped for the diffusion of light, and for the dissemination of the gospel? Alas! what better fruit could reasonably have been expected from such a deadly tree? How frequently are we greeted with phrensiad pictures of the progress of the new order in converting the heathen and evangelizing the world! How often are we told of the thousands converted to christianity by the modern machinery of the age! and so much credit is given to those luring statements, that the new inventions in religion are lauded to the skies, and the ancient platform of our faith and practice is considered quite below the spirit of the age. But with the above statement before the reader's eye, we would ask, Has not infidelity in its undigued form, kept an even pace with human improvements on the divine plan of saving sinners? We do not accuse the modern misguided missionaries of being directly confederate with Owen, Fanny Wright, & Co.; but we do say, and most firmly believe that the very elements of which *deism* and *socialism* are composed, are furnished by the New School Baptists and their extensive Ishmaelish brotherhood of other denominations. In confirmation of this position, mark the following particulars as developed in both systems:—1st. The New School reject the scriptures as their *only* rule of practice and standard of doctrine—Infidels also reject the bible. 2d. The New School appeal to the light of science, theological schools, &c., to point out the way of happiness and glory,—Infidels derive their strongest arguments from the same source. 3d. The N. School depend on tracts, temples and direct appeals to the mental faculties of the human family, for the dissemination of their doctrines—these are also the strong holds of infidelity. 4th. The New School require large funds to carry on their inventions—so do the Infidels. 5th. Both systems alike require the efforts of men (not the grace of God) to sustain them. Besides all this, when we consider, the bearing which the numerous tricks, and projects for amassing money, popularity and power; their persecuting disposition; men of good natural intellects, but destitute of grace, are led to conclude that all the corruptions of New Schoolism among protestants, and all the bloodshed of Catholics is justly attributable to christianity; they are therefore led to renounce a name which, by its abuse, is rendered odious to them. We are circumscribed to limits, but will resume this subject again soon.

Poetry.

From the Boston Pilot.

SOLILOQUY OF A DRUNKARD'S WIFE.

The following beautiful lines form no idle picture of the fancy. How many a female, bred up in ease, in affluence, and refinement, and afterwards made happy in the husband of her choice, has been doomed at length to realize the sad reverse which is here described:

Time was, when much he loved me,
When we walk'd at the close of day 't' inhale
The vernal breeze—well do I remember,
How then, with careful hand, he drew my mantle
Round me—fearful lest the evening dews
Should mar my fragile health. Yes, then his eye
Looked kindly on me—when my heart was sad
How tenderly he wip'd my tears away,
While from his lips the words of gentle soothing
In softest accents fell!

How blest my evenings too, when wintry blasts
Were howling round our peaceful dwelling.
O, it was sweet, the daily task perform'd.
By the sweet hearth, and cheerful fire to sit
With him I lov'd to view, with glistering eye
And all a parent's fondness, the budding graces
Of our little ones.

Then ye had a father,
My lovely babes, now more than helpless orphans
Your mother more than widow's grief has known:
Yes, sharper pangs than those who mourn the dead
Seiz'd on my breaking heart, when first I knew
My lover—husband—O, my earthly all,
Was dead to virtue—when I saw the man
My soul too fondly loved transformed to brute,
O, it was then I tasted gall and wormwood!
Then the world looked dreary! fearful clouds
Quick gathered round me: dark forebodings came,
The grave before was terror; now it smil'd.
I long'd to lay me down in peaceful rest,
There to forget my sorrows. But I liv'd:
And O, my God! what tears of woe have followed!
I feel my heart is broken. He who vow'd
To cherish me—before God's altar vow'd—
Has done the deed. And shall I upbraid him—
The husband of my youthful days—the man
To whom I gave my virgin heart away?
Patient I'll bear it all.

Peace, peace my heart!
'Tis almost o'er. A few more stormy blasts,
And then this shatter'd, sickly frame will fall,
And sweetly slumber—where the weary rest—
The wicked cease from troubling!

"PUT ON THE WHOLE ARMOR OF GOD,"
(Eph. vi. 11; 1 Tim. vi. 12)

Gird thy loins up, christian soldier;
Lo! thy Captain calls thee out:
Let the danger make thee bolder;
War in weakness; dare in doubt.
Buckle on thy heavenly armor;
Patch up no inglorious peace;
Let thy courage wax the warmer,
As thy foes and fears increase.

Bind thy golden girdle round thee,
Truth, to keep thee firm and tight;
Never shall the foe confound thee,
While the truth maintains thy fight.
Righteousness within thee rooted,
May appear to take thy part;
But let righteousness imputed
Be the breast-plate of thy heart.

Shod with gospel-preparation,
In the paths of promise tread;
Let the hope of free salvation,
As a helmet, guard thy head.
When beset with various evils,
Wield the Spirit's two-edged sword;
Cut thy way through hosts of devils,
While they fall before the Word.

But when dangers closer threaten,
And thy soul draws near to death;
When assaulted sore by Satan,
Then object the shield of faith:

Fiery darts of fierce temptations,
Intercepted by thy God,
There shall lose their force in patience,
Sheath'd in love, and quench'd in blood.

Though to speak thou be not able,
Always pray and never rest:
Prayer's a weapon for the feeble;
Weakest souls can wield it best.
Ever on thy Captain calling,
Make thy worst condition known:
He shall hold thee up when falling.
Or shall lift thee up when down. HART.

OBITUARY.

BROTHER BEEBE:—The first No. of the present Vol. is now before me, and while there are many things embraced in its pages, from which I glean comfort, yet I am made sorrowful to hear of the departure of our dear Brother Scott, known to me only by epistolary correspondence. We had expected a visit from him and Brother Poteet, at some time during the last summer or fall; as Brother Scott wrote us to that effect. But alas! in the midst of life we are in death. These pleasing prospects, as far as respects our departed brother, are fled forever.

I have now to add to the list of mortality the death of a precious mother in Israel, our lamented sister MARY MARLEY, from the burial of whom I have just now returned. Sister Marley was a highly respected member of the Regular Baptist Church of Tuscarora, and had been for many years past. As our little church was composed mostly of sisters, her wholesome counsels and faithful admonitions, instructions and examples will be deeply felt. Our loss in this dispensation is painful to us all; but we confidently trust that our loss is her eternal gain. She fell calmly asleep, on the 21st of January, in the full enjoyment of a well grounded hope in her crucified Redeemer, being in the 78th year of her mortal pilgrimage; yet her memory and other mental faculties remained strong and vigorous until her last moments. May the Lord of life and glory reconcile us, by his grace, to every dispensation of his righteous providence, wean us from the things of time; and prepare us for the more full enjoyment of the heavenly kingdom.

Yours truly,

JOHN P. SHITZ.

"Why should we trouble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay
And left a long perfume."

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

ALEXANDRIA, D. C., FEBRUARY 15, 1840.

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Communications.

For the Signs of the Times.

Remarks respecting the Sabbath and the eating of blood and things strangled (IN ANSWER TO THE ENQUIRIES OF BROTHER MOORE.)

BROTHER BEEBE:—In attending further to the enquiries of Brother Moore, the perpetuity of the Sabbath comes next in order.

This subject has been already two or three times discussed in the Signs. Brother Beebe has once given his views thereon, and I have once, if not twice, given mine. But Brother Moore and perhaps other readers of the Signs, may have seen neither of the communications heretofore published on this subject. I will therefore again give my opinion concerning the Sabbath, in as brief a manner as I can, consistently with the nature of the subject.

Admit the correctness of the position I took on the subject of the *washing of feet*, viz: that the Apostles, being seated on thrones judging the twelve tribes of Israel, are to determine, (that is, by their writings) all things pertaining to the kingdom of God, or the gospel dispensation, and this subject is decided at once. For neither the Apostles, nor their Lord, have any where enjoined the observance of a seventh-day Sabbath on the disciples under the gospel. Neither have we any instance in the New Testament of Sabbath breaking that is in a literal sense, being reprov'd as a sin, excepting by the Scribes and Pharisees.—When in addition to these facts, we recollect that the Apostles when sitting in council on the case of the Gentile disciples, concerning their keeping the law of Moses, decided, and that by the guidance of the Holy Ghost, that "No greater burden should be laid upon them than these necessary things, That ye abstain from meats offered unto idols," &c., (Acts xv. 28, 29) we certainly must conclude that the Gentile churches are *loosed* from the observance of the Sabbath, in its typical and ceremonial relation. But it is said by those who hold to the perpetuity of the obligation to observe one day in seven as the Sabbath, that the law requiring the observance of this day was included in the Ten Commands, written on

tables of stone, and therefore like the rest of the decalogue, it must be perpetual in its obligation. But it should be remembered that *the law is spiritual*, also that under the gospel God is peculiarly revealed as a Spirit, and as requiring *them that worship him, to worship him in spirit and in truth*. See John iv. 23, 24. I cannot conceive of any good reason that can be given, why the observance of one day in seven as holy time, in distinction from the other six, is not as much external and carnal, as is the holding of one place, such as Jerusalem, to be more holy than another as a place of worship. But further we find all the other commands of the decalogue, in the spirit and substance of them, recognised by Christ and his Apostles, and the observance of them enforced upon the churches, whilst the observance of the Sabbath, in the letter of it, is nowhere, as has been before noticed, in the New Testament required.

My understanding of the fourth command of the decalogue, is that it is ceremonial and typical in the letter of it, and moral, or perpetually obligatory, in the spirit of it. That it is ceremonial is shown from Ezek. xx. 12, if not by its being so completely connected with the other ceremonies of the law. In the text just referred to, God says of Israel, "I gave them my sabbaths to be a sign between me and them," &c. And it is evidently shown in Heb. iv. 3—11, that the seventh-day Sabbath was typical of that *rest* which Christ gives to his people when they *come to him* or believe in him, because he *hath ceased from his own work*, the work of redemption, as *God did from his*. Why then, it may be enquired, was this command inserted in the decalogue?—Because there is a spirituality in it which is morally obligatory. The number seven and seventh is used typically to denote completion or fulness; hence Israel's being required nationally, to observe the seventh day as holy time, taught the obligation of man, and his sinfulness for not complying therewith, to consider his whole existence as *holy to the Lord*, and not therefore to have served self by doing his own acts, or thinking his own thoughts. In this sense the obligation of this command is recognised by the Apostles in the New Testament. The strictness also of the Levitical law in enforcing the observance of the typical Sabbath upon Israel, and upon Israel alone, teaching the awful penalty which stands against those who professing to rest by faith in Christ, are doing their own works for acceptance with God, and thus polluting the gospel Sabbath.

There are others who hold to the perpetuity of the command to observe the seventh-day Sabbath, who yet observe the first day instead of the seventh; pretending that the day has been changed

by divine appointment. This they infer from the fact of the disciples meeting together on the first day of the week to *break bread*, &c. But this is altogether human assumption; for the scriptures nowhere declare God's having authorized the change of the first day for the seventh, in the keeping of the fourth command. So long therefore as we walk in obedience to the scriptures, as our only rule of faith and practice in religion, and reject the traditions of men as a rule, we must reject this idea of the first day's being the legal Sabbath. But we have also very pointed proof, to show that the writers of the New Testament did not understand this more modern doctrine of the substitution of the first day, for the seventh, as the Sabbath of the law; for they uniformly, not only before the resurrection of Christ, but throughout the New Testament, make use of the term Sabbath to denote the seventh-day, the day which the Jews observed as such. Thus Matt. xxviii. 1, "In the end of this Sabbath, as it began to dawn towards the first of the week," or *first day of the week*, "come," &c., see also Luke xxiii. 56; xxiv. 1, in connexion as being more full. We read also throughout the Acts of the Apostles, of Paul's going into the Jewish Synagogues on the sabbath days. These were the days on which the Jews were assembled therein, and of course their Sabbaths. On the other hand whenever the day is named on which the disciples met together, it is always said to be, not on the Sabbath, but on the *first day of the week*.—See John xx. 19; Acts xx. 7; 1 Cor. xvi. 6. Is there not then a manifest line of distinction kept up throughout the New Testament, between the *first day of the week*, that on which the disciples met together to *break bread*, and the Sabbath of the scriptures? Who then since the Apostles had sealed up their decisions, has had any authority to take away this line of demarkation, or "remove this ancient landmark?"

It may then be asked, Do you esteem every day alike? In point of holiness I do, I do not conceive that we have a right to sin against God one day or hour, more than another, but that we should at all times "Glorify God with our bodies and our spirits which are his." As the Apostles appear to have established among the churches the practice of meeting together on the first day of the week for worship, I esteem it an apostolic pattern set for the churches in all after ages. And I care not how particular any are, in setting apart this day as a day of worship, when circumstances will so admit, providing they do it on gospel principles; that is as a voluntary setting it apart for the observance of the institutions of the gospel, such as the church's meeting together for worship, and in grateful remembrance of the

resurrection of Christ as the Head and Representative of his people, having finished the work of redemption in their behalf, from under the law.—But the observance of this day as the Sabbath, and in obedience to the law, savors too much of legality for such as have become “Dead to the law by the body of Christ.” I know that judaizing teachers may bewitch the children of God into legal observances as they did the Galatians. But, as said the Apostle on that occasion, so I would say to these; “Tell me ye that desire to be under the law do ye not hear the law,” &c. Gal. iv. 21—31; see also Col. ii. 16—23.

The next subject of enquiry is Acts xv. 29.—“That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well,” &c. Here we have the decision direct of the Lord’s *enthroned judges*, on these points, binding the observance of these several prohibitions upon the disciples from among the Gentiles. It must extend therefore to us.

I would here remark that the obligation to abstain from the fourth item in this catalogue, viz: fornication, is so generally admitted and so fully enforced by the Apostles in their epistles that I need not say more on it.

And in reference to the first item, the *abstaining from meats offered unto idols*, the Apostle in writing unto the churches, owing to their being so much intermixed among idolaters, had occasion to enlarge so much on this prohibition, that I might with propriety pass it by, were it not that it gives me occasion to remark that the anti-christian idolatry of our day may well be considered as embraced, in substance, in the same prohibition. Hence those brethren who, trusting to their knowledge, think they can stay with safety in connexion with churches where the worship of Mammon, or the potency of moneyed institutions to further religion, is maintained, and that they can take the good and leave the bad, or join in the worship of God without participating in the moneyed plans, may with propriety consider the Apostle as addressing them when he says, “If any see thee which hast knowledge sit at meat in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?” or in other words to participate in the idolatrous schemes there practised? “And through thy knowledge shall the weak brother perish, for whom Christ died.” That is, dwindle away and become useless to the body, the church or be cast away from it. “But when ye sin so against the brethren and wound their weak consciences, ye sin against Christ.—1 Cor. viii. 10—12.

The parts of this verse which Brother Moore I presume, had more immediately in view, are, the *abstaining from blood, and from things strangled*. These two points amount to nearly the same. One refers to eating the blood drawn from animals killed; the other to eating animals killed without being bled, which is mostly done by strangling.

There are, I am inclined to think, many who profess to receive the scriptures as their guide, who yet pay no kind of regard to this apostolic prohibition. They probably have adopted the idea that the obligation to *abstain from blood* was imposed only by the Levitical law, was on a footing with the prohibition to eat swine’s flesh, and like that abrogated under the gospel, or rather, never binding upon the Gentiles. But it is not so. If it had been, I cannot think it would have seemed good to the Holy Ghost and to the Apostles to have decreed this restraint to be put upon the disciples at Antioch. The fact is, the eating of the blood of animals was prohibited to Noah, when the license was first given to man to eat animal food. Gen. ix. 3—6. The license and prohibition thus go together. “Every moving thing shall be meat for you; even as the green herb have I given you all things. *But flesh with the life thereof, which is the blood thereof, shall ye not eat.* And surely your blood of your lives will I require; at the hand of every beast will I require it,” &c. As this restriction was laid upon Noah as the Progenitor of the post-deluvian world, it must be binding upon the whole human family, Gentiles as well as Jews; all being his posterity. Hence the original and universality of this prohibition of the eating of blood, shows the propriety of the Apostles’ thus establishing its force upon the Gentile disciples. It is an acknowledgement which God thus early required man, in allowing him the use of meats, to make, that He alone was the giver of life, and Creator of all things; and that man in taking it, is taking what God alone can give. And I see no good reason why, under the full light and liberty of the gospel; whilst still enjoying the privilege of the use of animal food, we should not be under as strong obligation to acknowledge God as the giver thereof and the alone Author of all life, as were those in the earlier ages of the world.

As for myself, although I frequently see the blood of animals designed for food, shed without being duly impressed with the idea, that the act of pouring out the blood thus upon the ground, was designed of God as an expression of returning the life of the animal to him as the alone giver of it, and as an acknowledgement of him as the Creator of all things, and Author of all our mercies; yet I have for years been so convinced of the divine authority of the apostolic restriction in this case, that I object in my family, to the life even of fowls designed for food, being taken without its being done by the shedding of their blood; and also to the practice of snaring game designed for food, it being a species of *strangling*.

As the apostolic injunction requiring the abstaining from things strangled and from blood, was intimately connected with that requiring the abstaining from meats offered to idols, the direction which Paul gives in reference to eating at others’ tables; to whatsoever is purchased in market; concerning meat, offered to idols, will I presume hold equally good in this other case, viz:—

“Whatsoever is sold in the shambles” (or butcher’s stall) “That eat asking no question for conscience’s sake: For the earth is the Lord’s, and the fulness thereof. If any of them that believe not, bid you to a feast and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience’s sake,” &c. 1 Cor. x. 25—34.

The other subjects embraced in Bro. Moore’s enquiries I will leave for another communication.

I remain as hitherto,

Yours to serve in the gospel,

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 6, 1840.

For the Signs of the Times.

Hamburg, Clark Co., Ia., Jan. 1840.

DEAR BROTHER BEEBE:—I have never seen either yourself or some other brethren that have written for the Signs; but, from your language, I believe we are brethren in Christ, which is the nearest of relationship. When I was in the state of nature I knew nothing about grace, for my mind was blinded by the god of this world; and I thought if I lived a moral, honest life, and did more good deeds than bad ones, that would be all the Lord could require. Therefore I lived a pharisaic life, until my twentieth year, when at an Association of Regular Predestinarian Baptists, I was sitting alone outside of the congregation, well pleased with my seat and situation of life; but at that time it pleased God to show me that I was a sinner by nature, and that because I was such all my acts were sinful.—Hence I could do nothing to recommend me in his sight and I saw I was justly condemned by his holy law, which filled my mind with great uneasiness,—and behold, I prayed! but found no rest. Finally I concluded that I should die and be lost forever. Under these awful apprehensions I left my father’s house, to get out of the presence of all human beings, and wander through the solitary woods till I died. About half a mile from home, as I laid on the ground in prayer and in great lamentation, unexpectedly the Lord spake these words to my distressed soul, “Come unto me all ye that labor and are heavy laden, and I will give you rest,” which raised me to my feet with great joy; for I had found the Lord Jesus Christ; for he had redeemed me with his precious blood: my load of guilt was gone; for he had borne my sins in his own body on the cross; by his stripes I was healed. And now it was made manifest to me that Jesus was *the Way, the Truth and the Life*. I loved him because he first loved me; for his love was eternal: therefore with loving kindness he drew me from the kingdom of darkness and translated me into the kingdom of his dear Son. Hence I concluded I was a brother to John, the Lord’s Baptist, by a birth of the Spirit; for that which is born of the Spirit is Spirit. I went to the dear people of God, the Regular Baptists—yes, the regular successors of John the Baptist, and told them of my heavenly birth: upon which they

received, and buried me with Christ by baptism. into death; that as Christ was raised up from the dead by the glory of the Father, so it was a glory to the church to bury me in the name of the Lord, and raise me from the liquid grave as a witness to her faith in the resurrection of Christ her husband. He has redeemed her with his own blood; and if we be dead with Christ, we believe that we shall live with him. See Rom. vi. But it is contrary to the law of God and of man, to bury a living man. I lived happily, as a poor, weak member with the poor despised Baptists;—for in those days the Lord had not called many wise, mighty or noble men, after the flesh; but the foolish, weak, base, and despised, to confound the things that are mighty, &c.; that no flesh should glory in his presence. See 1 Cor. i. And after seven years had expired, I was going from home, along a pathway; and unexpectedly to me, I was arrested by an application of these words to me:—"Go preach my gospel." This very much alarmed me; for I could not understand it; for such a thing as preaching had never entered my mind. I was so ignorant, unlearned, poor, and in debt for my land, that I thought there was a mistake; and I was so timid, I was afraid to speak in church-meeting, much more to preach the gospel of Jesus Christ. I plead with the Lord to excuse me, and made every excuse I could think of; but in vain were all my pleadings; I had no rest day nor night, until finally I declared, that I never would preach while I lived. I then remained undisturbed about one year, at the end of which it pleased God to afflict me, and in my distress he convinced me, that I must preach, and I was obedient to his call. He has promised, "According to my day, so my strength shall be," and his grace was sufficient for me;—and in my first commencement in the gospel field, I had no expectation of meeting so many storms of wind, and especially from the quarter whence they arose; the first storm we had to meet, was Campbellism, and Alexander was the commander in chief, and his under officers were so unruly and wild, that we soon defeated them: then there appeared another cloud in the east, which blew among us very mildly for a little season, until we began to check its gale, by letting them know that they were not of us; but were brought up in the school of craft, and that was not the school of Christ, and we could not bid them God's speed; and then it blew very furiously, and separated from us; but did not carry many regular soldiers with them; for their machine was very heavy, and required many officers to manage it, and they under large pay; and it required a great amount of money to support those officers with their costly rigging. Some of them have left these parts, perhaps to seek a better gleaning; for we are scarce of money, and taxes are high. When we got clear of this craft, the Lord visited us, in my neighbourhood in the ingathering of many heaven born souls, which enabled us to constitute a church with 23 members, last April two years ago; and now we number 48.—

This little flock chose me as their pastor. During the revival I baptized about ninety persons. Truly the Lord is able to plant a vineyard, and then to water it with his grace. Nevertheless we are surrounded with many enemies, and there appears at this time a small cloud arising among us; but we do not think it will do us much harm, as we are used to heavy squalls, and don't mind *pop-guns*. And as this wind is nothing but Arminianism, and will fall from grace, or for the want of it, what it will blow away from us would be no advantage nor honor for us to keep. Some of these are preachers, and we think they are intruders upon our faith, and the sooner we get rid of them the better, for they are trying to preach and palm upon the public a doctrine that the old regulars do not believe: that is, a Universal Atonement, and a reinstatement of all the world into the image of God, or on Adam's platform, and we are all free from natural or the *Adamic* sin, until we commit actual transgression,—then we become accountable; which they call the line of accountability. This wind of doctrine does not belong to the Regular Baptists, and it begins to feel very cold among us; for it denies the doctrine of the atonement by Jesus Christ, to his Bride; and denies the doctrine of Election. We think they are vainly puffed up with their fleshly mind, and are "not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. ii. 18, 19. Christ is the Head of his body the Church, and he has purchased her with his blood,—elected her according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Hence he is the life of his bride, and she was chosen in Christ before the foundation of the world, and predestinated to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. Eph. i. 4, 5. He has layed down his life for his sheep, no man took it from him, he had power to lay down his life and take it up again; for without the death of Jesus Christ, there could be no forgiveness of sins, and without his resurrection there is no justification; the Apostle said to the saints, he was offered up for our sins, and arose for our justification.

Your companion in tribulation,
and servant of Christ,
MOSES W. SELLERS.

For the Signs of the Times.

BROTHER BEEBE:—I have for a long time been thinking of writing a few lines for your paper on a certain subject; but as I supposed my views were different from most, I feared to begin, lest I should be thought a heretic, and alarm the brethren, by bringing strange things to their ears. But in your remarks on the parable of the talents you have broken the ice, and entered upon that very matter; and as far as you have gone,

your views accord with mine; and I have concluded, that if you will give me a place in your columns, I will present a few things to the consideration of the children of God, that they may be comforted with the consolation with which I myself have been comforted of God.

To make a beginning, an explanation of 2 Peter iii. 10—12, will be given as briefly as may be; and afterwards such other scriptures as allude to the same subject will be named and commented on, earnestly desiring that such brethren as feel an interest in Zion's welfare will, whether they agree with, or dissent from us, give us their opinions also, that there may be a free interchange of minds, we may all learn something; and may be made instrumental of increasing each other's joy, though we may differ in opinion on some questions; yet we may still be one in spirit, and that is the Spirit of holy love in Christ. But to our text. The Apostle declares that "The day of the Lord will come," &c., "When the heavens shall pass away with great noise."—"When the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

We will first define the language used. What is the scriptural use of the term heaven? It is the throne of God. "Heaven is my Throne," it is the seat of government; the place from whence the declarations of both wrath and grace proceed—the scriptures speak of two, the old heavens and the new, and no more are named.—The first, or old heavens were the Jewish or legal heavens of the first dispensation, consisting of the Temple, with its mercy seat of gold, its ark, its cherubim of glory, and all its various elements of typical service: where the High Priest entered to make reconciliation for the people once a year, with blood of others, thereby saving the people of Israel from that death to which they were appointed, and obtaining the judgment of God in their behalf through that offering, which things were figurative of a greater and more perfect way, even of that one offering by which those who were sanctified, were forever made perfect. These heavens were not clear in his sight; for the sacrifice could not put away sin, the High Priest was a man of infirmity, and might be a son of Belial, the elements were natural and subject to decay; and might be a prey to the spoiler: the uncircumcised in heart, and corrupt in life, could enter there.—The devil and his angels made it the Head Quarters of their grand encampment, and the very seat of war. There Mammon kept his royal exchange, and holy speculators drove a thrifty trade in money changing and selling doves for sacrifice, in dealing in "Slaves and souls of men," till the place made for a house of prayer, became a den of thieves! Thus the city of Jerusalem was the kingdom of heaven, and the temple was the more immediate seat of the glory of the kingdom, and the High Priest, the Sanhedrim, and heads of the tribes, were the powers of heaven, the princes "of this world." This heaven was

built of combustible materials, its elements would melt with fervent heat, and when that dispensation was completely dissolved, it was with terrible commotion, with a great noise and prophecy was not all accomplished while one stone was left upon another of that temple. The other heaven is the gospel, or spiritual heaven, the Jerusalem which is above; that Zion of which glorious things are spoken, the city of the **LIVING GOD**. Christ himself is the throne of this kingdom, as says the prophet, "He shall be for a glorious throne to his Father's house," the decision of every question, and the judgement of every cause, proceeded and came from him, and was according to righteousness. This heaven was imperishably built; the city had foundations, its builder and maker was God; he built it for his own delight, and chose it for his dwelling place forever; the walls of it were salvation, they were great and high, its gates were praise, the names of the twelve tribes were in the gates: so that none could enter only through the name of an Israelite, each of the names of the tribes, with its annexed blessing, represented Christ in some relation which he bore to his people, and some spiritual blessing which they enjoy through him. So that all the twelve gates make but one entrance by him; so that he is the door of the sheep, and there is no possible admittance into the holy city, but through Jesus Christ: so that we see the propriety and consistency of the declaration of the Apostle. "There shall in no wise enter into it any thing that defileth, or maketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Nothing unclean can enter through Jesus Christ, and there is no other entrance into the gospel church. These heavens are indestructible, the elements are eternal, this gospel kingdom which we have received cannot be moved; but remained when the first fled away. This heaven, the throne of God's spiritual kingdom, cannot be dissolved or melt, the Highest himself has established her. This kingdom is a kingdom of peace, the Prince of peace reigns there; there is no war in this heaven—there was war in the first one, Michael and his angels, that is, Christ and the Apostles, and all the prophets and saints of old; the army of heaven on white horses fought, and the dragon, and his angels; the false prophets and false teachers from Cain and Balaam, to Diotrephes fought also, and were overthrown and cast out; and the triumphant song was sung by the conquerer and his army—"Now is come salvation and strength. The kingdom of our God, and the power of his CHRIST. For the accuser of the brethren is cast down, which accused them before God day and night."

When this victory was obtained, the word of the prophet Isaiah would apply to the church,—"Speak ye comfortably to Jerusalem, say unto her that her warfare is accomplished—the days of thy mourning are ended." It appears therefore plain that the only heavens which could dissolve, melt, or pass away, were those of the old econo-

my, the only heavens in which there could be war, sorrow, or mourning, were the same; and that old Jerusalem was spiritually called Sodom and Egypt, and also **MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS**: for Christ said of her, that the blood which had been shed from Abel to Zacharias should be required of her, and John says that it was fould in Babylon; which compared with her merchandise evidently identifies as the same place.—If the assumed premises are correct, the conclusion will be, that, when Jerusalem was destroyed, Babylon fell, the old heaven was dissolved and passed away, its elements melted, and the throne and government utterly destroyed; and Christ said that there never should be any day or time like that; so that day was not typical; he took away the first to establish the second. Then was revealed the blessed and only Potentate, the King of kings, and Lord of lords; for whose appearing, Paul told Timothy to wait in obedience.

(TO BE CONTINUED.)

For the Signs of the Times.

Hyde Park, Dutchess Co., N. Y.,
Feb. 2, 1840.

ELDER G. BEEBE:—Having been a reader of your paper, the Signs of the Times, for the last four years, I feel a strong desire to continue the perusal of it as long as the Lord shall give you grace to wield "*The sword of the Lord and of Gideon*" in the same valiant manner you have heretofore done, in contending earnestly for the faith once delivered to the saints. I do consider the Signs valiant for the truth as it is in Christ. We have but few in this part of the country who can relish the doctrine which you advocate; but the word saith, "What is that to thee? follow thou me." Of a truth I do rejoice to know that God is calling his people out of darkness into the light and liberty of the gospel: for with our New School, or new divinity Baptists, I can neither enjoy light nor liberty. To dwell among a people professing to be the children of the Most High, while they, or their leaders, say the sinner can save himself, or that the minister can save him, or if both should fail, finally, that God can save him, is far from being agreeable to the child of grace; as I conclude such language comes only from an anti-christian spirit.—We are informed by the scriptures, that there is no other name given under heaven among men, whereby we must be saved but that of Jesus Christ alone. *He that climbeth up some other way, the same is a thief and a robber.* Hence all who are called effectually of God, are forbidden to go after them. And again, "I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. xviii. 4, 5.—These and similar commands I trust the Lord has enabled me, with many others, to obey; although there appear but few in this region who

have eyes to see; or ears to hear; or hearts that can understand the mysteries of the kingdom.—The majority seem joined to their idols; and in their idolatry teach for doctrines the commandments of men; and cry Peace, peace, where the Lord has not spoken peace. They tell poor blind mortals to come and bow down before them or their *anxious benches*, and they will pray for them, and this will be a means of procuring their salvation. These with many other equally unscriptural methods are employed to persuade people to join the church, and that among a people professing to be Baptists, and professing to be Old School too! They boast of having the articles of faith; but as their articles and their practice do not agree, I conclude they have but little use for them other than to keep up an orthodox appearance. How fully are the Apostle's predictions realized; Acts xxix 30. "For I know this, that after my departure, shall grievous wolves enter in among you not sparing the flock; also, of your own selves, shall men arise speaking perverse things to draw away disciples after them;" and in like manner we believe all the scriptures will be fulfilled.

Our little church, has, for a few years past, been called to experience fiery trials; New Schoolism has been poured in upon us like a deluge; and some of the few who once professed to be *Old School*, have been swept away with the tide, and are now floating down the popular current, and there I must leave them. I believe with Paul; All things work together for good to those who love God, to them who are the called according to the divine will. Although, as I have said, we have passed through the fire; yet we are not consumed; but through grace we have discovered in our midst, the form of **ONE**, whose form truly was the form of the Son of God. And so we have sweetly found:—"By grace we are saved, through faith; that not of ourselves; it is the gift of God." Therefore we are willing to bear reproach; be called any thing for Christ's sake. I say *we*; for when I speak my own mind, I speak the mind of all our little flock. I believe we are all of one heart and one mind; and although our number is small, we enjoy privileges that many others, of whom we read in the Signs, do not enjoy. We are privileged with the *Old Fashioned* preaching of the gospel of Christ, by our esteemed Brother Tius Bishop, one of our number that left the old church when the New School systems were first let in upon us; he soon after connected himself with an Old School Church some miles distant; but still resides here, and I believe he shuns not to declare the whole counsel of God, as far as God, by his grace and wisdom has enabled him; therefore I feel that there is great reason for humility and thanksgiving for the privilege. I have had, and still have a great desire that God would, if consistent with his will, send Elder Beebe, or any other that may seem good to him, to feed his sheep and lambs among us; for I believe he has here, some that he has purchased with his own blood.

I will close by requesting Brother Beebe, or any of his correspondents to favor us with their views on John xiii. 14.* I have endeavored to describe some of the trials we are passing through; which, if you think proper you may give a place in the Signs of the Times; if not dispose of them as you think best.

MARY CULVER.

For the Signs of the Times.

Reading, N. Y., Jan. 20, 1840.

BROTHER BEEBE:—This is truly a day of wonders. What improvements have been made within a few years! When this country was new, and the inhabitants poor, many of them used to work on their farms in the summer season, and in the winter they would make shingles or sap-buckets. But now, the disciples of Moses, devote their leisure moments in the winter seasons, to making converts, and making over them that they had made before, and drilling from the back ground, such as have not wholly abandoned their benevolent cause. Eld. John Sawyer informed me, while at my house a few days since, that he passed four places in travelling some seven miles, where they were engaged might and main, in manufacturing every thing that would make a convert. In our neighborhood the work has been carried on with equal zeal. Some of the Methodists, a few Anti-sectarians, &c. toiled two or three nights a week, all the summer, and caught nothing; or at least, but one or two, except sanctifying a few persons of their own company. But about christians, the Arminian Baptists put in with so much zeal, that in less than a month they became like entirely a different people from what they had been six weeks before. They went through the work again, with several that have been converted, and partly converted three or four times before; besides having several entirely new cases. And so, striking while the iron was hot, they have considerably swelled their numbers, and appear to feel very comfortable. There have been noble improvements acquired in convert-making, among us, within a very short time past. Three years ago, the N. School had a spell of making converts; it then took half a dozen preachers, and they labored day and night. This winter, to make up a batch, it only took three priests; and one of them was thought rather out of date, and they only worked evenings; and I cannot see but that these made this winter, are just as good as those that cost so much more. This must be quite a saving of lungs, as well as time. As to the quality of their kids, I am not fully prepared to decide, but judging from the past, I should conclude that some of them would at least continue to hold a standing among them, until another revival. I was not at their meeting; but from information which I believe to be true, there were some

things done and said that we, old fashioned folks, would think rather a strange way to worship God; a few of which I will relate; but do not pretend to give it in their words. One priest said he felt as he did at a protracted meeting at Pen-yan; they would not come forward to be prayed for, and God killed two or three of them, and he felt as though it would be so then! The same preacher said, while praying for the dupes they had on the bench, that if God would not convert their souls, he prayed he would take his life away. Another prayed, if any prevented their families from coming there to get religion, that God would take their lives away. One stated that, there were a set of cold hearted professors in the way, and that nothing could be done 'till they were removed; but said, God would send them all to hell, and that quickly too! This was designed no doubt for the Old School Baptists; yet some of their own members seemed to think by his so saying he reproached them also. I do not wonder at it; for, of all the cold hearted professors that I ever saw, a New School Baptist between the times of their revivals is the coldest. There is one thing among the Arminians, I wonder at; it is quite common among them, that is, after they have done so much for God, in helping to convert themselves and others, when they get to heaven, they mean to give God all the glory; that will no doubt be the big star in their crown of benevolence.

ALPHEUS CALVERT.

For the Signs of the Times.

Adams, Irwin Co., Ga., Oct. 15, 2839.

BROTHER BEEBE:—The time has come for a separation between the Old and New School Baptists in this part of the land. Our Association met last Saturday, but set together only a few hours before they divided; leaving nine churches on each side. Some of the Old School churches, having but one messenger present; the New School party were enabled to out vote us, by a majority of two or three. The question on which they split was; a query had been sent by the Houston Association, to the churches she represented, to express in their letters to the next Association; whether they would open a correspondence with the Ebenezer Association? All the churches but one, answered the query, in their letter; the one church chose to answer by her messenger—had this church been heard, the result would have been a tie; but this church being opposed to opening the correspondence, the N. School party would not allow the messenger to vote. By a vote of the Association it was decided that this church, should not be heard by messenger; the loss of the vote of this church, threw the balance of power on the New School side, and as by this management the New School had all in their own hands: the Old School churches withdrew from the house, and passed a resolution to convene the churches in December next for the purpose of making arrangements for forming a new Association, to be established on

Old School principles of faith and practice. If we succeed in constituting our new Association on the old platform, I am in hopes the churches will have a little more rest. The old fashioned preachers are very few with us, while those of the New School are many.

Yours in christian fellowship,

MILES ADAMS.

NOTE.—This letter having been mislaid has not appeared as soon as we intended, we would be pleased if Brother Adams would inform us of the result of the meeting in December last.—Ed.

For the Signs of the Times.

Guilford, Ct., Feb. 4, 1840.

BROTHER BEEBE:—In your last No. I see Brother Burritt has reproved you somewhat severely for something which you have written, at which he felt grieved. I will be greatly obliged to Brother Burritt, if he will point out the obnoxious passages, or piece, as I cannot call to mind any one in particular which merits so sharp a censure, or possesses the character of black-guardism; but it is evidently his duty to point out the offending communication, that each reader may judge for himself. I am exceedingly glad that he had the kindness to reprove, where he thought you erred; for nothing shows brotherly love more clearly, and few who call themselves brethren have love enough to do it.

Yours,

A. B. GOLDSMITH.

For the Signs of the Times.

DeKalb, Hancock Co., Ill., Jan. 21, 1840.

BROTHER BEEBE:—While I am discharging my duty, as agent for your paper, I will inform you and the readers of the Signs that there has been a rejoicing time with the children of God in this part, for some time past; which still appears to be increasing. I assisted in baptizing eight persons at Providence Church, last Lord's-day; and two other persons gave a satisfactory relation of their change from nature's darkness to the marvellous light and liberty of God's dear Son, which were not baptized; and from every appearance, there will be, at least, as many more baptized at the next meeting in course. Some of them came forward confessing and weeping in consequence of their disobedience, and date their experience some years back; but the largest portion of them, dated their experience more recently. We have crowded congregations, and strict attention generally given to the preaching: to what extent our anticipations may be realized, remains yet for time to develop. As this communication was designed to be short, I shall conclude this epistle, by giving the name and Post Office address of a new subscriber for the Signs, Vol. viii.

I am your brother, and one that suffers persecution with yourself, as well as all that will live godly in Christ Jesus.

THOMAS W. OWEN.

* Sister Culver will find a reply to her enquiry in Brother Trot's answer to Brother Moore, in our last number.—Ed.

For the Signs of the Times.

EXTRACT OF A LETTER FROM BR. R. A. MORTON.

I am pleased with the manner in which you have defended the Miami Association, when assailed by J. Osbourn. Although I am not a member of that Association, I was a messenger to it at the time Mr. O. was there; and I can assure you that we, the Old School Baptists throughout the extensive Mississippi Valley, are just such *Sabellians* as the Miami Association. And that: "One Isaac T. Saunders, of Hamilton," is very highly esteemed among us as a useful and beloved member of that Association, and we think the editor of the "Christian Doctrinal Advocate and Spiritual Monitor" did no credit to the name of his paper, by publishing Mr. Osbourn's letters; but perhaps he intended it "For the edification of the body of Christ."

I have received the first No. of your viii. Vol. of the Signs; and that it may continue, and that the Lord may prosper it, so long as it continues to fight the good fight of faith,

Is the prayer of your

Unworthy brother,

R. A. MORTON.

Fulton, Hamilton Co., O. Feb. 4, 1840.

EDITORIAL.

Alexandria, D. C., February 15, 1840.

THE EVIDENCES URGED IN SUPPORT OF THE NEW RELIGIOUS INVENTIONS OF THE DAY BRIEFLY CONSIDERED.—By new religious inventions, we have special allusion to those modern innovations upon the faith and practice of the Baptist Church, by those who profess to be *missionists, benevolent, &c.*, in distinction from the old fashioned order of Baptists. These consist, in part, of Missionary, Bible, Tract, Education (Theological) and other kindred Societies; the doctrine of indefinite atonement; the obligation and ability of sinners to repent, believe and comply with what they denominate the requisitions of the gospel: together with the modern practice of protracted meetings, anxious benches, *magic lanterns*, national and state conventions, &c. &c. In testimony that these are approved of God, we are frequently told of their astonishing success, the multitudes converted to their views, and, in farther confirmation that they enjoy the smiles of heaven, we are referred to the zeal, activity and liberality of their converts: but all this testimony is urged in the absence of any direct authority found in the scriptures of truth to sustain them. This fact has been frequently admitted by the advocates of these new things; the convention of Western Baptists some few years since reported, that we might search the bible in vain for direct authority; such authority was not there; and they have also assured us that the bible was never designed to embrace a precept for every thing which was obligatory on christians. And although some have pretended to assert the abundance of scriptural authority with which, they say, the bible abounds, yet they have invariably

failed to produce any; and the more candid among them frankly acknowledge, with their western brethren, that they find none. They are necessarily driven, therefore, to hinge all their arguments on the ground of what they construe into indications of divine approbation. The most prominent indication which they bring forward is that of the great increase of their number and the apparent success which has attended their efforts. This argument standing first, and being, for aught we know, as plausible as any they have ever produced, claims our first consideration. We readily admit that prior to the introduction of these things among them, the Baptists were by no means what they now are. A retrospect of the Baptist Church for eighteen hundred years will present them as *a poor and afflicted people, trusting in the name of the Lord*,—persecuted, despised, illiterate, embracing the poorest and most ignoble of the earth; her branches few and far between; her ministers from necessity driving the plough, smiting the anvil, making tents, or in some similar employment, to minister to the necessities of themselves and such as were with them: not because the churches were unwilling to relieve them from the distracting cares of this life, but because they were generally unable. The high arch of the heavens was, in many instances, the roof of their meeting houses, the rugged ledges of Piedmont and elsewhere were the cushions of their pews; the priestly robes of their ministers were composed of the cheapest materials, their mode of conveyance was on foot, their incentives to speed were persecution behind, and the hope of enjoying the sweet privilege of feeding and comforting the dear people of God before them; their salaries were often paid off at the whipping-post, but sometimes at the stake. They were not then thought suitable society for the affluent, the polite, the learned or the noble: there was then very little among them to invite hypocrites to a connexion with them. If we confine our observations within the boundaries of our own country, and only to the last century, while other denominations of professed christians were supported by legal patronage, the poor Baptists were compelled to pay tribute to them. Read the history of a Roger Williams, a Moss, a Warren, and a thousand more of whom the world was not worthy; who have scaled the loftiest mountains, penetrated the wildest forests, stemmed the most appalling discouragements, have travelled thousands and thousands of miles bare-footed and destitute of comfortable apparel or food to satisfy the cravings of nature, and have baptized among the poor of such as God by his grace had brought to a knowledge of the truth, the constituent members of all our early churches. In those times the Baptists had no organs in their meeting-houses, no fiddles to worship with, no velvet cushions in their pulpits or pews, no starched up dandy lads to play off the monkey shines of Cato, Cicero or Demosthenes.—But hold, thou rattling pen! lest for a reminiscence of the past humility of the

Baptists, thou shouldst be hurled for a *blackguard*, back to the wing of thy mother goose.

None will presume to say the Baptists are now what once they were. In point of respectability how have they improved! In the exulting language of Andrew Fuller may it not be said that prior to the introduction of his new system, the Baptists were *a mere dunghill in society*?—But as fine feathers make fine birds, the Baptists have changed their plumage, and now appear among the peacocks of the age. Now the Baptists have their Doctors of Divinity, their Colleges, their National and State Conventions:—their churches occupy stately mansions with sounding bells and towering domes. Their *clergy* (a name unknown among the saints of God before) equipped in all the trappings of fashion and extravagance, dash on in their carriages, and make a show not to be eclipsed by the gay sons of Lucifer. No longer are they doomed to wait for the Lord to build them up, to convert sinners, or to give them ministers to go in and out among them: they have acquired the art of *getting up revivals*, of preparing men for the ministry, of making converts to their faith and accession to their number. The Baptists,—a name despised among men, because it once designated a sect which were every where spoken against, are now courted by those very daughters of old Rome which used to whip, imprison and sometimes even put to death the Baptists of former ages.

But we set out to consider the weight of argument brought forward by the New School Baptists. It has been more than once asserted through their prints that, while the Old School or Anti-mission Baptists are losing ground, dwindling away, and will in another generation become extinct, or as Waller says, *be annihilated*, that the missionary Baptists are gaining, that the increase of some one or two of their Associations in one year, will outnumber all that are baptized by the Old School in the same time. And why do they make this boast? Surely to prove that God has manifested his approbation of their new inventions, and his displeasure in the Old Anti-mission Baptists.

But let us soberly consider in the light of divine revelation and in the fear of God, to what extent this argument may avail them. If it holds good in reference to New School Baptists, will it not prove quite as much for the Methodists, who have only now reached the first hundred years of their existence; if they in one brief century have accumulated almost as great a number of members, as the Baptists have in almost eighteen, would not the argument do more for them, than for the New School Baptists?—What is to hinder the Mormons from urging the same testimony; their rapid increase in number, during the few years of their existence has, perhaps outstripped all other orders. Read the following scrap, from the New School Baptist organ at Philadelphia:—

"THE MORMONS.—This fanatic sect have established regular meetings in our city. We have heard of late of several unstable professors from our churches, who are being deluded by their ruinous errors, which in this enlightened age, must astonish every reflecting mind. It is scarcely to be believed that they have crowded audiences every time they hold forth, many we dare to say go for the love of novelty, but the greater number are led there through ignorance and become their followers. This singular people profess to have the power of working miracles—and declare that they have received a new revelation from God. "Joe Smith," a raving ignorant fanatic, is their leader, and he it is who pretends to have received the message from on high. It would be well if our churches would look up the straying sheep of their folds lest they wander into forbidden paths.—*Phil. Bap. Record.*

The Mormons in Philadelphia, we are told are making and baptizing nearly as many disciples, as are the Baptists—and many of the *front bench* converts from the Baptists have recanted, and gone over to the Mormons. Mark the lamentations of the former, expressed in the above extract. If indeed, this argument weighs any thing, in point of demonstrating the divine approbation, certainly that sect, whether Jews, Pagans, Christians or Mormons, which can produce the greatest number, gains the point. We, the Old School Baptists, cannot therefore yield, on this argument, to the New School who have assumed our name; for if their argument proves any thing, it proves too much for their purpose.

Again. The New School, often bring forward, their zeal in the missionary cause as an evidence of their piety; but will not the same argument hold equally good in reference to the Jews, the Mahometans, the Catholics and the Mormons?—The Jews compassed sea and land to make proselytes; the Mahometans, sent their missionaries into far countries, with great success; the Catholics also had their Jesuits in all parts of the world, and now we learn, from the New School papers, that the Mormons have their Domestic Missionaries in all the principal cities of our country; and that they have recently sent twelve of their Apostles to England. Ought not the New School Baptists give the right hand of fellowship to their Mormon Missionary Brethren? If zeal in the mission cause, is of God, this witness of divine approbation speaks more for Mormons than for Baptists; for the former have greater impediments to encounter, and therefore display a much warmer zeal, and a greater degree of industry than the former.

The success which has attended the distribution of Tracts, and Sunday Schools, &c., is also a main pillar in sustaining the New School Baptists. In our last number, we copied an article from the "S. S. Journal," showing that the indefatigable "Owen," and his brotherhood of Fanny Wright, men, were zealously engaged in the same business. "In some places," says the article alluded to, "Sunday and Infant Schools have been established for the inculcating of infidel principles. A Tract Society has been formed and six Tracts issued;" and they are very active

in the distribution of these among those whom they deem heretics: "There is a regular organized central board," says the Journal, "With President, Vice President and Secretary, and a great number of salaried emissaries whose whole time is devoted to the advancement of Socialism"!! Shocking! What right have Infidels to have Sunday, or Infant Schools, or Presidents, or, above all, to pay salaries? But we suppose they have the presumption to think, "*Quod demonstrat vobis, demonstrat nobis.*" And as the New School Baptists have acknowledged that the plan of disseminating doctrine by the use of Tracts originated with the Infidels in France; and as Mr. Owen's party make no more pretention to scriptural authority for their Sunday and Infant Schools, and flattering titles for men, than our New School Baptists do; we presume they think they have about as much right to practise these anti-christian inventions as though they acted under the cover of a christian profession. Another complaint urged against Mr. Owen's party is, that they are patronized by the nobles of Europe, and by the liberality of the affluent—they are filling England with their magnificent temples, &c. But, after all, as we enquired in our last number: What is there in all their movements that would not pass off as pure divinity, if done under the name of religion? Is it said that Owen rejects the bible as a rule? This is granted; and so do the New School Baptists. Do Owen and his patrons promulgate damnable heresies and doctrines of devils? So do the New School Baptists; and as we have before said, so we again say, and believe we can abundantly prove, that the very elements of which deism and socialism are composed may be found among the New School Baptists.

Another argument, sometimes used to prove the modern doctrines and practice of Newschoolism to be correct is, the liberality of those converted to it: witness, for instance the late eulogiums lavished on the Baltimore and the Albany converts, who gave \$1000, each, for missionary purposes; this was cried up through the papers as the genuine fruits of repentance; and the editor of the N. Y. Bap. Register, is of opinion that the system he advocates, if fully carried out, would produce so many such instances, that they would be passed by as common affairs.—Now we cannot discover that it needs supernatural light to see that Owen's system produces the very same kinds of fruits, and in greater abundance, than that of Mr. Knapp. And finally we challenge the New School Baptists to produce one solitary argument in support of their new order, that we cannot show, proofs as much for Mormons and infidels as it can for them.

They are of late greatly occupied in controversy with their *dear Pædo Baptist Brethren*, on the subject of baptism; and we have more than once felt disposed to say to them, "Sirs, ye are brethren; why strive ye one with the other?"—But the Baptists say their anti-christian brethren have no scripture for sprinkling—true they have not, nor have they any for christian baptism; that

sacred ordinance belongs exclusively to the family of God. But let us ask: Have not the Pædo Baptists the same authority for *rantism*, that the Baptists have for Newschoolism? The former plead they have a right to rantize, and save souls that way, because it is not forbidden; and the latter admit there is no direct authority for their New School craft; but plead their right to it upon the same ground as do the other for sprinkling.

TEMPERANCE.—The Apostle not only exhorts the saints to be temperate in all things; but informs us that temperance is a fruit of the Spirit: it must therefore signify something more than a mere abstinence from intoxicating drinks. Those who are born of the Spirit of God, are, by virtue of that birth constituted a spiritual people, *that which is born of the Spirit is spirit*; and hence the fruits of the Spirit will be developed in them, and when manifested in their deportment will give evidence that they are born of God; been taught of God; learned of Jesus, &c. Those who do not manifest, in life and conversation, the fruits of the Spirit, can in the absence of such fruits give no satisfactory evidence of their regeneration. Among other things which belong to godliness, the Apostles have frequently mentioned *temperance*; but temperance, as applicable to the saints, must be understood in a scriptural sense; and if so understood will be found to apply to the whole life and deportment of the saints. We think it very intemperate indeed, and bordering hard upon the drunkenness of those who have received the golden cup of MYSTERY BABYLON, to set up any other standard of temperance than what our Lord has given us. The bible should be the rule of christians to be governed by in all things. If the New Testament allows intoxication, then christians may indulge in it without invalidating their pretensions to christianity; but so long as we find it written: "Be not drunken with wine, wherein is excess;" we cannot think that divine rule defective on the subject. Shall we then dishonor our divine Law-giver, by attempting to improve his laws; or by making them void through our traditions? If we presume to say that what he has given us, to be received with thanksgiving, and to be used without abusing, is a curse, and should not be used at all under any circumstances, do we not make ourselves, *wise above what is written*, and thereby offer indignity to our King? The scriptures allow the use of all things which God has given, if properly used; but the scriptures forbid an improper use of any thing.

We are aware that some professors of religion have disgraced themselves, wounded the saints, and brought reproach upon the christian name, by using the things of this life intemperately; but perhaps in nothing have degraded themselves more than when yielding to their depraved appetite for intoxicating drinks. Where this is the case, the church is bound by the laws of the kingdom to put such away, after the steps which that law enjoins have been taken to reclaim them. And we conclude that any professed disciple of Jesus, who cannot be restrained from drunkenness by the love of God shed abroad in his heart; if his love to God, love to the cause of Christ, love to the brethren, love to the communion of saints and order of the gospel, will not incline him to deny himself of ungodliness, to live soberly, righteously and godly, he certainly ought to be put away from the fellowship of all orderly Old School Baptists. But for Baptists, who profess to trust in Christ as their Protector and Husband, to join a humanly invented Temperance Society, is as great a reflection on the name he professes as for a married wife to leave the abode of her husband and seek the protection of a stranger.

Poetry.

"I WILL LEAD THEM IN PATHS THAT
THEY HAVE NOT KNOWN."—Isa. xlii. 15.

The path that christians tread
To reason's eye is strange;
Through regions of the dead,
They frequently must range;
Ten thousand monstrous beasts of prey
Beset the soul by night and day.

When first the Lord he sees,
With a believing eye,
His heart is set at ease,
And guilt doth from him fly
With solemn joy he sits and sings
All honor to the King of kings.

God's glory he beholds
In Jesus' lovely face;
The Spirit now unfolds
The mystery of free grace;
To Christ the Lord he clings and twines,
And light immortal in him shines.

The war seems at an end,
And all his foes are fled;
But soon he'll understand
The old man is not dead;
For every grace the Lord bestows,
This mass of sin will soon oppose.

We must not learn God's truth
As school-boys learn their task,
Such knowledge is not proof
Against delusion's blast:
An empty knowledge bloats with air,
But dies when dreadful storms appear.

Christians oft pray for faith;
To trace God's beauties more;
To triumph over death;
And Jesus' name adore:
God hears and answers their desire;
But 'tis through scenes of floods and fire.

Sin, arm'd with all the spleen
Of enmity to God,
Oft rises up within,
And scorns the Savior's blood:
A world of filth, too base to name,
Beset and plunge the soul in shame.

Distracted at the sight,
The trembling conscience cries,
I never can be right;
My comeliness all dies;
Corrupt from head to feet am I,
A mass of guilt and misery.

To pray, he thinks too bold,
While he in silence mourns;
His bones keep waxing old,
By reason of his groans;
And by such means, though strange to tell,
The Lord will teach him Jesus well.

When self and nature die,
And all our beauty's gone,
The Savior brings us nigh,
To trust in him alone;
'Tis then we trust his righteousness,
And rest alone on sovereign grace.

His glory then we view,
As our immortal Friend;
With self we've nought to do;
Complete in him we stand:
By nature, nothing but disgrace;
In him complete in righteousness.

Thus Jesus wears the crown:
We gladly trace the power,
That brings all nature down,
And leads us to adore
Jesus, the Lord our righteousness,
Who saves in every deep distress.

GADSBY.

THE NAME OF JESUS.—Sol. Songs i. 3.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name! the rock on which I build;
My shield and hiding-place;
My never-failing treasury, fill'd
With boundless stores of grace.

NEWTON.

OBITUARY.

BROTHER BEEBE:—By an afflictive dispensation of Divine Providence, the painful duty devolves on me to record the death of my dear friend and uncle DAVID LOWE, of Baltimore County, who fell asleep in Jesus, on Wednesday, December 18th.: aged (according to his own statement, a few hours before his death) 69 years.

Great and marvellous is the providence of God, and his ways are past finding out. My uncle was baptized about eight or ten years ago, by father Edward Choat, and received into the church on profession of his faith in Christ. He was soon after chosen by the unanimous voice of the church, as clerk. He continued an active and beloved member among us until the Lord called him home. He was a devoted christian and an earnest contender for the faith once delivered to the saints. Indeed his last words were uttered in the true language of christianity. He assured us that his only hope was in Jesus, and that it was firm and strong. He was confined to his bed by his last illness only about three days; but had been complaining of indisposition for six or seven days previously to his decease. He has left the church to which he belonged, with a large circle of relatives, friends and acquaintances, and also an amiable wife to mourn his absence. May the Lord sanctify this bereaving dispensation to our good and his glory; and give us grace to sustain us in our present affliction.

Your unworthy brother,

HEROD CHOAT.

Reistertown, Baltimore Co., Md., Feb. 1, 1840.

Receipts.

Eld. Thomas P. Dudley,	Ky.	\$30 00
Eld. Wm. Davis,	Mo.	15 00
H. Coleman, Esq., for J. Thorp,	do	5 00
Eld. E. Choat,	Md.	5 00
R. A. Morton, Esq.,	O.	5 00
Robert Stapleton,	Ia.	5 00
Eld. David Shirk,	do	5 00
Henry D. Banta,	do	5 00
Cyrus Goode,	Va.	5 00
John Fishback,	do	1 00
Mrs. Jane Reed,	do	1 00
Ichabod Williams,	N. Y.	1 00
G. Howell,	do	1 00
Dea. J. Burt, for son,	do	5 00
E. R. Brewer, Esq., for J. Smith,	do	1 00
M. Lovell, E-q., for Charles Woodward,	do	5 00
J. Goodrich, E-q., for Mrs. L. Griswold,	Ct.	1 00
Eld. A. B. Goldsmith,	do	1 00
Dea. S. Barnes,	Alex.	1 00
Joseph Grimes,	do	1 00
Mrs. McKlish,	do	1 00
Wm. Mosely,	Ga.	1 00
Miss Susan L. Blunt,	do	1 00
Wm. Eustis,	Me.	5 00
Wm. Quint,	do	1 00

Total, \$108 00

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Nicholas D. Reeter, D. Platt; and Col. Timothy Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shous, Wm. Murray, Dr. Wm. B. Stawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Daniel V. Owen, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

N. Y. CITY.—Samuel Allen, 19 Watts St.

NEW JERSEY.—Elders Christopher Eudam; and Peter Hoyt, Jr., George Doland, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Hezekiah West, James B. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theopolus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, J. Downs.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

ALEXANDRIA, D. C., MARCH 1, 1840.

NO. 5.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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Communications.

For the Signs of the Times.

BROTHER BEEBE:—Brother R. Burritt's letter, in the 2d. number of present vol. Signs, contains so grave and severe a charge against you, in your editorial capacity, that I think the friends of the Signs are called upon to step forward and vindicate that paper from those charges, in self justification, if nothing else, for patronizing it. If no other communication comes forward in its defence you may, if you please, publish the following.—Although I feel ashamed of occupying so great a portion of the Signs as I shall do if all my communications recently sent on are published.

Brother Burritt, I cannot think, would on reflection admit the correctness of the charge which his letter conveys against your editorial matter. The New School party, or rather, I believe more generally, the Middle-grounders,—or as our southern brethren call them, *Go-betweeners*, in order to prevent people from reading the Signs, as well as for an excuse for their not countenancing them, have charged them with being written and conducted in a *bad spirit*; and to avert the effect of the exposures therein made of the corruptions of New Schoolism, they denounce such exposures as *blackguardisms*. Brother Burritt picks up these charges as he finds them bandied about among the enemies of truth, and brings them forward as being established by matters of fact, that his mouth is stopped from saying any thing in defence of the Signs.

As to the charge of *blackguardism*, if there is any thing published in the Signs meriting such a charge, it is certainly indefensible as a religious paper. But Brother Burritt certainly cannot seriously think that Brother Beebe's editorial remarks, or the communications he admits, any of them, deserve that appellation in its proper import.—Hence it must be evident that he has done injustice to the Signs in giving countenance to such a charge.

The charge of their being of a bad spirit, coming sanctioned by Brother Burritt, requires examination. I do not suppose that Brother B. intended to convey by this expression what Br. Beebe seems to understand by it, and what some have

not hesitated to affirm: that the communications are written and published by the instigation of the devil. His meaning probably is that the Signs, or some of the communications therein, betray a spiteful, angry or revengeful temper; that they reflect more of the fruits of the flesh than of the fruits of the Spirit. That the corruptions of nature tincture all human compositions, is readily admitted. I cannot consider even Br. Burritt's letter exempt from such a tincture,—though he may not have been aware of being in a bad humor. Neither will I deny that some communications in the Signs may have betrayed, or seemed to betray a bad humor. But the general charge as coming from Brother Burritt, is, I think, founded on a wrong view of the case.—The occasion for and object of this publication is to be considered. The Signs were not got up as a business for making a living, nor even as a vehicle for communicating merely general religious instruction. The Baptists had for some years before, as a denomination, been rapidly conforming to the views and practices of the popular denominations around. Scarcely a denominational barrier, by which the Baptists had as a people been so separated as to *dwell alone and not be reckoned among the nations*, remained, with the exception of the ordinance of baptism, which had not been, directly or indirectly, broken in upon, if not demolished; more in some sections than in others, but all within the general correspondence. Even the independency of the churches in reference to government, was being fast destroyed, excepting in name, by the Associations' assuming powers not originally claimed, and by which the associations were becoming like the higher ecclesiastical courts of other denominations. In addition to this change, the Associations were bringing in all the new societies, in the very forms with their priestly powers in which they were devised by other denominations, and binding upon the churches and the denomination the burdens thereof. Some few Baptists had borne with these things until they could go no farther in fellowship and correspondence with those who were becoming any thing but Baptists, excepting in the baptismal ordinance.—Others were groaning under these burdens, and knew not how to rid themselves therefrom. It was also believed there were many scattered among the churches that were, as some were known to be, dissatisfied, unable from their experience to approve of this new order of things, and yet afraid to condemn it, because so many did approve, and such great things were said to be accomplished by these societies, and knowing perhaps of none but themselves that objected.—It was to meet the exigency of this state of

things, that Brother Beebe, with some few others in his vicinity, thought of the plan of publishing the "Signs of the Times," and that he, almost single handed, stepped forward to incur the expense, and meet the reproach of throwing the gauntlet before the host of publications got up to bring the churches and the world under tribute and quiet subjection to the *Image of the Beast*, which they were rearing. The object aimed at, and professed in the first start, and in the continuation of the Signs, has been to hold forth the plain undisguised truth on both sides of the question. That is, on the one side to point out the simplicity of gospel truth and order as delivered by Christ and his Apostles, and to advocate and to urge upon the Baptists the importance of a strict conformity in all things to the *pattern showed in the mount*. On the other hand to point out plainly the anti-scriptural nature and tendency of all those innovations which had been or still should be introduced among the Baptists.—Hence the item in the Prospectus for the Signs, "Waging war with the mother Arminianism and her entire brood of institutions." This has been thought by many to indicate a *bad spirit*—perhaps Brother Burritt may think so. However it may be to him, to me it is manifest that Arminianism is the concubine, and the institutions of which she is the mother, are the children, of no better spirit than *The prince of the power of the air, the spirit that now worketh in the children of disobedience*, or if you wish to take another scriptural description of this personage, *The great dragon, that old serpent, called the Devil and Satan*. Confident I am that no good spirit would lead us to form an alliance with this father of the *children of disobedience* and his family, nor even to proclaim neutrality whilst *Michael and his angels* are fighting them. Consequently a good spirit would lead us to enlist and fight at once in the ranks of Michael the Archangel.—The idea of war is abundantly held forth in the New Testament.

But let us take another view of the subject.—Brother Burritt will admit that "Arminianism and her whole brood of institutions," called *New Schoolism*, against whom Brother Beebe and his correspondents war through the Signs, are either supported by scriptural authority or they are not. If they are sustained as authorised institutions of the kingdom of Christ, it must be a wrong spirit, and therefore a bad spirit that would lead any to oppose, or countenance opposition to them.—Upon the ground of that supposition Br. Burritt himself stands convicted of a bad spirit in common with all Old School Baptists. But if there is no scriptural authority, as there is not, for admitting this mother and her brood to belong to the

gospel kingdom, then the whole concern must be *anti-christian*; for there is no neutrality, no *middle ground* between the seed of Christ and the seed of the serpent. There are but the two great religious interests in the world, Christ's, and anti-christ's; the host of Michael, and that of the dragon. In speaking of those who are getting up and supporting those institutions, and that interest, which the scriptures do not recognize as belonging to Christ's kingdom, and which therefore must belong to the kingdom of anti-christ, would Brother Burritt suppose that a *good spirit* would lead Brother Beebe to speak of them, as "sheep in disguise," when the Master declares that inwardly they are ravening wolves; or lead him to speak of them as the circumcision, when Paul speaks of them as dogs, as evil workers, as the concision; or again to speak of them as gospel preachers, or the ministers of Christ, when Paul calls them the ministers of Satan and another inspired Apostle, pronounces them "False teachers who privily shall bring in damnable heresies;" and another, even Jude, calls them "Ungodly men, spots in your feasts, clouds without water, trees whose fruit withereth, raging waves of the sea, wandering stars to whom is reserved the blackness of darkness forever," &c.? Certainly if the scriptures are indited by a good spirit, it is not a bad spirit which leads us to speak of persons and things as therein described; and it is not a good spirit that leads any to represent them as being better characters than the scriptures declare them to be, in order to shun opposition from the world.

Brother Burritt admits that Christ and his Apostles used a different language towards false teachers and hypocrites from what they used toward weak brethren, &c.; but says, "We find no such language among their remarks as we often find in Gilbert Beebe's," whereby, I presume, he meant to have us understand that Brother Beebe's remarks are much more severe. But he made this charge probably in haste, without proper examination. He cannot support it by matters of fact, as being applicable to any thing like a general view of Brother Beebe's language.—Brother Beebe speaks of the New School leaders and party, as being what he and his correspondents generally believe them to be, viz: as false teachers or the ministers of Satan "Transforming themselves into the Apostles of Christ," that under this guise they may more effectually build up a powerful interest in opposition to the church of Christ; and I cannot think it just ground to charge him with a bad spirit for faithfully, in the face of the frowns of the world, pointing out these characters and their works as being what we have abundant reason, as well as scriptural authority for believing them to be; and in a case, where deception is so injurious to the church and saints of God, and to the liberties of our country. But Brother Burritt complains that Brother Beebe uses too much *sarcasm*; and instances a case in the last volume somewhere about the 17th No. Brother Beebe in conducting his

paper on the principles avowed, has of course drawn upon his paper repeated attacks from New School Editors. In frequent instances not to have noticed those attacks, would, by many, have been construed as an acknowledgment by him, of the correctness of their charges against him, and yet to have attempted a refutation of their slang by sober reasoning, would have been *To answer a fool according to his folly* in a way that would have led him to be wise in his own conceit. And yet the direction again is, to *answer him according to his folly, lest you be like unto him*—See Prov. xxvi. 4, 5. In such cases a little sarcasm by which the foolishness or inconsistency of their charges is exposed is perhaps the best way of answering them. It is employed on such occasions both by sacred and profane writers. I admit that this mode of treating a subject is very natural to Brother Beebe, more so than to many others, and that he may probably have sometimes indulged in it, to parry off attacks, both from friends and foes, when a different mode of answering them might have been better. I do not claim for him perfection of prudence, any more than for the correspondents of the Signs. An admission in the spirit of moderation in such cases, by which the error had been placed in a true light might have been advantageous to him. But most of the censures which I have seen from his brethren, have been upon the supposition that he was really conducting the Signs in a *bad spirit*, or an attaching of blame to him, for not laying aside his own natural method of treating attacks, and borrowing their manner. But truly I cannot think that any more of a *bad spirit*, that is of *bitterness*, is manifested in his sarcasms, than in Brother Burritt's strong expressions. His sarcasms might be charged with having the appearance of too much levity, in treating religious subjects, rather than with bitterness.

There is an Editorial article in the 16th No. of the last Vol. noticing an attack of Mr. Peck of the Banner, upon the Old School Baptists, which is I presume the one Brother Burritt wished to find. Let us therefore examine it a little. Mr. Peck came out in the Banner in a lengthy article, charging the Old School Baptists with *forgery* in taking that name to themselves, and claiming it for the New School folks, on the ground that some of the English and other Baptists something like two hundred years ago, in some things departed from that simplicity of practice which we claim as marked out in the New Testament; and that the same was the case with the Philadelphia Association sixty or seventy years ago. When we take into consideration the following known facts, we must be convinced that Mr. Peck had no confidence himself in the justness of his charge; that it was a piece of sheer imposition which he was attempting to pass upon his readers. The facts I refer to are these. 1st. The appellations New School and Old School, were in the first instance of the New School's own adapting and application.—They applied the term Old School to the old class

of Predestinarian Baptists, and boastingly claimed for themselves to be of the New School, in that they were not like the others, sticking to the *old, antiquated, and stiff* Baptist doctrine, but had adopted the *new and more liberal* views of Fuller and his class. 2nd. That we took the name *Old School* not only because they had given it to those holding the doctrine for which we contend, but also because we, upon good grounds, claim to be of the oldest school of Baptists, professing, to be disciples of the school of Christ and his Apostles, and disclaiming any acknowledgment of the authority of any other school, or subjection to the systems or practice of any later Baptists.—Now as this ground had been so repeatedly taken and arguments adduced in support of it, through the Signs, Mr. Peck must himself have known, that arguments drawn from the practice of Baptists two hundred years ago, would have no weight with us. Hence, after all that had been published through the Signs on that point, it must have been futile in the extreme to again meet that writer with sober argument. Besides all this, the ground of Mr. P's argument involved a complete overthrow of the ancient order of the Baptists as founded by Christ and his Apostles, for if they are of the old school of the Baptists, and date the first start of their order not quite two hundred years back, they give the Baptists not so great an antiquity as the Pædo Baptists do, when they ascribe their origin to the *mad men of Munster*. Taking all these circumstances into consideration, must it not be manifest even to Brother Burritt, that the course of a sarcastic exposure of the absurdities and deception of Mr. P. was the best Brother Beebe could have adopted. In pursuing this course he first exposes the inconsistency of the charges made by the New School, against the Old, of vulgarity and a *bad spirit*, by selecting and repeating a number of those epithets which the New School polish led Mr. P. to heap so lavishly upon the Old School Baptists. He next exposes Mr. P's claim to antiquity for his order. To do this, he takes a remark, furnished to his hand, by one of the leading New School advocates, Baron Stowe, who, speaking of the Tract Society, one of the oldest of the New School institutions, remarked that he had assisted in *rocking the cradle of that Society*.—Here then was a counter statement of the antiquity of New Schoolism, Baron Stowe *rocked its infantile cradle* whilst Staughton, Davis and others I suppose administered pap to it, and did the other offices of the nursery. I think it was with a good deal of propriety that Brother Beebe took hold of this sentence, as it both exposed the absurdity of their claims to antiquity, and also the true origin of their institutions, as being brought into existence, and sustained by human effort. Brother Beebe's remarks were sarcastic, but however disposed Brother Burritt may be to call it *blackguardism*, the New School could not so call it, for the leading idea of his remarks, that of *rocking the cradle*, was one which had been advanced in one of their public shows, by one of their speakers of boasted polish.

In reference to Brother Saunders' letter; if Brother Burritt had waited to see his more recent communications in the Signs and in the Doctrinal Advocate, I think he would have felt that his censures on that head might have been spared.

In conclusion I do hope that Brother Burritt may reconsider his letter, because of the answers therein contained *for wicked men*, to adopt Elihu's expressions. By wicked men here, I mean that class of Baptists who wish to keep up the appearance of not sanctioning a departure from the scriptures, and who yet would avoid the cross, and justify themselves in standing aloof from the exposure to reproach incident to opposing New Schoolism, by misrepresenting the motives and acts of those who would *endure hardness as good soldiers of Jesus Christ*, in manfully exposing the corruptions of the times among the Baptists.

S. TROTT:

Centreville, Fairfax Co., Va., Feb. 7, 1840.

For the Signs of the Times.

Rock Spring, Cecil Co., Md., Feb. 16, 1840.

DEAR BROTHER BEEBE:—I was not a little surprised on the perusal of the last (2d.) number of the Signs, which has come to hand, in finding you so very severely handled by Brother Burritt, on account of your editorial. I have been a constant reader of the Signs for the last two years, and an occasional, for a much longer period; and with the exception of a few of the letters of your correspondents, (and this one of Brother Burritt's among the number) I have felt myself edified, comforted and much delighted with the Signs. As to your editorial, I have no recollection of having seen any thing objectionable therein on any occasion. True your remarks at times, perhaps always, grate hard in the ears of the formalist, the hypocrite and men of the world in general; but I have no knowledge of the truth's ever having been received in any other manner by such characters; in fact we find them frequently gnashing their teeth on our blessed Lord and Saviour himself while sojourning on earth. Besides we hear him enquiring of his disciples what their treatment could be, seeing the world had thus treated him; under the figure of the green tree and the dry. Now I am almost persuaded that it must have been such characters that Brother Burritt heard applying the term *blackguard* to you, as I am persuaded no christian brother would apply such a term to a brother, even if his course had been blameworthy, which I am satisfied is not the case with regard to you.

Dear brother, we should be very glad to have a visit from yourself or any of our Old School Baptist brethren who love the gospel of our Lord Jesus Christ in sincerity and truth. We have been left very desolate in regard to having the gospel preached to us since the removal of Br. Barton to Welsh Tract. Nevertheless it has pleased the great Head of the Church to manifest his presence amongst us, by adding a few to

the number of his despised followers at Rock Spring, and the awakening of a number more to an enquiry for the way to Zion, with their faces apparently thitherward. May the great Shepherd bring forth judgment unto victory, and lead his poor despised little flock in the way of truth and righteousness, enabling them to bear reproach for his name's sake, knowing that tribulation worketh patience, experience, hope, &c.

No more, but remain your sincere though very unworthy friend and brother, in hope of eternal life through the blood and righteousness of the Lord Jesus Christ.

JAMES HANNA.

For the Signs of the Times.

Burdett, N. Y., Feb. 1, 1840.

AN APOLOGY.

DEAR BROTHER BEEBE:—I think, in some degree, an apology is due to you, and especially to our brethren who have seen my coarse and homely letter, which I designed only as a private communication to you, and which I thought you would understand as such; but I perceive you have headed it "*For the Signs of the Times*." I think you will not find my manuscript edited; if you do I am very much mistaken. I mentioned in the letter, that I had wished to write you on that subject, something for publication, but had forbore for two reasons; but the one I sent you I had not the slightest idea would be published. When I wrote it I was not at all particular, (and perhaps not as much so as I ought to have been,) about the language I used. My acquaintance with you, and having once conversed with you on the same subject, and knowing that others also had; I just wrote in that plain blunt and familiar manner in which I would have talked, had I been alone with you, and which I presume would have given no offence. I am sorry indeed that you published it; but in future I think my *ability* will be sufficient to keep my private letters at home, or especially from Editors, if they cannot go without being published. I think however, there is a providence in it; it is among the *all things* that work together for good to them that love God, to them who are the called according to his purpose. I think it will, to some degree, convince you, that the truth may be communicated in an offensive and improper manner, as you seem to acknowledge, at least in part, that *there has been some occasion given*. I expected after you received my letter, we should have learned, through your paper that you had received an admonition; and if you thought proper you might have mentioned the name of the one from whom it came; and that you would, perhaps have said something to your correspondents, and especially to Brother I. T. Saunders.

Whether it is because myself and others are wrong or not; so it is, we are often grieved on account of the manner and style in which even the truth is sometimes presented through the Signs; and it has often been the case with me, when I have found something in the Signs, I

wished to show to my neighbor, I have not given him the paper, because there was something else in it that I did not wish him to see. Because I cannot better it myself, does not prove that others should not.

Yours in christian fellowship,

notwithstanding,

REED BURRITT.

For the Signs of the Times.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—These words present three points worthy of notice: 1st, the character expressed, *the righteous*; Secondly, their afflictions; and Thirdly, their deliverance. That all men indiscriminately are not designed is evident; for of men in their natural state it is said, *There is none righteous, no not one.* Rom. iii. 10, and, in the 23d verse, *For all have sinned and come short of the glory of God: therefore by the deeds of the law [or, by works] there shall no flesh be justified in his sight.* Verse 20. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* James ii. 10.—And "*Cursed is every one that continueth not in all things which are written in the book of the law to do them.*" Gal. iii. 10. To be righteous then we must be made so by something besides our own good works. This is by having righteousness imputed to us. Rom. iv. 6. And this Righteousness is our Lord Jesus Christ. He is called **THE LORD OUR RIGHTEOUSNESS**, Jer. xxiii. 6. The way we became righteous by him is, "*For he hath made him to be sin for us who knew no sin, that we might become the righteousness of God in him.*" 2 Cor. v. 21. Therefore he that is found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, is the man described in the text. Such are righteous, first, because Christ has borne their sins in his own body on the tree, and to them has made an end of sin by the sacrifice of himself, and has become for them the end of the law for righteousness; and hence they are no more under the law but under grace, and consequently are freed from all guilt. Yet if a pardon of our sins comprised all that constitutes a child of God, and we were left still possessed of an evil heart of unbelief, and our final salvation depended on our own faithfulness, we should soon fall away. But this is not the case; for he is a *new creature*, (2 Cor. v. 17) *has a new heart*: his old stony heart is taken away, and a heart of flesh, an honest and good heart is given him. He has new principles and faculties arising out of his new heart, and peculiar to it. He has new desires—to be where Christ is, and to be like him: therefore he is not of the world as Christ is not of the world.—He has a new interest, and that is to glorify God: therefore he would rather be a door-keeper in the house of God, than to dwell in the tents

* PSALMS XXXIV. 19.

of wickedness. A person then that is born of the Spirit is not pardoned merely and then left to work for life with his natural (and, as some say, his moral abilities;) but is righteous in Christ.—Again, he is righteous in his deportment; for notwithstanding, with the flesh he serves the law of sin, yet with the mind he *himself* serves the law of God. For whosoever is born of God doth not and cannot commit sin. 1 John iii. 9. And how shall we that are dead unto sin live any longer therein?

Persons that are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; who have clean hearts; who love God with all their souls, and consequently keep his commandments, are denominated *righteous*: and of them it is said, *Many are their afflictions*.—To be afflicted is to be disquieted, grieved or troubled. That this has been the common portion of the saints in all past time is clearly shown by the history we have of them; and that too, in many instances, for their righteousness' sake. Abraham was a man of affliction: called out of his own country, he sojourned a stranger in a strange land, without any fixed habitation, surrounded by enemies, beguiled by his own wife, and mocked by his own offspring; and when he was old and concluded no doubt that his sufferings were all over, and that he should die in peace in the arms of his son, was commanded by God to offer him as a burnt offering, which must have been more cutting to Abraham than all he had suffered before. Jacob was a man of suffering inasmuch that towards the end of his dreary life he complained that few and evil had been his days, and that his grey hairs would be brought down with sorrow to the grave. David too was hunted like a partridge in the wilderness, and was pursued even to strange kingdoms. And what shall we say more? for time would fail us to speak of Job, of Jeremiah, of Daniel, of Michai, of Zechariah, of John the Baptist, of the Apostles, and of a great cloud of others, who had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; were stoned, were sawn asunder, were tempted, were slain with the sword; who wandered about in sheep and goat skins, being destitute, afflicted and tormented.—So common are sufferings to the people of God, that it is said, "I have chosen thee in the furnace of affliction." Isa. xlviii. 10. And that we must through much tribulation enter into the kingdom of God. Acts xiv. 22. Notwithstanding christians in this age and country have not been called to resist unto blood, striving against sin; but they are not exempted from afflictions. Where are the righteous even at our day, that cannot frequently adopt the language of David and say, "Save me, O God, for the waters are come in unto my soul; I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me: I am weary of my crying, my throat is dried, mine eyes fail while I wait for my God." Ps. lxxii. 1, 2, 3. But *many* are the afflictions of the righte-

ous. They are not only many in number and frequent, but also various in their nature. One very fruitful source of affliction to the child of grace, is the flesh, or the *old man*, which lusts against the Spirit, and is contrary to it, so that he cannot do the things that he would. Gal. v. 17. This *old man* made the Apostle Paul exclaim, Oh! wretched man that I am, who shall deliver me from the body of this death? And weaker saints are often filled with doubts and fears from the same cause; for, say they, if I were a christian I should not find in myself so much opposition to the service of God, such wandering thoughts, such barrenness of feelings, such worldly mindedness, such unruly passions, &c. Not remembering that the *old man* is not a christian, but *that which is born of the flesh is flesh*.

Another grief to the righteous is sin. One of the least of God's children is troubled more with sin than all the world besides. The reason why sin troubles them is because they do that they would not, because God chastises them for it, because it destroys their confidence, and makes them afraid and ashamed to ask God to pardon them. Saints are afflicted also with darkness of mind, and although it is for the trial of their faith, and to teach them their dependance on their Saviour, yet they count it all as against them, and weep and grieve as a sparrow that has lost her mate.

One more affliction peculiar to the righteous is persecution. True, among us at present our persecutors have not power to imprison, whip, hang and burn us; but they do all that they can to disquiet, grieve and destroy us. Let a man's deportment as a christian be ever so upright, if he adheres to the word of God, and will not say that the inventions of men are right, and will not go with them to the same excess of riot, and they can neither flatter, fright, shame nor bribe him into submission, they will then commence the work of destruction. First, if they think their influence is strong enough to make the public believe them, they will rake from Dan to Beersheba and gather a catalogue of charges against him. Secondly, proceed to a sham trial, and pronounce him convicted on every charge. Thirdly, exclude him; and whether many or few vote it is recorded *unanimous*! and then, Fourthly, he is read off in high tone at a public meeting, often to the astonishment of a gazing congregation.—Fifthly, they will say all manner of evil against him falsely for Christ's sake, by representing his sentiments and conduct in such a manner that all who are not acquainted with the man, or with their tricks, believe him to be one of the vilest of men.

These are but a very few of the many afflictions of the righteous, for they are so numerous and various that a volume would fail to describe them all; they are so common that no saint is exempted from them, and so great that every saint would sink under them if it were not that the eternal God is their refuge, and underneath

are his everlasting arms, and they are so constant that it may well be said of them, These are they that have come out of *great tribulations*. Afflictions are as good evidences that God loves them as christians can have, for *the Lord trieth the righteous*; and again, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Afflictions are therefore among the *all things* that work together for the good of them that love God; and although weeping may endure for a night, joy cometh in the morning: and although *many are the afflictions of the righteous, the Lord delivereth him out of them all*.

That the Lord delivereth the righteous is certain, for we have his promise, Psalms xxxiv. 17, and xxxvii. 23, 24, and his word shall not return void. Isa. lv. 11. The experience of God's people shows that he delivers them. He delivered Noah when he destroyed the old world, and Lot when he overthrew Sodom; he saved David out of the hands of all his enemies, and Daniel out of the lion's den: and he delivers the most feeble of his flock out of the hands of their strongest enemies. He gathers his lambs with his arm, and carries them in his bosom, (a safe place.) He brings the blind by a way that they knew not, and leads them in paths that they had not known. He makes darkness light before them, and crooked things straight; these things he does unto them, and does not forsake them. Above all—he will deliver them because he loves them;—therefore the Lord saith, "They shall be mine, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." We conclude then that he that trusteth in the Lord, shall be like Mount Zion which cannot be removed, but abideth forever.—And that neither tribulation nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, shall be able to separate us from the love of Christ. And in all these things we are more than conquerors, through him that loved us.

ALPHEUS CALVERT.

Reading, Steuben Co., N. Y., Jan. 15, 1840.

For the Signs of the Times.

Gratis, Prible Co., O., Feb. 2, 1840.

BROTHER BEEBE:—I desire, first of all, to thank the Lord, the mighty God of Jacob, that he has sustained you so long in your labors, not only of preaching the gospel of Christ, but that he also has given you ability and disposition to place yourself as a *target* to be shot at (but never hit) by all the anti-christian hosts, for publishing the much despised Signs of the Times, as a vehicle through which the oppressed saints can communicate from one extremity of our favored nation to the other, the mighty dealings of God towards his chosen; his preserving and uniting them together, and bringing them out from such as have the effrontery to insult the great Jehovah, the immutable I AM, by attempting to institute means for the conversion of sinners, such as men can devise, and such as are set forth in

the religious (so called) periodicals of the New School; instead of resting alone on that plan of redemption which is brought to light in the gospel of our Lord Jesus Christ. But the word of eternal truth says, "If our gospel be hid, it is hid from them that are lost," and, my dear brother, can a child of grace think it strange, one that has been taught by the Spirit of God, that they are poor and helpless sinners? Have they not been brought to see that the only way and plan of redemption is in and through Christ the Head of his Church and Husband of his Bride? Can these think it strange that the blind, deluded, and anti-christian world should deride and mock the Church of the living God, when we were once, or I was myself a mocker even as others now are? I am led to exclaim, O the wonders of grace and love! Yes, eternal love and grace which brought my poor benighted soul out from that dark pit of ignorance where I was fighting against God and his people. It is still fresh in my mind, and will be in the recollection of many of the dear brethren that will read this, should it find a place in the Signs.

Again, I feel truly thankful to God for the liberality of our brethren in the Lord, scattered abroad in the land, not only for their instructing, refreshing and comforting communications through the Signs, but also for the disposition they manifest to hold up the hands of their servant that conducts the publication through their liberality. As for myself, I often feel that I am a lazy agent, considering how much I esteem the work. My brethren who live in this vicinity think so well of the paper, as a messenger of good tidings, that they wish to continue to receive it.— You may continue sending to all the old subscribers excepting our lamented brother Levi Moses, who is no more. He is, as I doubt not, exalted to that haven of eternal rest to which all the dear people of God shall ultimately be taken. You will also add the following names to your subscription list.

Dear brother, as my sheet is not full, I will inform you that the Lord still continues to bestow spiritual blessings on the little branch of his kingdom in this place. He enables us still to live in union, love and fellowship together, and gladdens our hearts occasionally by bringing some of his and our enemies to a knowledge of the glorious plan of salvation through our Lord Jesus Christ alone, and also to a love of the brethren whom they before hated. We were refreshed at each of our last two church meetings by receiving one; and notwithstanding the severity of the weather, although we had to cut away the ice for the purpose, they were baptized by our beloved pastor, Elder M. Morris. We have no doubt there are now three or four others fit subjects for the ordinance, in this place: these we expect will come forward soon and follow the example of their Lord and Savior. This work is the more pleasing to us from the consideration that these the Lord has brought out were of our bitterest opposers. I can assure you the Bap-

tists here are a dispised people; but, I am happy to say, not for immoral conduct, but for the truth's sake. We desire to thank the Lord that we are accounted worthy to suffer reproach for his name's sake. It is marvellous in the eyes of our enemies here who are making great exertions to christianize the world by their *anxious benches*, *Sunday Schools* and kindred institutions, to see the church flourish; for they predicted at the time we were constituted that *it could not increase under such cursed doctrine* as we advocate, and our number being so few. We had only *seven* when we were constituted; but we have increased to between thirty and forty, and at this time there are favorable indications that the Lord will soon add others to our number, of such as shall be saved. Thus our God works and none can let nor hinder.—I must close.

May the Lord bless you and us, and all his tried family for Jesus' sake.

JOSEPH TAYLOR.

For the Signs of the Times.

Hardin Co. Ky., Nov. 25, 1839.

BROTHER BEEBE:—Through the mercy of God I am permitted to address you. The Baptists in this part of Kentucky are dividing and separating in every direction. Some are contending for the doctrine of salvation by the sovereign grace of God alone; while others are contending that men are their own agents in the matter of salvation; that the gospel is now offered to all men; and on their acceptance or rejection of it depends the salvation or damnation of their souls. It appears to me, that if this doctrine could be established, it would be far better that the gospel had never been offered; for the Lord is represented as only offering it, thereby to provide an apology, or sufficient reason to consign sinners to endless burnings. If the gospel had never been provided, certainly sinners could not have rejected it; and if a rejection of it is the cause of their damnation, would it not have been infinitely better for them never to have had the offer of it? I cannot yield this point to the Arminians; for the scriptures teach me the glorious doctrine of election and predestination unto life, the effectual work of the Holy Spirit in quickening the redeemed of the Lord, and their final preservation through grace unto eternal glory. This is a theme my soul delights to dwell upon: "According as he hath chosen us unto salvation before the foundation of the world; that we should be holy and without blame before him in love;—having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will." "But when the fulness of time was come, God sent forth his Son: made of a woman; made under the law, to redeem them that were under the law, that we might receive the adoption of sons: and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, *abba Father*."—Therefore it follows, "And you hath he quickened who were dead in trespasses and sins." Ev-

ery child of God can well remember the time when it was the pleasure of the Lord to open their eyes and give them to see the awful distance they were from God; that they had violated his holy Law and by it were justly condemned.— At that time they saw that they were totally unable to do any thing towards procuring a release from the terrible demands of that holy law, and how to escape they know not. They then discovered that God was holy, the law also was holy, and that they had abused the mercies of God all their days. They truly desired to be saved; but how could God's Justice be sustained, if God should justify such poor, helpless, hell deserving sinners as they knew themselves to be? Ah! in the agony of their minds they go to work; but, alas! the harder they toil, the more of the corruptions of their hearts appear, until they conclude the day of mercy and grace, for them, is over forever; they see that to save them a power much greater than their own must be displayed; without which they are lost forever, and if finally lost, they feel, and confess that their damnation is perfectly just. My dear brethren, under whose notice these lines may fall. I can remember well when all my former hopes and expectations were cut off, and I stood like a poor condemned culprit before the awful bar: I never have found language sufficient to describe my feelings at that dreadful moment; but I was convinced that if the Lord did not have mercy on me, I was gone forever. I felt almost afraid to pray to that God whose mercies I had so long abused. But blessed be his Holy name, it was not long before it pleased him to manifest to me the free pardon of all my sins, (as I humbly hope) and filled my soul with joy and peace. About March, 1838, I joined a United Baptist church; since which, I have been trying to run the christian race. I find much opposition to encounter, some of which, I suppose would cease, if I would join in the missionary plans, protracted meetings, &c.

Some may ask, why I remain among them; I answer, because I believe the Lord has many dear children among them, and I think the time is not far distant when the Lord will bring his children out from all the Missionary and other corruptions of the present day. The Missionary preachers are riding to and fro through our country, begging money; and I believe it would take a "United States Bank" to supply them.

The doctrine I try to maintain, is, that man by nature is dead in sin, and totally unable to extricate himself from the awful dilemma into which he is fallen. The doctrine of *Free Agency* is a delusion: for, if I know any thing about the religion of Christ, it was all of the Lord, from first to last,—I had no hand in procuring it. If ever I be permitted to reach the kingdom of ultimate glory, it will not be for any good in me, or that is done by me; but strictly according to his purpose and grace given me in Christ Jesus before the world began. Christ says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." God will as-

surely in time call his sons from afar and his daughters from the ends of the earth; and all that the Father gave to the Son will be by the Son again presented to the Father, holy and without blame. And, my dear brethren in the east and west, should we not look forward with heavenly anticipation to the time when all the dear children of God, from the four winds of heaven, shall meet around the radiant throne of God, to praise him forever; to be charmed with his beauty, and fired with his love: and when he shall wipe all tears from our eyes.

Farewell,

AMOS HICKS.

For the Signs of the Times.

West Fallowfield, Feb. 14, 1840.

DEAR BROTHER BEEBE:—Beloved in the Lord,—hold fast the faithful word as thou hast been taught, that thou mayest be able by sound doctrine both to exhort and to convince the gainsayers: for there are many unruly and vain talkers and deceivers whose mouths must be stopped; who subvert whole houses teaching things which they ought not: wherefore rebuke them sharply, not fearing the face of any, and contend earnestly for the faith once delivered to the saints; for which you must expect to suffer persecution. As it was in the days of our Lord, even so is it now: if they called the Master of the house Beelzebub, how much more shall they call them of his household! for when he rebuked the unclean spirits, and the hypocrites, blind guides, thieves and robbers, many of them said *He hath a devil and is mad*; and even his friends went out to lay hold on him, for they said *He is beside himself*.—Because of his hard sayings they were offended at him, and many of his disciples went back and walked no more with him. We are informed in holy writ there were mockers and false prophets amongst the holy people of old, and that in the last days there should come scoffers or mockers. Ishmael was a mocker and dwelt in the wilderness, and became an archer: so all his descendants seem to be very expert in the use of his implements, and have set the Old School Baptists up as a mark to try their skill upon,—but

"Not a single shaft can hit,
Unless the God of grace sees fit."

These mockers tauntingly tell us that the Old School Baptists must and will go down; that they are now almost extinct, and in a very short time there will not be one to hold forth the abominable doctrine, as they call it. Let God be true and every man a liar, for all God's promises are yea and amen in Christ Jesus; and he has promised his spouse that the gates of hell shall not prevail against her, for the munition of rocks is her defence: no weapon that is formed against her shall prosper, for the eternal God is her refuge, and underneath are the everlasting arms.

"How can she sink with such a prop,
As the eternal God?"

Those then have great consolation who have fled for refuge to this strong tower. "Fear not, little flock, it is your Father's good pleasure to give

you the kingdom." Your life is hid with Christ in God and naught can pluck it thence. Although he is removing and transplanting some of his fair and frail flowers before the depths of the wintry season come on, he will plant others, and retain those of a more hardy nature that will be enabled to stand the chilling blast, and as faithful witnesses hold forth the truth as it is in Jesus, before a wicked and perverse generation who prophesy lies and see vain things. And while the true church of God is clothed in fine linen clean and white, adorned as a bride for her husband, and made meet for eternal felicity, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, with her entire brood, shall be hurled into the vortex of everlasting destruction, to rise no more at all, where she shall no more vex nor grieve the Bride the Lamb's wife.—Therefore the Lord calls upon his people to come out of Babylon, that they be not partakers of her sins, that they receive not of her plagues.

What I have written I trust has not been in a bad spirit, for I desire to be guided only by the Holy Spirit.

Dear brother, I close, wishing all peace and prosperity, spiritual and temporal, to you and yours, and all the dear saints.

M. M. ANDERSON.

EDITORIAL.

Alexandria, D. C., March 1, 1840.

FROM THE PRIMITIVE BAPTIST.

"It cannot be disguised, brethren, neither should it be amongst candid men, that during this present [past] year opposition has broken out in a certain quarter against two prominent members of our profession, viz: Elder Joshua Lawrence and the author of the following letters. They have been by those sustaining the character of Old School Baptists not only sharply censured, but utterly condemned as unworthy of confidence and unprepared to teach the way of life.

Brethren, these things not only sour on our minds, but they seem truly sickening to the child of God, who is earnestly praying for the peace and prosperity of Zion. May the Lord grant that our minds may be more stayed on him, who is able to save from the whirlpools of dissention and strife, and enable us to see eye to eye and speak one and the same things in Christ, to the glory of God the Father.

I close by remarking, that if Lawrence and Osbourn know nothing of salvation by grace, I think myself entirely destitute of that knowledge. If they are aliens and strangers to the commonwealth of Israel, I think myself equally so; and if their names are to be read out of the church, and they themselves thrown overboard, mine had as well be, for I shall certainly go along with them.

C. B. HASSELL."

The above extract is made from an article under the editorial head of the abovenamed paper, written by one of its numerous editors, introductory to the insertion of certain letters from the pen of Elder James Osbourn. We are surprised to hear that an opposition, of the character described, has broken out in a certain quarter, and those engaged in the conspiracy too, sustaining

the character of Old School Baptists, against two prominent members of the Old School Baptist profession. Brother Hassell seems to claim for himself the distinction of a candid man; but had he been more plain, perhaps he would have relieved us from all doubt in regard to the certain quarter to which he has thus darkly alluded. Having ourself had occasion to mention the names of the two individuals whom he thinks have been persecuted, and that in connection with remarks showing our dissent from some views of the one, and the conduct of the other, we should feel half inclined to think Brother H. alluded to us, were it not that he says of the opposition to which he alludes, that the individuals have been not only sharply censured, but utterly condemned as unworthy of confidence, and unprepared to teach the way of life. He also intimates farther that there is some prospect from a certain quarter, of the persecuted party's being read out of church and thrown overboard. This somewhat relieves us, as we know of none in our quarter who contemplate any such things as he has mentioned. Besides, as a candid man, and more especially as a christian brother, had he been grieved with us, we had a right to expect of him to point out wherein we had erred. For Brother Joshua Lawrence we entertain sentiments of high esteem and fellowship: we have been edified in the perusal of much of his writings; and although as occupying our responsible post we felt called on to publicly dissent from his views in relation to certain parables and things, we have ever esteemed him as an old soldier of the cross and a beloved fellow laborer. Had Brother L. felt aggrieved with us, our columns, as well as (we presume) those of the Primitive Baptist, were open for his defence. He has not, to our knowledge, sued for any redress. If we have done him wrong, or if we have inadvertently grieved him, we will most cheerfully give him any satisfaction in our power, consistently with truth and righteousness.

As to Elder Osbourn, the past volumes of the Signs will show where we have defended him from the attacks of the enemies of the Old School Baptists: and although we cannot do old father Lawrence the injustice to say that we have been as well pleased with any thing which ever came from Elder Osbourn's pen as we have been with his generally; it is because we have never found in the writings of Brother L. any thing which looked to us so much like *egotism*, self importance or pharisaic pride as we have thought we could discover in every production from the pen of the latter we have ever read, by no means excepting the choice cluster which Brother H. has inserted in connection with his remarks from which the above extract is taken. We have recently opened our columns to our misrepresented brethren at the west, and we have also entered our protest against the course of Eld. O. in denouncing our western brethren as heretics; and we believe the gentle, meek and peace making spirit which Br. Hassell has evinced in candidly giving a hint of

the existence of opposition, breaking out in a certain quarter, against *two individuals*, would with equal candor have blown a trumpet in Zion and sounded an alarm, had he discovered an unjust opposition, misrepresentation and falsehood breaking out in any *certain quarter* against whole Associations, and large bodies of as sound and upright brethren, ministers, deacons and others, as those scattered throughout the Mississippi Valley, including of course the Miami Association. Nor have we ever been informed of Brother Lawrence's sending his communications a thousand miles circuit in order to have his allusions to the superior excellence of his own productions come before the public, puffed off by a third person, and at the same time appear not to have been written for publication; and all with evident design to eulogise his own publications for the market: nor has any brother signified to us that henceforth he would no more be used for such a purpose by Brother Lawrence: for we are very much mistaken in him if he is capable of such a fulsome course. But we will forbear. We did not design writing the one half we have written.

Brother Hassell can, and as a *candid man* perhaps will explain himself, and let us know all about the *certain quarter* to which he so obscurely refers. The whole Old School profession now are implicated, justice therefore demands explanation,

MORE OF THE FRUITS!—In primitive times of the Baptist Church, the criterion by which the genuineness of a religious revival was demonstrated, was, according to Acts ii. 42. The converts *continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers*; but the revivalists of the New School have now hit upon a criterion much better suited to their purpose. Mr. Jacob Knapp, in reporting, through the Baptist Adv. of New York, the result of his efforts at Albany, holds the following language:

"As one evidence of the genuineness of this work, it may be duty to say, that one of the converts, a member of the Green street congregation, handed Brother Hodge fifteen hundred dollars; five hundred for foreign missions, and five hundred for domestic missions, five hundred for the American and Foreign Bible Society, and on Saturday before I left, I went out among the converts and members of Dr. Welch's Church and congregation, and obtained five thousand dollars for the Literary and Theological Institutions of the State of New York. I am quite certain that, in these times of great oppression in money matters, nothing but the grace of God could have opened these earthly fountains, withered and killed the root of all evil, and caused the golden stream to flow so freely.

Yours with much affection,
JACOB KNAPP."

It is a fact too obvious to be passed without notice, that the evidences required by those of the New School party, that a revival is genuine, does not embrace a single vestige of what was by the Apostles and primitive church considered

indispensible; and what they receive as conclusive testimony on this point is, as we will presently show, what the Apostles and apostolic church attached no kind of importance to whatever. In the course of his letter, Mr. Knapp says: "More than one hundred have been baptized unto the fellowship of the church of which Mr. Welch is pastor, and some thirty or more into the fellowship of the church under pastoral care of Brother Hodge. Many have united with churches of other denominations, and many more are without the pale of any church." Now if these revived sinners had been quickened by the Holy Spirit, instead of being revived by Mr. Knapp, they would have been undoubtedly converted from the error of their ways and into the Apostles' doctrine; such a conversion would, in our opinion, never have inclined them to a connexion with Mr. Welch's church, or that of Mr. Hodge; they would rather have sought for the Zion of God, with their faces thitherward. But allowing (what we in conscience cannot do) that these two churches, were standing in the Apostles' doctrine; the fact that many of the converts made joined other denominations, shows that their conversions did not bring them into anything like a unity of faith. The same efforts that made converts for Doct. Welch's church and for the other nominally Baptist Church in Albany, also furnished materials which could be as conveniently worked into Presbyterians and Methodists as into that sort of Baptists. It would be an outrageous misrepresentation of the Apostles' doctrine and fellowship, to say that the former was held and the latter enjoyed by all those denominations among whom Mr. Knapp's converts are scattered. But Mr. Knapp, counts them all, the ring, streaked and the speckled together with all the balance for Jacob's cattle: whether they united with the Baptists or other denominations seemed to be a matter of no importance. It should never be forgotten by the saints, that all such as are not in the Apostle's doctrine, are out of the Apostle's fellowship. Hence John says: "If there come any unto you, and bring not *this doctrine*, receive them not into your houses," and Paul says: "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And again: "Mark them which cause divisions and offences among you, *contrary to the doctrine which ye have learned*, and avoid them." But these are antiquated landmarks with New School Baptists, quite obsolete. Mr. Knapp has tested his converts by a new standard, and triumphantly reports them genuine, viz: They are excessively liberal in their donations. Well, liberality, if properly directed is good in itself; but even then it is of itself no evidence of a change of heart. According to Mr. Knapp's criterion, it would not be difficult to prove that Simon Magos was a true convert to the faith, he was flush with his cash, perhaps, as the Baltimore and Albany converts were; and some where in the writings of an old Israelitish prophet we read

of men who under very similar *revival spirits* were wont to *lavish gold out of the bag* for religious purposes, and yet the anti-benevolent Isaiah denounced these liberal souls as idolaters!! Another remarkable instance of liberality is recorded of a pious old matron who wholly dedicated eleven hundred shekels of silver unto the Lord, from the hand of her son who had stolen it, to make a molten image and a graven image. See Judges xvii. 2, 3.

Many other examples are mentioned in the scriptures, such as the women divesting themselves of jewels, to make the golden calf; and we are told in the temporary triumph of anti-christ in the later days, they should be quite profuse in liberalities, sending gifts to one another. But, as we promised to notice, such evidences of the genuineness of revivals and conversions, would not answer in the apostolic age of the Baptist Church, and this pledge we redeem by referring the reader to the treatment which Simon Magos received from one Simon whose surname was Peter, who very impolitely bid his money perish with him.

We have said liberality properly directed is in itself good; but we do not mean what the worshippers of Mammon call liberality, for the day draws near when *the vile person shall no more be called liberal, nor the churl said to be bountiful*. Isa. xxxii. 5. Money lavished out of the bag, wholly consecrated to the Lord, to accomplish what he has forbidden, to make such molten or graven images as shall divert the heart and eye from a dependance on God for all that the New School contemplate doing with this money, viz: sustaining the Foreign and Domestic Mission Societies, to supercede the necessity of God's sending forth and sustaining a ministry of the gospel among the nations of the earth; the appropriation of five thousand dollars, for the Hamilton Abomination, &c., is all idolatry and utterly unworthy the appellation of liberality. That liberality which the spirit of the gospel approves, is to give bread to the hungry, and raiment to the naked, to visit and relieve the sick, distressed and wretched of our race, whether friends or foes.—But, is this description of liberality popular with the New School? Let their own statements tell. It was announced by one of their agents in Philadelphia, a few years ago, that he had accepted from a poor man, in the interior of Pennsylvania, who had a large family; his last cow which was his chief dependence, for the support of his helpless family the avails of which he had thrown into the "Lord's Treasury," as they profanely call their Mammon Bank. Instances are, by no means few, where, instead of relieving the wants of suffering humanity, they have, like their ancient brethren, robbed the widow and the fatherless, subverted whole houses, led captive silly woman, (ah! and men too) for filthy lucre's sake.

We had prepared some remarks for this number in reference to the first three communications, viz: those of Brethren Trou, Hanna and Burritt, which, for want of room, must be deferred until our next.

Poetry.

For the Signs of the Times.

God's children all shall hear his voice,
And gladly will obey;
Shall at the marriage feast rejoice,
In clean and white array.

But those that love the harlot still,
And will not her forsake,
Then of her cup shall drink their fill,—
Of all her plagues partake.

For she has glorified herself,
And lived deliciously,
Said in her heart "I sit a queen,
And shall no sorrow see."

But loud an angel doth proclaim
The lady's great down fall—
That in one day her plagues shall come,
And strip her of her all.

Let heaven over her rejoice:
Let God be glorified;
For he'll avenge his own elect
That long to him have cried.

Rejoice, ye holy saints, rejoice!
Praise your avenging God!
Her merchandise no man shall buy,
For she is drunk with blood.

M. M. A.

GRACE EXALTED IN THE NEW BIRTH.

[James i. 18; John i. 13.]

Assist my soul, my heavenly King,
Thy everlasting love to sing;
And joyful spread thy praise abroad,
As one, through grace, that's born of God.

No, it was not the will of man,
My soul's new heavenly birth began;
Nor will nor power of flesh and blood
That turn'd my heart from sin to God.

Herein let self be all abased,
And sovereign love alone confess'd;
This be my song through all the road,
That born I am, and born of God.

O may this love my soul constrain,
To make returns of love again;
That I, while earth is my abode,
May live like one that's born of God.

May I thy praises daily show,
Who hath created all things new,
And wash'd me in a Savior's blood,
To prove that I'm a son of God.

And when the appointed hour shall come,
That thou wilt call me to my home,
Joyful I'll pass the chilling flood,
And die as one that's born of God.

Then shall my soul triumphant rise
To its blest mansion in the skies,
And in the glorious, bright abode,
Sing then as one that's born of God.

MEDLEY.

THE LAMENTATION OF A NEW-BORN SOUL.—Job xl. 3; Rom. vii. 24.

O, Lord! how vile am I;
Unholy and unclean!
How can I dare to venture nigh,
With such a load of sin!

Is this polluted heart
A dwelling fit for thee?
Swarming, alas! in every part,
What evils do I see!

If I attempt to pray,
And hush thy holy name,
My thoughts are hurried soon away;
I know not where I am.

If in thy word I look,
Such darkness fills my mind,
I only read a sealed book,
And no relief can find.

Thy gospel oft I hear,
But hear it still in vain;
Without desire, or love, or fear,
I like a stone remain.

Myself can hardly bear
This wretched heart of mine,
How hateful, then, must it appear
To those pure eyes of thine!

And must I, then, indeed,
Sink in despair and die?
Fain would I hope that thou didst bleed
For such a wretch as I.

That blood which thou hast spilt,
That grace which is thy own,
Can cleanse the vilest sinner's guilt,
And soften hearts of stone.

Low at thy feet I bow;
O, pity and forgive!
Here will I lie, and wait till thou
Shalt bid me rise and live.

NEWTON.

"THE RIGHTEOUS SHALL HOLD ON HIS WAY."—Job xvii. 9.

Ye pilgrims of Zion, and chosen of God,
Whose spirits are filled with dismay,
Since ye have eternal redemption thro' blood,
Ye cannot but hold on your way.

As Jesus, in covenant love, did engage
A fulness of grace to display,
The powers of darkness in malice may rage,
The righteous shall hold on his way.

This truth, like its Author, eternal shall stand,
Though all things in nature decay;
Upheld by Jehovah's omnipotent hand,
The righteous shall hold on his way.

They may on the main of temptation be toss'd;
Their sorrows may swell as the sea,
But none of the ransom'd shall ever be lost;
The righteous shall hold on his way.

Surrounded with sorrows, temptations, and cares,
This truth with delight we survey,
And sing, as we pass thro' this valley of tears,
The righteous shall hold on his way.

H. FOWLER.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

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Communications.

For the Signs of the Times.

Remarks on James V. 14 & 15, and Gen. IV. 7, (IN ANSWER TO BROTHER MOORE'S ENQUIRIES.)

BROTHER BEEBE:—The apostolic direction contained in James v. 14 and 15, is another subject of enquiry by Brother Moore. The text reads thus, "Is any sick among you, let him call upon the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins they shall be forgiven him." Until within a few months past my views of this passage had been that it related only to that period in which special gifts of the Spirit were conferred on the churches; and that it was through the exercise of these gifts that this healing was to be expected. But four or five months since in reading the passage I was lead to a very different view of it, and the subject seemed to open to my mind with so much light and clearness that I then thought I would embrace the first opportunity to write out my views for the Signs. When however such opportunity arrived, the liveliness of those views was somewhat gone, and dreading the charge's being repeated that I was trying to bring forward things singular and new, in order to become a leader, I therefore let it pass. If a desire to see our Old School brethren laying aside the traditions of men, both ancient and modern, and seeking to be closely conformed in all things to the only standard of truth in religion, the New Testament, and this desire prompting me to action in bringing things to the test of that one standard, regardless of the generally received opinions of men, justly subjects me to the above charge, so be it. As Brother Moore has requested my views on this text, I will now endeavor to give them,—entreating such brethren as like Luke may be termed *beloved physicians*, though my views may seem to *run foul* of them, not to think me regardless of their feelings, but only aiming to bring forward what I believe designed by the text under consideration. To others I say, if they consider my views wrong, let them show them to

be such by the scriptures. in a becoming spirit, and a kindness will be done both to me and others. If not, and they are not satisfied with my views, it is not for me to dictate their course.

But to come to the subject in hand, I will in the first place remark that the form of the direction here given does not correspond with the idea that the intention was to recommend the sick to those on whom was conferred the *gift of healing*, as one of those special gifts conferred by the Spirit in the first age of the church. For, according to Paul's account, this, like every other special gift, was conferred only on particular individuals: hence he says, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing?" &c.—See 1 Cor. xii. 8—10, & 29, 30. It must therefore be manifest that the direction would have been, if those gifts had been designed, to send for those who had the *gift of healing*: instead of this the direction is to *send for the elders of the church*, simply in their official relation, without any specification concerning gifts. Again the direction given as to how the elders shall proceed does not comport with the view given of the exercise of the gift of healing. As in the instance of the healing of the *lame man*, by Peter's saying, "In the name of Jesus Christ of Nazareth, rise up and walk," he was healed, (Acts iii. 6) so also in the case of Eneas, (Acts ix. 33 & 34) Paul's healing the father of Publius and others, appears to have been different from the direction here given. See Acts xxviii. 8, 9. If then this passage does not relate wholly to the exercise of the extraordinary gifts which were in the churches in the apostolic age, as I think will appear evident to those who will candidly examine this point, it must be considered as an apostolic direction to the saints at large, and therefore to extend to all after ages. In fact, from the circumstance of the Apostle's having written this epistle near the close of the Apostolic age, or the period which preceded the destruction of Jerusalem, it appears to me reasonable to suppose that this direction was designed by the Holy Ghost to meet the necessities of the saints after the gift of healing and other extraordinary gifts should have ceased; they having answered their purpose for the confirmation of the gospel, in its first publication in all the world for a witness unto all nations.

The direction here given, as I understand its import, is for the sick to commit their case directly to the Lord Jesus Christ, and in this prescribed form, by which faith in his sovereign power to heal is fully and publicly expressed, as also an acknowledgement of his authority in the case.

The faith that is necessarily required to perform

this act acceptably to God, (I speak not here of the *prayer of faith* which I shall again notice) is no other than the faith which the centurion expressed when he said, Lord I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Matt. viii. 8, 9. The centurion by this form of expression showed that he had faith to believe that the Lord Jesus had the same control over diseases, to send and recall them at his pleasure, as he had over his soldiers and servants which were under him. Although the Master declared this to be greater faith than he had found in Israel, yet methinks an Old School Baptist ought surely to have as great faith in his Lord.

I will now notice the direction in its several parts. 1st. "Is any sick among you, let him call for the elders of the church." It is then to be the voluntary act of the sick, by which he shall thus manifest his confidence in the Lord Jesus and subjection to his appointments. It is also thus made the duty of the elder or elders sent for to attend. 2d. "And let them pray over him, anointing him with oil in the name of the Lord." Olive or sweet oil is evidently intended, as that is the common oil of the scriptures. As pouring oil on the heads of persons appointed to office, was expressive of the communication of the gifts and graces of the Holy Spirit qualifying the person for the office, and as anointing the head was also an expression of cheerfulness, thankfulness, &c., the ceremony on this occasion of *anointing with oil in the name of the Lord*, may be designed as expressing a cheerful hope that the grace of the Lord may be extended to the healing of the sick, as well as a cheerful submission to his will: or its application to the diseased parts may be for its medicinal qualities; like Isaiah's applying figs for a plaster upon the bites of Hezekiah.—Isa. xxxviii. 21.

3d. "And the prayer of faith shall save the sick, and the Lord shall raise him up." I do not understand by this that in all cases where this direction is observed that the sick will be raised up to health, that is that through the observance of this institution the saints will live beyond their appointed time. By the *prayer of faith* I understand that prayer which is specially indicted by the Holy Spirit and therefore according to the will of God. See Rom. v. 26, 27.—When the Spirit thus *helpeth our infirmities*, there is faith given us to believe that God hath heard our prayer, and hence a cheerful resting on him for the accomplishment of the thing de-

sired, in his own time and way. This *prayer of faith* is therefore a pledge to the sick, that the Lord hath rebuked his disease, and will again *raise him up*. It is the duty of the elders on this as in officiating on other occasions to lead in public prayer unto God, but on this, as much as on other occasions, are they dependent on the special influence of the Holy Spirit to enable them to offer the *prayer of faith*; and as much so as are private members. Further we have reason to believe that where there is a submission to this institution in faith, even when the prayer of faith shall not be offered, and therefore the disease not removed, there will nevertheless be a blessing attend it, in giving to the sick a calm, resignation to the will of God, and a peaceful waiting for him. A very different state this from that frequent distress of body, and anxiety of mind consequent upon submitting to, and waiting upon the doctor's prescriptions.

4th. "And if he have committed sins they shall be forgiven him." This sentence, to me, conveys the idea that sickness is sometimes sent upon the saints as chastisement for their having indulged in sin. It also gives the assurance, that when this is the case, and the Lord is thus sought unto in the way of his appointment, the sin shall be forgiven and he healed, Isa. xxxiii. 24, seems also to support this idea: "And the inhabitant shall not say I am sick" (why? because) "The people that dwell therein shall be forgiven their iniquity." Thus also the case of the Corinthian Church. 1 Cor. xi. 30, 31.

When this subject was first presented to my mind, as applicable to the saints in all ages, I was particularly led to admire the care which the Lord had thus manifested for his people to relieve them from the necessity of being dependent on the learned professions of the world, and thereby of being subject to be oppressed by them. Of what the world denominates the learned professions, the *priesthood* is undoubtedly the worst and the oppression which they exercise upon the consciences and persons of those subjected to them, under the pretence that they alone are by their learning capable of expounding the scriptures and declaring the will of God unto the people, is the most galling and cruel. But the professions of law and medicine, from the consideration that a special course of learning is the essential prerequisite to the practice thereof, but more particularly from the fact of exclusive laws being enacted even in our free country for their benefit, may properly be considered as monopolies. Hence peculiar advantages are possessed by the practitioners in each of these professions to oppress those who are brought to depend on them. I would not be understood as intimating that there are not many honest and honorable men in each of these last two named professions, men who will be faithful to the trust reposed in them. Neither will I here assert that there are any of an opposite character: it is not necessary for my argument. It is enough to know that these monopolies give to each class great advantages to

oppress if disposed to use them. The one practitioner by protracting the course of law and by extravagant charges, may fleece his client almost at his pleasure; the other, by charges of a similar character and by procrastinating the perfect recovery of his patient, may take large sums from him. But worse still the practitioner of medicine may with impunity from the law, trifle with both the constitution and life of his patient in trying experiments on his case, if rascal enough to do it. There is therefore great danger in putting ourselves on a general scale into the hands of men having such power, unless when we have the fullest confidence both in their skill, and in their uprightness. But when we reflect that *not many wise men after the flesh*, and therefore not many of the learned of this world are called, by grace; and consider further that by a determination to *live godly in Christ Jesus*, the believer draws upon him the opposition and even persecution of the world, how important for the protection of the saints under such circumstances, that they should not have to seek help for the preservation of their rights and their health from persons having such power to oppress them. Brethren we have in our generation been in a great measure freed from the persecutions which others have suffered, and having gone along so smoothly with the world, we do not feel the full weight of the gracious provision made in our text for the saints, and also in the text Matt. x. 18—20. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak but the spirit of your Father which is in heaven." But let times come, such as some of the younger of us may live to see, and then we shall prize such gracious provisions as are made in these texts for the saints. More might be said to show the guards which the New Testament gives to the saints against being brought under the power of these several professions; but enough has been said to lead my brethren I think to reflect on the subject.

Perhaps Brother Moore may be desirous to know whether I have ever acted in obedience to this apostolic direction. I answer I have not.—In the first place, I have no idea that it would be proper to call for the elders of the church on every slight attack of cold or disease, for which simple remedies are at hand, and within the knowledge of almost every family, any more than it is prudent to send for a physician in all such cases. 2d. I should not consider it proper to insist on this course in reference to any member of my family, especially of any age, unless by their choice. In case of sickness myself, I now think, if my faith fail not, that I should obey the apostolic direction if elders be within reach, who would be willing to attend the call. At any rate I would prefer committing my case to the Lord to seeking to physicians as did Asa, as in 2 Chron.

xvi. 12. If called to attend the sick in obedience to this apostolic direction, and I believed that the sick had faith in the appointment, as being of divine authority, I should not hesitate to officiate.

One thing more remains to be considered in reference to this subject, viz: The objection which will be made against my views, that *miracles have ceased*, and that this apparently implies a miracle, seeing that healing is anticipated without the use of adequate secondary means. But is it a fact that miracles have ceased, that is, that no events take place which are not brought about by the regular operation of certain fixed laws of nature? I admit that the gift of tongues, the gift of healing, &c., are not now in the churches, as they were in the apostolic ages, and that men are not now empowered to work miracles, as were the prophets and apostles. But I cannot believe that the Lord Jesus Christ has either laid aside, or suspended, his power to accomplish his own purposes, concerning either the work of salvation or the government of the world, independent of the regular operation of any natural laws. In the affairs of the world many events take place which can be consistently accounted for on no principle, but that of the special providential government of God, or rather, more properly of Christ, as Mediator, to whom is given *all power* in heaven and in earth. As to the great work of salvation, which is continually going on; it is from first to last a continued series of miracles.—No power of man, no natural cause, or law of nature, can give efficacy to the gospel of Christ, so as to minister consolation to the child of grace, nothing short of the immediate power of God the Holy Ghost, can open the heart of the unregenerate to receive the truth as it is in Jesus.—The gifts which alone can constitute even a child of grace a true minister of the gospel of Christ, cannot be derived from the schools, they must be communicated direct from Christ, who alone has *received gifts for men*. But to come to the point in hand, Is there a natural and necessary connexion between the skill and medicine of the physician, and the recovery of health to the sick? A Predestinarian Baptist, who admits that *affliction cometh not forth of the dust*, at least, whatever others may think, will not believe that the skill of man, who is but dust, can control affliction, or that God is dependent on the exertion of the doctor's skill, for the removal of affliction.—There are instances of frequent occurrence, when the physician acknowledges he has exhausted his skill, and can do no more, and yet the sick person after all recovers. Many other instances, I will venture the assertion, there are, in which physicians, if they would state the truth, have exhausted their skill, and they continue to prescribe, more to keep up the appearance of *trying to do*, or by way of experiment, than from any hopes of their patient's recovering. Now if under such circumstances, you will contend that the doctor's prescriptions had any hand in bringing about the recovery; you must admit that it was not his skill which directed to this result. What was it

then? Was it chance, or an overruling Providence that directed to the remedy? If then, whether it be miracle, or not miracle, God does thus interpose and restore health where the physicians skill has failed, why may we not hope that without the aid of the doctor, God will recall the affliction, when the sick, turning from every other helper, looks by faith to him alone, and that according to the direction of his word? Will any still say that God *has appointed* the skill and medicine of the doctor as the alone means through the use of which we have a right to expect healing, as seeding and cultivating the ground, is that alone through which we have a right to expect the earth to produce bread? Let them establish this fact and we submit. But one of two things must be proved in order to establish it. They must either show that there is a fixed law of nature by which healing is the natural result of the application of the doctor's skill and medicine, as the pointing of the needle to the polar star is the effect of magnetism or as the falling of heavy bodies let loose, to the earth, is according to the fixed law of gravitation. Or they must show where God has revealed the appointment to such connexion between the doctor's art of healing, and the removal of disease, as he has declared the appointment that in the *sweat of man's face shall he eat bread, until he return unto the ground*. Neither of which can they show, and therefore no divine appointment for a dependence on the doctor's skill for health, can be proved. Thus much for this subject.

The last text proposed as matter of enquiry by Brother Moore, is Gen. iv. 7. The difficulty I apprehend, apparent in this text, arises from supposing *sin* to be the subject spoken of in the latter part of the verse. I formerly so apprehended it, and the import of the text, was incomprehensible to me. In order to a correct understanding of this text, it is necessary to consider that Cain was the elder brother, and therefore considered himself entitled to the preeminence, hence his anger against Abel, considering the acceptance of Abel's offering and rejection of his own, as a preferring of Abel before him. The Lord is therefore in this text reasoning with him on this ground, showing him that if his offering was not accepted, *sin*, and not a preference to Abel, was the cause of it. That *if he did not well, sin lieth at the door*, and thus separated between him and the divine favor. God appears to him to say *If he did well, if he should not be accepted*, and after showing the cause of his rejection, viz: in *sins lying at the door*, (that sentence being parenthetical) goes on to assure him, that if he did thus well, Abel's *desire should be unto him, and he should rule over him*. The form of expression here used is the same as that used Gen. iii. 16, in reference to Eve's subjection to her husband. The expression *Thy desire shall be to thy husband*, I cannot conceive was designed to import that her affections should be to him, for that could not be considered a punishment or an effect of sin, but the import I conceive to be, is, that she

should feel herself dependant on him as her head. So in the other case, *And unto thee shall be his desire*, was designed to show that Abel should acknowledge his dependence on Cain and subjection to him. Thus the false religionists of our day quarrel with the saints and with the doctrine of election, &c., as though that was the cause of their religious services being rejected: whereas the sinfulness of their self devised performances, and their not worshipping in faith, is the ground of their being rejected as *reprobate silver*.

I remain yours, &c.

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 10, 1840.

For the Signs of the Times.

Fragments, or a few thoughts on Brotherly Love.

LETTER FIRST.

DEAR BROTHER:—Being favored with a few leisure moments, I have thought, and sincerely hope that in filling them up in penning a few thoughts to my brother in the kingdom and patience of Jesus will neither be unacceptable nor unprofitable.

"Let brotherly love continue," said the Apostle in closing his beautiful epistle to the Hebrews, (xiii. 1.) And is there any justifiable reason why a continuance of brotherly love among the regenerated family should not be cherished and made manifest? Certainly not. But entirely on the contrary; and although we have abundant reason to conclude that there is much apparent affection mingled with dissimulation and deceit, even among professors of discipleship to Christ, we nevertheless know and are persuaded that the Spirit of Christ is not manifested by such conduct: and sure I am that the regenerated child of God (and it is only such that I shall have in view) will find little or no enjoyment of soul either in reading the word of God's grace, or in his approaches to the throne of God's grace, where the grace of love is at a low ebb. It is not reasonable that it should be so, seeing that the whole current of God's word (which is the infallible standard) is directly opposed to it. A man may say, *I love God*, and if it be truth he is a happy and blessed man; but no thanks to him for it: for if any man love God it is because God first loved him. All love centres in God, even as all light centres in the sun; for God is love. John iv. 8. And though a man should say *I love God*, yet if he hateth his brother, he is a liar.—John iv. 20. Love to the brotherhood, or fraternity, or family of God, is strictly enjoined by the great Head of the Church, even Christ; and that by the most endearing tenderness of his heart, that even as he loved them so also he would have them love one another: neither would he have one of the family of grace overlook or slightly pass by the manner of his love, it being strong as death: Greater love [said the precious Redeemer] hath no man than this, that a man lay down his life for his friend. John xv. 12, 13.

If God the Holy Ghost, my beloved brother, is graciously pleased to assist me or thee in our meditations on this all important subject, to wit, the love of God to thy soul and mine, and the goings out of love to Christ, and so the poor brethren of Christ, then our epistle will be profitable not only to each other but, I trust, to the household of faith. And, my soul, I charge thee to love the saints: not only the rich and learned, (of which there are but few) but the poorest and most illiterate in the household: and be thou encouraged to this delightful obedience by the high consideration that thy Jesus, and the Jesus of the whole election of grace, though rich in all the unutterable glory and infinite perfection of Deity, did, by his assumption of human nature become incomparably poor, that thou through rich grace here, might enjoy glory hereafter.—John xvii. 24. And let the great redemption price of the whole church, my soul, raise the notes in thy songs of praise, and in all thy meditations on the matchless and unequalled love of him who hath commanded that even as he hath loved the church, so each member thereof ought to love one another.

Having entered on the threshold of this subject with no other design but mutual edification, I shall endeavor, in my humble manner, and by the light of God's scripture book, assisted, I hope, by the sweet teachings of God's Spirit, which teacheth to profit, to farther prosecute my thoughts on this delightful theme, BROTHERLY LOVE! Ah! my brother, methinks thou wilt meet me with a multiplicity of obstacles, obstacles wherein it would appear imperative, that a withdrawal of fellowship and affection (however painful) is indispensable. One or two must however suffice for the present; and these we will distinguish by two titles or names familiar to all, i. e. *ministers* and *people*.

And first, *the Ministry*. How delightful has been the sound of a full, a free and finished salvation by Christ, as proclaimed by some that I believed to be the ministers of Christ; men who preached Christ, and gloried in the cross of Christ, who rejoiced in all the affliction and tribulation that grew out of and from their apparent attachment to Christ and to his despised church: but where are they? Ah, where indeed? Do we find them in the house of God, steadfast in the Apostles' doctrine, continuing among the disciples in breaking the bread of life and in prayer, and in an unshaken maintenance that the gospel of Christ is the power of God unto the salvation to every one that believeth? Alas! alas! it would be sorrowful indeed if we had to say of them as was said of old of his disciples, "They all forsook him and fled." This, blessed be God, is not the case with *all*; there are yet "a few names even in Sardis which have not defiled their garments." Rev. iii. 4. But there are those also who, it is to be feared, have (from motives discreditable and unscripural) deserted the little flocks of Zion, and taken their stand with the people of a strange language,—a language

which the heirs of grace understand not. We have found them also making leagues with the Gibeonites of the world; and by-and-by the bread which they attempt to break is dry and mouldy, and husky, and the gospel of the grace of God is changed for another gospel, even a yea and nay gospel, which is contrary to the gospel of Christ. This is indeed, my brother, a wretched standing; and it is to be feared that there is a greater esteem for the mammon of unrighteousness than for that reproach which is sure to accompany the uncompromising preacher of the truth as it is in Jesus. And whenever an instance of this character is manifest, there is sure to follow a want of love and affection on the part of the disciples of Christ; not that they have a hatred toward even a brother thus departing from the truth in its common acceptance,—that would be decidedly wrong: but they are grieved in beholding the dishonor cast upon Christ and his gospel by such an awful departure. And as zeal is a compound grace consisting of love and hatred, even so in proportion therefore as Christ or his church is loved, there will be also a grief or hatred at seeing either dishonored or despised. It must however be constantly kept in view that this is not a rigorous and malicious hatred. Christ himself has also made the matter more plain, and even enjoined this hatred: these are his sayings, even to great multitudes, "If any man come unto me" [or believe on me] and hate not his father, and mother, and wife, and children, [and even comes into the church and includes] the brethren and the sisters, yea and his own life also, he or she cannot be my disciple. Read carefully Luke xiv. 26, with its connexion. By all which is meant nothing more than this: that he, the glorious Christ of God, should be uppermost in their affections, and while due affection must be developed to all in their respective places, nevertheless in all things He must have the preminence, (Col. i. 18) whilst at the same time brotherly love should still continue.

Seasons also occur in which the followers of Christ are grieved and made sorrowful, and which has brought me to notice. **SECONDLY,**

Persons in the visible church, whose conduct and conversation are not as becometh the gospel of Christ. Do not hastily conclude my brother, that the few brief remarks which will close this my first letter, are of a personal allusion, while at the same time it is not in my power to prevent their personal application; and if God the Holy Ghost is pleased to carry home to the souls of the regenerate, any small portion of these scattered thoughts, sure I am that both the writer, as well as the reader, with one heart and one soul, will joyfully ascribe to the glorious Father, Word and Holy Ghost, which Three are ONE, unceasing praises. Amen. John i. 5—7. From the days of the first martyr even up to the present, there have been some who while they professed to know God, have nevertheless by their works denied him, and proved themselves to be only hypocrites. Take for instance Cain, the brother

of Abel whose blood cried unto God from the earth; (Gen. iv. 10;) and the son of the bondmaid, who was no sooner weaned but was seen mocking the son of the free-woman; and for which he was cast out, and which act Jehovah approved. Gen. xxi. 9—14. This son of Hagar was a figure or representative of all and every child born under the bondage of the law, and of all Pharisees, and self-justifiers, who up to the present moment are cleaving to the law for justification in the sight of God, and God knoweth that unless I am dim-eyed, nineteen out of twenty, blind-guides included, are following hard after Moses with a view of obtaining acceptance with God through obedience to his law. But blessed be God, I know that Moses is dead and buried and the command issued that the place of his grave is not to be known; and if I knew where it was, I would not tell: Moses in the law is no friend of mine; for he broke all my bones, and never set one of them. These things will no doubt plague fools and hypocrites; but if they profit the wise, and show the self-righteous in their true colours, my end will be answered and I hope, God glorified. Moreover, even among a small number of disciples there happened to be one whom the head of the church denominated a devil, the name of this man was Judas Ish-cariot, or the man of murder, methinks the poor man must have been a finished picture of misery since the blessed Jesus himself saith of him: "Good were it for that man if he had never been born." Mark xvi. 11. Much might be said of him, but his tremendous miserable death is all I shall at present notice which may be found in Peter's statement:—Acts i. 18, 19: for he not only hanged himself, but falling headlong he burst asunder in the midst; his abdomen gave way, and oh! shocking sight, all his bowels gushed out; thus died a man who was numbered with the Apostles of Christ, and had obtained part of this ministry: the part he obtained I suppose to be the gift only. Prudence admonishes me to close, I have not I am aware, embraced many things which you might justly have expected, perhaps they will be embraced in my next, which I hope to write soon. Let thy love my brother cover the many errors thou mayest find herein; and may we learn that, although many in the professing church give awful testimony of their being in the gall of bitterness; it is our privilege to love the saints, to weep with those that weep, and to rejoice with those that rejoice. "Let brotherly love continue."

Thine in the bonds of the gospel,

S. ALLEN.

Watt St., No. 19, New York.

For the Signs of the Times.

Nineveh, Johnson Co., Ia., Jan. 31, 1840.

BROTHER BEEBE:—I have at length taken my pen to give you some account of the Old School Baptists in these parts. The six copies of the 7th volume of the Signs for which I wrote last Spring have all come to hand with the sub-

scribers' names correct. And we wish to sustain your paper as it seems to be almost the only vehicle through which we here in the great west may obtain a knowledge of our brethren located in different parts of the United States. Although the "Banner and Pioneer," has been recommended by the General Associations of both this state and Ky., in our view it appears like one of Pharaoh's lean kine: therefore we have but little use for it in this quarter. But through this medium (Signs) we become acquainted with the many conflicts through which the different branches of Zion have to pass in this day of trial.—I recollect Brother Beebe when I first united with the Baptists which was in the year 1816, (in Livingston Co., N. Y.) they were a scattered and despised people; but although unpopular they were generally united in sentiment, (except a few Free-willers and Separates.) But alas! "How has the gold become dim, and the most fine gold changed!" Popularity for eight or nine years past has spread her sable wing so extensively as to overshadow many of the Baptists under its darkening film. Teachers have introduced themselves into churches who like Saul the son of Kish are a head and shoulders above common people (in point of learning and human inventions) who have ever been willing to keep the best of the spoil of the Amalekites, and take Agag alive, (get money from the world and fellowship carnal members) while the cry of the craftsmen has been heard from east to west: *United exertions and liberal contributions will soon evangelize the world.* These things have caused the daughter of Zion to weep sore in the night; and in many places her tears are yet on her cheeks. But although the Baptist denomination, as it is said by some, has divided and subdivided, we think the old Baptists are as strong as they ever were, being "built on the foundation of the apostles and prophets," while the deserters that went out from us never did nor can add any thing to us: and although these separations seem at first grievous, yet we are assured that all things work together for good to them that love God, who are the called according to his purpose. The Conn's Creek Association, where our membership is, as a body appears to enjoy peace free from amalgamation, having disencumbered herself of those "who seek to be made perfect by the flesh," some time ago. Brother Nay and myself have alternately attended a church in Marion County (about twenty miles north of this) the year past. This church being surrounded with missionaries, and having passed through many trials, was small; but of late has been greatly blessed, we trust; with manifestations of the divine favor: thirteen have been added by baptism and some by letter within five months past. The congregations are large and attentive while they truly to us appear interesting. We have enjoyed some interviews with those brethren which we trust will be remembered with gratitude to the giver of all good while we are passing through this vale of tears.

It has been our opinion for a long time that the missionary riddle after a thorough skaking will hold nothing but Arminians; although there may be some Predestinarians entangled in the chaff of universal charity for a while, yet they will ere long come through and like wheat be gathered into the garner.

We wish to congratulate our Old School brethren, wherever their lots are cast, who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh, who are endeavoring to keep the unity of the spirit in the bonds of peace, by opposing error in all its various forms, believing that we have to wrestle against spiritual wickedness in high places; therefore we need the whole armour that we may be able to withstand in the evil day,—“for we have an altar whereof they have no right to eat which serve the tabernacle.” And may we go forth unto the chief Shepherd without the camp bearing his reproach.

Your brother in the defence of
the gospel of Christ,
RANSOM RIGGS.

For the Signs of the Times.

Somerville, Tenn., Feb. 11, 1840.

BROTHER BEEBE:—Through the blessings of our heavenly Father I am again permitted to address you. I am sorry to hear you even intimate an idea of discontinuing your labors of love in the publication of the “Signs of the Times.” For one I can say I would pay twice the amount I do rather than have the publication discontinued, and that in its present form. It affords me great comfort to read the views of my brethren on the word of God, (although I do not always agree with them) and to hear how they are getting along through the storms and tempests of anti-christ. Our foundation and standing with God is in Christ alone,—mere grace and pardon in him: then our building is in and by holiness and obedience, as the fruits of that faith by which we have received the atonement. Great mistakes have been made in this matter, by which many minds have become greatly entangled: some are all their days laying the foundation, and are never able to build upon it any comfort to themselves or usefulness to others: the reason is because they are mixing into the foundation stones that are only suitable for building; as their duties, obedience, mortification of the flesh, &c. These are precious stones to build upon the foundation, but they are not meet to be first laid, to bear upon them the beautiful building of holiness. Holiness of heart is absolutely necessary to communion with God, and the enjoyment of him: so holiness of conduct, or a conformity to his revealed will, is also necessary. By strict obedience to the commands of God we give evidence of the sincerity of our profession, and without which we should only fight as those that beat the air. It is also through a good conversation and deportment that our light is to shine before men: we are thus to edify our brethren,

silence gainsayers, and preserve our gospel profession from that reproach which otherwise would attach to it, as though the doctrine and order which we hold were of a licentious tendency.

But alas! Brother Beebe, if God were to enter into judgment with us on the ground of personal holiness, none could stand the awful trial; our holiest disposition would fall far short of that perfection which the law requires, and our best duties could not pass of themselves,—much less make atonement for our transgressions. All our righteousness is as filthy rags, and we need an High Priest to bear the iniquity of our most holy things.

Yours, very affectionately,
A. COMPTON.

For the Signs of the Times.

Lexington, Ky., Feb. 10, 1840.

BROTHER BEEBE:—I have received the 2d. number of the present volume, and have taken great pleasure in reading your views upon fallen angels. I believe that they are substantially true. We are a few of us suffered to exist in this place who contend for and believe in the doctrine set forth in the Signs. The Lord is gracious in sustaining us in a belief of the truth. Moreover it is of his infinite goodness that any of us have been permitted to see that we were sinful, poor and wretched, and been ultimately led to indulge a hope that the Lord, for the Redeemer's sake, has buried our sins in the sea of forgetfulness, and that without any deeds of righteousness performed by us; but all owing to the bond of union existing between Christ and his people, for the everlasting love borne for them. For I have, says the Lord by the mouth of an apostle, loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

Glorious consideration, that Jesus is the Michael you speak of in your views on the fallen angels! That he is their Leader, their Captain, their King, their Priest, their All in All! Although many that have enlisted in his cause feel timid at the approach of the enemy, and often fear that they surely are not interested in His cause or they would feel more bold at the approach of the enemy, yet let the trumpet give the certain sound, and they receive it with joy. And these, Brother Beebe, are as loyal subjects as any in the camp of Israel; and will, with all the redeemed, be led on to victory by the Captain of their salvation; and will be more than conquerors through Him that loved them and gave himself for them. Under these considerations why should the christian be disquieted or cast down?

May the Lord sustain you in the cause that you are engaged in; and may he sustain his children in this day of rebuke.

Yours in love,
M. HEADINGTON.

P. S. Wm. F. Broadus has payed Lexington a visit, and it is talked of that he will take the care of the church in this place. I am told

that the church has offered him \$1500 for one year's preaching. You can judge of the kind of Baptists by the kind of preaching, and the amount of pay required.* M. H.

For the Signs of the Times.

Sperryville, Va., Feb. 22, 1840.

VERY DEAR BROTHER:—If you have ever read the fables of Æsop, which no doubt you have, you will recollect the following one, viz: A wolf, says Plutarch, peeping into a hut where a company of shepherds were regaling themselves on a joint of mutton, Good Lord! said he, what a clamor would these men have raised if they had caught me at such a banquet! The application, you know, is natural and easy.

In reading hastily over, a few days ago, the pages of the second number of the eighth volume of the much admired,—the exceedingly detested Signs, my attention was so arrested upon the first hasty perusal of the very specious but highly vituperative address of your good spirited, tender hearted, castigatory correspondent, away up north, (a cold climate to be sure, where the calorific or igneous element is made, as far as practicable to supply the place of the sun in his absence or great southern declination) that I felt irresistibly drawn to read it over and over again, very slowly, attentively, and distinctly, that I might if possible, fully comprehend and know the nature and real character of the spirit that dictated it; for we are so easily and so often deceived by appearances that it becomes us, my brother, to proceed with great caution and care, especially in matters of great and vital importance, lest we be led to mistake an ambushed cat for a lump of meal. You know whence and what the idea.

Upon a fair and impartial trial of the spirit under arrest, taking off the outside covering, so specious and fair, yea, whiter than meal, every difficulty was instantly removed: for I at once recognized a dark, fawning, sycophantic, affiliating, consiliatory, compromising, man-pleasing, popular seeking, disloyal, grimalkin, NewSchool spirit. Such an one as a very sapient Elder or two of very lofty, pompous carriage, of high bearing, of my acquaintance, down east, not a hundred miles from here, have long been laboring under. One of them especially, who is so highly raised with anti-christian yeast, and so nicely sleeked over with mundane unction, that (if by a figure of speech I may for a moment be permitted to convert him into a loaf of bread) a fairer or better looking loaf, as to appearance, you will seldom see turned out of a Dutchman's bake oven. But ah, the deception! Unsound, unwholesome bread after all, as is clearly demonstrated by the fact that three out of four of the flocks that sought sustenance through that medium, became sickly, weak and faint, and finally

* Don't be alarmed, Brother Headington. Mr. Broadus is still under the hammer, and will probably be cried off to a higher bid than that of \$1500.

so famished for the want of wholesome food that (to convert them by a figure into a ship's crew) they being in a state of famine, or vulgarly, starvation, mutinied; and after a severe conflict, some by fleeing to other crews, and some by compromise and division of the ship, or plainly *meeting-house*, and others by going on board of a new ship, or (to descend from the figure) taking independently a new house or place of worship, the greater part of the half famished sheep succeeded in making their escape from the iron grasp of their mock shepherd, and are once more in a promising condition. They are now under the care of plain, honest shepherds, who, though not *Bakers*, are judges of good bread; and being in possession of that which is wholesome and good, prepared in a furnace not made with hands, faithfully distribute it to those for whom it was prepared—the children of the kingdom, and not unto dogs. And they, the children so famished and faint, are now convalescent, and there is good reason to hope that they will, ere long, be restored to their wonted soundness and vigor.

The severe public castigation inflicted on you by your very affectionate northern correspondent, for your bold, able and praiseworthy defence of your Master's cause, and the cause of his much tried ones, his tender sheep and lambs that are kept as the apple of his eye; and which you, as a watchman upon the walls, are bound by the oath of allegiance to your King, to protect, fight for and defend, at the hazard not only of your popularity in the world, (of which however you are not ambitious) but life itself, could but bring to mind and memory the moral of the fable introduced above, viz: How apt are men to condemn in others what they practise themselves without scruple: for whilst he discovers great tenderness for the anti-christian race, guarding with much care the tender feelings of their iron hearts that know nothing of the devotion to and sympathy for an agonizing expiring Jesus, experienced by the saints; but who, fiend like, have violently assailed and are still violently assaulting our beloved Zion, he can with unsparing and heavy hand lay the rod upon him whom he calls *Brother*, utterly regardless of any tender feelings that he may be in possession of. Is not, my brother, this tender hearted, castigatory correspondent of yours a little too tenacious of his own popularity to make a good soldier of Jesus Christ? Would he immolate his brother upon an antichristian altar to save the feelings of the emissaries of the prince of darkness, and thus advance the interest of his satanic majesty? Would he drive you off from the chase of those prowling wolves that have of late so violently assailed and so grievously harassed, worried and distressed the tender, unoffending sheep and lambs of the fold by creeping in among them unawares, under cover or guise of a sheepskin, whilst inwardly they are ravening beasts of the forest? Would he tempt the watchman upon the walls of Zion by offering him a bribe, presenting

the lure of gold abundantly flowing to him through a liberal subscription for the Signs upon condition that he will no longer seek to drive by bold and manly assault, those prowling wolves to their native haunts, where, had they remained, they might have howled unmolested and secure from the attacks of the archers and slingers of the host of Israel? If he would, (my soul sickens in the contemplation) then turn him over to the New School, whose refinements and freedom from blackguardism excite so much his admiration, veneration and love.

To you, my brother, is presented a purse of gold in one hand, and a menacing, castigatory rod in the other—a bait and a goad: but sure I am that, divinely supported, you will in this case withstand both, and, with all the obstinacy ascribed to *Collin's ram*, refuse either to lead or drive. It is deeply to be regretted, my dear brother, that so many of those genteel, tender hearted gentry are, through some strange and unaccountable fatality, still ostensibly associated with that coarse, vulgar, low bred, blackguard race, (in the world's esteem) that are all taught in the same vulgar school with him who, with his coarse, hairy garments and leather girdle on, boldly issued forth from the wilderness and grossly insulted the polite, refined world by calling them a *generation of vipers*, and abruptly demanding of them to tell who had warned them to flee from the wrath to come, &c. But, like priest, like people: for if the Master be so impolite as to say to the anti-christian brood, *Ye are of your father the devil, and the works of your father ye will do*, what can be expected of the pupil, or disciple? Why, just such language and demeanor as Paul, that unlearned, vulgar, low bred, blackguard, sarcastic, vituperative, maniac disciple (if they will have it so) exhibited when he had the effrontery and hardness to say to one of the same refined class at which your satire (as some call it) has so often been pointed, even to the wounding and cutting to the heart your arctic interchanger of feelings and sentiments which can better be conceived than described, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? &c.

So very very different am I, my dear brother, from your very tender hearted, castigatory friend, that, were I to discover for a moment a disposition in you to affiliate, or adopt as your familiar friends and associates, in religious concerns, the known enemies of my King, I should, without any hesitation, as a matter of duty as well as of choice, renounce you as an Old School Baptist, and your paper, the Signs, as unworthy the notice and patronage of the loyal subjects of the King of kings, and Lord of lords. But, my brother, I have no fears on this score; for I feel a strong conviction of mind that you have been too well disciplined in the school of him who spake and taught as never man did, to insult his divine Majesty by crouching to his enemies, and seeking to conciliate their favor at the expense of the

divine displeasure, and your own peace. No, my beloved brother, I am persuaded that you will not falter, but that you will, under the divine protection, being guided by the divine Spirit, continue, as you have done, to manfully fight,—not with carnal weapons, but with weapons which are mighty through God to the pulling down of strong holds) the battles of your Lord, and my Lord, and the Lord of the whole earth. Continue, my brother, to attack at every assailable point, the enemies of your King. A war of extermination is waged against the church—*Victory or death*. No compromise with the enemy can be made. Make then your heavy ordinance roar: the anti-christian brats must, and will be finally routed, discomfited, slain. They are a murderous crew, a guilty race, abhorred of the Lord, condemned by his law, and, according to divine appointment, will in due time receive that just recompense of reward to which their diabolical schemes, practices, means and measures justly entitle them. Remember, my dear brother, your motto, "The sword of the Lord and of Gideon."

I wish you to publish this upon my own individual responsibility; and if this shall fail to produce the desired effect, I will, the Lord permitting, try again. I feel that the magazine whence I draw my supplies is far, very far, from being exhausted.—O, that I could at this moment be with you in person,—but my feelings at present I must, of necessity suppress, so, my dear brother, for the present, Farewell,

WM. W. COVINGTON.

EDITORIAL.

Alexandria, D. C., March 15, 1840.

THE DEFENCE.—It may be proper for us to offer a remark or two on the first three communications in the last, and on that of Brother Covington in this number. And first, we feel unfeignedly grateful to our esteemed brethren for the kind and brotherly part they have acted in defending us and the Signs of the Times from what they believed an unwarranted attack. We were happy to place immediately subjoining those in our last the apology of Brother Burritt. We thought ourself justified in the conclusion that Brother B. wished his letter published, as he expressed a desire to admonish some of the correspondents as well as the editor of the Signs.—Many who write expressly for our paper omit the words "*For the Signs of the Times*," which we uniformly supply, to distinguish original from other articles. When brethren allude, in their letters to us, to the general character of the Signs, and particularly to the contributors to our columns, they should signify their intention to have it understood *private*, and in all such cases it shall be confidential. Brother B. has not in his apology retracted the implication on us and our brethren, which his other letter contained; but speaks of his letter as setting forth *truth in an offensive manner*. We are too well acquaint-

ted with Brother B. to think he designed to write (even privately) that which was untrue: but in confidence, rather perhaps *ironically*, used the word *blackguard*, which we are now satisfied he does not seriously wish to apply to the editor or correspondents of our paper. We have enjoyed a long and pleasant acquaintance with Brother B. and we esteem him a genuine, thoroughgoing Old School Baptist—not a *Middlegrounder*, nor a *Go-between*. His conflicts for the ancient faith and purity of the gospel have been too many and too great to admit (with us) any such conclusion.

Several other letters in our defence have also been received; but the necessity of their publication is superceded by the insertion of those before alluded to.

At a time like this, while the editor and publisher of this sheet, feels himself pressed like a cart beneath its burden, opposed by nearly, if not quite every religious periodical in America, censured by many whom he loves, and grossly misrepresented and impugned by others from whom he had looked for better things; he can hardly express the humility and gratitude he has felt in the perusal of those epistles of fellowship and comfort. We hope Brother Burritt will continue to write as much, and as well as formerly, we have been delighted with his former communications; and if he can spread a charitable mantle over our imperfections, which are as painful to ourself as to him; we will never entertain a hard thought of him, in reference to what is past.

"VERY APPROPRIATE.—A correspondent in the *Signs of the Times*, informs the Editor, that he, (the said editor,) is esteemed by his brethren in the region of Burdett, N. Y., and is called by them, "*the keenest blackguard in America!*"—We give the *anties* great credit for their discernment in this instance."—*Banner & Pioneer*.

The reader, by reference to the back numbers of the *Signs of the Times*, will see that the above statement is a deliberate, wilful and malicious falsehood. No correspondent of ours has ever given us such information, nor has any such statement ever been made in our paper. Still laying under the imputation of the falsehood we charged him with, and proved upon him, in relation to our "nothern visit," we had supposed that *fibbing Jonny*, would have remained quiet, but such has not been the case.

"PRESUMPTION.—The editor of the *Signs of the Times*, in the first number for this year, publishes an extract of his sentiments. In one of them he declares that he will "*inviolably maintain the absolute predestination of ALL THINGS!*" and in another, he says—"The *Signs of the Times* will be decidedly OPPOSED to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c." What impiety and presumption! In one breath he asserts the "absolute predestination" of "Bible, Tract, and Missionary Societies," and in the next, avows his determination to "oppose" them!!! Does he think to measure arms with

the Almighty?—to raise his hands against the Omnipotent and prosper? How vain a thing is man!"—*Banner & Pioneer*.

We feel greatly obliged to the conductors of the "*Banner and Pioneer*," for republishing so much of our original prospectus as they have embraced in the above paragraph. Nor is the magnitude of the favor diminished in the least by the virulent manner in which they have performed this unintended kindness; for had they noticed us in any more friendly terms, they would have done us great injury.

As to the imputation of presumption on our feeble attempts to war a good warfare against the spiritual wickedness of high places, while we at the same time avow our full conviction of the divine government's extending to all things, however this may appear to the leaders of New Schoolism, it is perfectly plain to him that hath understanding.

The following extract is made from a prefatory article (in the *Banner & Pioneer*) to the insertion of a letter complaining of the prevailing corruptions which are now gaining among some who bear the name of Baptists.

"There is another practice getting into vogue, also of very doubtful expediency—that of holding protracted meetings in *partnership* with other denominations, with the explicit understanding there is to be a division of the converts according to their respective likings. We seriously ask if this is acting out fully the great commission in Matthew, xxviii. 19, 20. Can Baptists consistently make such compromises? The subject requires reflection and reexamination. We have no objections to attend a protracted, or an occasional meeting, with preachers of another denomination, on their own ground, or to receive their labors in turn at our meetings, but with the explicit understanding that in their meetings all responsibility of making a profession on the part of converts rests upon the ministry of that denomination. And while receiving the labors of others, it must be considered as giving no cause of offence if we instruct, baptize and receive into our churches all the converts. This *partnership* business of a division of converts according to their likings, where the instruction about ordinances and church relationship is purposely withheld, seems to our abuse view as next-door neighbor to the mongrel church building, of baptized and unbaptized, or sprinkled converts, as practiced by some of the ultra Congregationalists, and a "sprinkling" of Baptists in the northern parts of this state. Some of these churches contain an article of faith purporting that converts may be sprinkled, poured upon, or immersed, according to their preferences, with another little item appended, that *no member of the church is to controvert or dispute about baptism, &c.*

Our object in these remarks is to call the attention of our brethren to the wisdom and sound gospel policy of such innovations upon baptist usages as our correspondent describes.

Would it not be well to have these subjects discussed in a friendly manner at ministers' meetings?

It should be kept in view that those who remove the ancient landmarks of the denomination by these innovations, must sustain the responsibility. They should look well to probable consequences. Here follows the extract.—

J. M. P.—*Banner & Pioneer*.

"FOR HERE HAVE WE NO CONTINUING CITY, BUT WE SEEK ONE TO COME." (Heb. xiii. 14.)—Hereby our brethren and friends throughout the extent of our circulation will be informed that in the beginning of next month [April] we expect, if the Lord will, to return to our old residence, and to the bosom of the dear church of Christ at New Vernon, Orange County, N. Y. We could occupy a large space upon the subject of our contemplated removal; but a few remarks must suffice for the present. We have never indulged a doubt that the Lord in wisdom and righteousness directed our course when we took up a temporary abode with a small, tried, persecuted, afflicted and proscribed company of precious brethren in this place; nor did we apprehend that the Righteous Disposer of all events designed that our stay in this place should be so transient; but so it is, and notwithstanding the Lord's ways may seem dark and mysterious to our weak judgment, we know he orders all aright.

Since our removal to this place the church at New Vernon have not been able to fix their mind on any one to succeed us in the pastoral office.—They have had some supplies, but have remained destitute of a pastor: and during the whole time of our sojourn in this land, they have not ceased to urge us to return to them. Their earnest solicitude has from time to time been referred to the judgment of the brethren of the Alexandria ch'h, who have uniformly objected to release us from serving them: thus have we been tied between two ways. To hear, and not heed the long continued cry of the church where we had spent more than ten years in the enjoyment of the society and fellowship of a little band of as loving, plain and honest hearted disciples of Christ as we have ever met with, was more than we could do, while the thought, on the other hand, of leaving the church in this place, against their wishes, in the midst of their enemies; and that without an apparent prospect of their being able soon to settle among them some one in whom they could be united as a pastor, has held our mind in hard suspense, during which we have often said that if either of the two churches could be supplied, we would cheerfully fly to the other.

While on a journey to the north, last June, there appeared to us what we thought a favorable opportunity for obtaining a supply for this place: this led us to give New Vernon Church more encouragement than we should have thought it prudent otherwise to have given. And after our return and consultation with brethren here, who seemed to hold views harmonious with our own, we ventured, as far as in us lay, to accept the call of the New Vernon Church. We now feel that a necessity is laid on us to return to our former location; for a little season, at least, until the Lord in his holy providence shall further signify in what manner it is his pleasure to dispose of us. What adds greatly to our affliction in leaving our dear brethren and sisters in this place, is, that the prospect with which we had felt flattered, has failed; and now this church have no one engaged to succeed in the pastoral charge. We know from whence Zion has a right to look for every necessary gift, and we hope and pray God may shortly send them one after his own heart, whose labors among them shall be blessed more abundantly than ours have been. And we earnestly invite (on our own responsibility) the ministers of Christ, to visit them as frequent as possible until they shall be more permanently supplied.

The church at Upper Broad Run, have obtained the labors of our esteemed Brother Trot;—the Shiloh Church at Washington is at present destitute,

Poetry.

For the Signs of the Times.

BROTHER BEEBE:—I send you a few lines composed by Brother George Dobell, pastor of the Baptist Church in Palmyria, Wayne Co., Pa., expressive of his thoughts on the present times:—

My christian friends, I write to you
Addressing these few lines
That you may know my thoughts upon
The wonders of the times.
I stand amazed, to hear men tell
What wonders they have done;
Indeed, they say, "It is a truth
T' millennium is begun."

The lion has become so tame,
With disposition mild;
Although he is a beast of prey,
He's guided by a child.
Of Christ and Belial now, they say,
They must united be
In building up, (with wood and hay)
The work of charity.
Christ's kingdom, now has changed its form
From what it used to be,
As testified by himself,
Who hung upon the tree.
"My kingdom is not of this world,"
In, neither shape or form,
But all the subjects of it must,
Be of his Spirit, born.

They tell us, people will not hear
The truth from unlearn'd men;
Men must be classically taught
The gospel to defend.
Poor fishermen who used to preach
And point the road to heaven,
In Jesus' name were sent to teach
How sins could be forgiven.

They used to preach the truth indeed
To all the sons of men
The Holy Ghost its witness gave—
Such was the order then.
But they've protracted meetings now,
Such wonders to perform;
To tell men what themselves must do,
Or meet a dreadful storm.

They also have their anxious seats,
And call poor sinners there,
And priests to tell them, if they'll come,
They'll for them offer prayer.
We used to hear that men were saved,
And that by grace alone:
And that in Zion Christ was laid,
The sure foundation stone.

Paul said the saints were chose in Christ,
Before the world began:
But now such truth is laid aside,
To serve the fear of man.
They say we must not now contend
So much about the way;
It's best to be conformed to
The fashions of the day.

They tell poor sinners, they must work
To get their sins forgiven,
And send them all to Sinia's Mount
To learn the way to heaven!

Are these the wonders talk'd about
So much, in this our day? *
Lord keep me humble, at thy feet
To learn the "Good old Way."

* Such are the wonders, Brother George,
Of which the New School boasts;
For which their banner they set up,
Against the Lord of hosts.
But all their boasting shall prove vain
When God's anointed King,
The blessed Lamb who once was slain,
Shall our deliverance bring.

Then in one dread, terrific hour
Their souls shall feel the smart:
Christ shall display his reigning power
And sin and hell depart.—Ed.

For the Signs of the Times.

Written on the death of Sister Susanna Leonard, of
Susquehannah Co., Pa.; and published by request.—

A CROSTIC.

S weet be thy sleep, thou saint of God,
U ntil the last shrill trumpet's sound
S hall call thee forth, and break the clod
A nd raise thee up from under ground.
N ear to the radiant throne on high—
N ear to the blessed Son of God,
A long the golden streets thou 'lt tread—
How can a sinner come so nigh!
L ove flowed through God's eternal Son,
E ternal love in Jesus given:
O n thee the Son of God did shine
N or shall he cease to shine in heaven.
A nd now, transform'd and rais'd from earth,
R edeem'd by blood, behold his face,
D well now with God, since he through grace
Has called thee to his dear embrace. H. W.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting
in Jackson, Susquehannah Co., Pa., on Wednesday and
Thursday, June 17 and 18, 1840. At which time and
place we hope to be favored with the company of many
of our brethren from different parts, and with the man-
ifestive presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed (Post Paid.)

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Communications.

For the Signs of the Times.

Remarks on the Apostolic direction for dealing with heretics, and on heresy in general.

BROTHER BEEBE:—I a short time since received by letter a request to give, through the Signs, my views on Titus iii. 10, "A man that is an heretic, after the first and second admonition, reject." As the request was that I should give the exposition as soon as convenient, I send these remarks on, with a request that you will publish them so soon as you can find room without crowding out other communications.

The direction contained in this text was given directly to Titus; but as Paul had left him in Crete, that he should set in order the things that were wanting, &c., as he had appointed him, (xi. 5) this injunction must be considered as a part of that order which Titus under Apostolic authority was to establish in the churches. The term reject might have been considered here as confined to the idea of refusing such characters when offering for membership, or for the eldership or ministry, were it not that this rejection is presented as the closing part of a course of discipline; being preceded by a "first and second admonition," by which it is evident the person was, previously to his rejection, not only under the watch care of the church, but also under its discipline. Hence this must be considered as an apostolic injunction to reject or exclude from the communion of the church, persons who retained their heretical sentiments after having been twice admonished to renounce their error.

The expression, *A man that is an heretic*, appears rather discriminating, as though females were not so likely to become heretical, or that their being heretics was not so likely to disturb the peace of the church as in the case of the males. But it is to be remembered that the parallel direction in Rom. xvi. 17, makes no such distinction; but requires all who cause divisions, whether male or female, to be avoided.

This rule evidently includes the idea of rejecting from the privilege of preaching to the church all that bring and persist in heretical doctrines.

The provision in this rule requiring a *first and second* admonition before rejection or exclusion, is designed to lead the church to make the attempt to reclaim the heretic before excluding him, as well as to prevent a too hasty decision, by which a person might be made an offender for a word, or be rejected when the error was perhaps only in expression, not in sentiment; or had been fallen into through ignorance, not from determinate choice. But when after being once and again admonished of his error, a member persists in it, the church should act decisively in rejecting him, "Knowing," as the Apostle says, (verse 11) that he that is such is subverted and sinneth, being condemned of himself."

This rule has been undoubtedly entirely too much neglected by the Baptist churches. The enormities practised by the Catholics under the pretence of dealing with heretics, has probably had considerable effect in bringing the idea of disciplining heretics, as such, into disrepute.—Another reason for this neglect may be traced to the error the churches themselves had fallen into, of consulting human creeds and human authors as standards; and as these varied it became difficult to fix the charge of heresy on any but a very flagrant corruption. Owing to the continued prevalence of this error among the churches, it is a particular difficulty in obeying this injunction, to decide on what constitutes a *man an heretic*. But this point at the request of my correspondent I will try to illustrate.

If we look at the etymology of the original words rendered *heresy* and *heretic*, we find them to import the idea, of sentiments of men's own choice, being from a verb which signifies to choose, elect, pick out, &c. Hence that man is a heretic who chooses, or picks out his doctrine or system of doctrine of himself, and to suit his own notions. The heretic is thus manifestly distinguished from one who receives the doctrine of Christ as taught of God; for the latter has been brought to desire, not to be left to choose his doctrine for himself, nor to pick out a system, to suit reason or popular opinion: what God reveals to his mind as truth, that he receives as such, and because God has revealed it, without stopping to enquire whether human reason can comprehend why it should be so, or whether it be popular, or not. His prepossessions fall before the truth, when thus received, as dagon fell before the ark.

Again, if we look at the use of these words in the scriptures, we shall find they involve the idea of division, or of forming a sect or party. Thus we find the word used in Acts xxiv. 14; and in Acts xxviii. 22, the translators have rendered this word by the term *sect*. In 1 Cor. xi. 19, it evi-

dentely, from the connexion, has the same leading idea. Heresy therefore in the scriptural use of the term, is not only a something of human device and choice, but it relates to a leading sentiment, such as will so effect the faith, or practice, or both, as to form a dividing point in the faith professed, or in the order and practice. Thus Peter speaks of the *damnable heresies* which some should bring in, as being "Even a denial of the Lord that bought them." 2 Pet. ii. 1—3. Most religionists calling themselves christians, profess to believe that the Lord Jesus Christ has bought, or redeemed them. Connected however with this very profession, many of our day, deny him, as *Lord*; for it is not enough to say Lord, Lord, to be exempted from this charge, whilst they "Do not the will of his Father which is in heaven." See Matt. vii. 21. Some by their systems deny his essential Godhead, some the divine perfection of the work of redemption, some, his divine sovereignty in ordering the work of salvation, and others deny him as Lord, in denying his sovereign authority as King of Zion. These *damnable heresies*, the Apostle foretells, they shall bring in *privily*: not openly avowing them at once, but disseminating them by degrees, and under a profession of adhering to the doctrine generally professed by the saints, having their corruptions wrapped up so as to conceal their bearing towards a denial of the Lord. With feigned words, of great zeal for the cause of Christ, great love to souls and great pretended affection for the saints, they will gain multitudes of followers, and on this account wax bold and revile the truth and those that adhere to it; others again will charge their absurdities, and the divisions occasioned thereby among professors, to the cause of truth, and thus the way of truth comes to be evil spoken of. They will through their covetousness, make merchandise for a while even of the churches of Christ. But I need not enlarge upon this prophecy, for the last thirty years affords a full comment upon it, in the manner in which corrupt systems have been introduced among the Baptists, and the plans for gaining money, &c., which have been so fully manifested. The consequence to themselves will yet be as fully verified as has been their heresies. See conclusion of ver. 3.

The standard by which we are to test the truth, or heresy of any sentiment, next demands attention. On this point, I cannot admit the right of churches to set up any human composition such as expositions, creeds, confessions of faith, &c., as an unalterable standard by which to test the correctness or incorrectness of doctrine or practice. Although I admit the propriety of churches making declarations, and giving summaries of

what they consider to be the doctrine and practice taught in the scriptures, yet, instead of establishing these as fixed standards of truth, they ought ever to hold them subject to correction by any additional light they may, though any medium, receive on the scriptures. The proper objects of such declarations of faith are, first, for cultivating an acquaintance and correspondence with brethren abroad, by thus making ourselves known in our religious character; secondly, for a testimony towards those that are without. In objecting to declarations, &c., being set up as standards, I would not be understood as admitting that all points of doctrine are mere matters of opinion; that there are no fixed principles which all the children of God are taught in their experience, and of which they have received the inward assurance, that they are infallible truths. But the fact is, that we are liable to connect with these truths, as parts, and perhaps as inseparable parts of the system of salvation, certain ideas, which we have received, as inferences, connecting points, explanations, &c., and as there will be differences of opinion on these points, whilst we believe them true, we are likely to be very tenacious of them, and to have them set forth in our declarations of faith; when after all, if we should be graciously led to enquire into the correctness of them, we shall find we had no higher authority for them, than that certain men whom we esteemed sound in the faith, had in their writings preaching or conversation held them forth as parts of the doctrine of Christ; and that we had received them as Joshua and Israel did the declarations of the Gibeonites, without asking counsel at the mouth of the Lord. Josh. ix. 1—15.

As a test of truth and error, the Holy Spirit has given to the children of God an infallible standard, a more sure word of prophecy sustained by a twofold testimony, to which, as Peter has said, *we do well that we take heed*. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them," is the unalterable rule given by the Holy Spirit. Every thing else must stand or fall as it is found genuine or reprobate, when tried by this standard. The letter of the scriptures, alone can be applied to, as a rule bearing upon the unregenerate. And although to them, much that is contained even in the New Testament, is *done in parables*, yet there is a sufficiency of the plain declarations of Jehovah to leave them without excuse, in bringing in their *will-worship*, their vain ceremonies, vain hopes, and false systems. To you, says Christ to his disciples, "It is given to know the mystery of the kingdom of heaven;" and says Paul, (1 Cor. ii. 15) "But he that is spiritual judgeth all things, yet he himself is judged of no man." This then is it, the inward teachings of the Spirit of God affords to the child of grace a ready test, if he will attend to it, by which to detect heresy. But then this inward teaching, is not to him a safe standard, until he has "Tried the spirits whether they be of God." If the teaching be from the Spirit of God, he

will find it so written in the scriptures; and thence as his understanding is now opened to understand it, is found to be an exact duplicate of the other. Hence he has a twofold testimony for the truth of what he receives. And when he hears the same things affirmed in the preaching of the gospel, it is with him that in the *mouth of two or three witnesses every word is established*. Having this standard at hand as he would not *grieve the Holy Spirit of God*, it becomes him to consult it, instead of going to the creeds and expositions of men as a standard. And whatever application of the scriptures, inferences drawn from them, or professed preaching of the gospel, which contradicts his experience as thus confirmed by the word, he should reject as false or heretical. Hence it is to this internal standard that the Apostle refers the saints as that by which to test heresies, as in Rom. xvi. 17. "Now I beseech you, brethren, mark them which cause divisions and offences, *contrary to the doctrine which ye have learned*, and avoid them." Here the standard set up, is not the doctrine which they have read or heard, but *which they have learned*, of course from the teachings of the Holy Spirit. Again in Gal. i. 8, 9, he says: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed. As we said before, so say we again, If any man preach any other gospel unto you than that *ye have received*, let him be accursed." This is a high stand which he points out to the Gallatians; yet high as it is, the *gospel which they have received*, is in the conclusion the ground on which they are to take this stand. I trust I am writing for those who understand the difference between a *receiving* of the gospel and a mere hearing of it.

In conclusion, whenever the saints can be generally brought back to primitive simplicity, and to view the scriptures as the wise man describes them, when he says: "They are plain to him that understandeth, and right to them that find knowledge." (Prov. viii. 8) instead of viewing their meaning as so closed from the unlearned of this world, that none but a set of *priestly beings*, or men having a certain grade of the human learning can unlock them and bring that meaning forth; when, instead of going to the writings of any man as a standard by which to understand and test the doctrine and order of the scriptures, they will go to the scriptures for themselves, to try the doctrines of men, depending on the key which they carry in their own breasts, *the teachings of the Holy Spirit*, as that which best can unlock the scriptures to them; then we shall find the saints, *all speaking the same things, and being of one mind*, on every essential point in doctrine and practice. And not till then, will this desirable period arrive, for so long as the writings of men are consulted as standards, the opinions of the saints will be as various as are the writings which they set up as standards; and not only so, but the children of God many of them, have too high a sense of

christian liberty to suffer their minds to be trammelled down by any creed or confession of human composition, how much soever sanctified it may be, by age or by the estimation of the many, so as not to think and enquire for themselves — As the Spirit of God teaches the same things and dwells in all the saints, so far as his teaching alone is consulted, so far there will be uniformity of sentiment among the saints. May the period soon arrive when this will be the case with all the saints; then it will be no great difficulty for the churches to detect the *man that is an heretic* and to unite in rejecting him. Then also will they experience the truth of the Master's promise, "Ye shall know the truth, and the truth shall make you free." John viii. 32.

S. TROTT.

Centreville, Fairfax Co., Va., Jan. 31, 1840.

For the Signs of the Times.

"Husbands love your wives, even as Christ also loved the church, and gave himself for it."—EPH. v. 25.

BROTHER BEEBE:—Feeling disposed to gratify Brother Hughes, and having to write to you on business, if you think proper you may publish the following.

Among the various figures chosen by the Holy One, and directed by the *Spirit of inspiration* to be used in communicating instruction to the *bride of the Lamb*, is the one contained in the above passage. When God created man, in the image of God created he him; male and female created he them. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Adam and his bride were created of one, (earth) and in one person or body. Christ and his bride are all of one [God.] It is contained in the scriptures that both he that sanctifieth and they that are sanctified are all of one: and they are created in him [Christ Jesus] unto good works, which God hath before ordained that they should walk in them. As the love of Adam to his bride led him to follow her into transgression against God, whereby he fell under the curse of the law for the sake of enjoying her company, so the love of Christ to his bride led him to be made under the law, that he might redeem her from the curse thereof, and enjoy her forever. Adam was a figure of Christ: he was the head of the woman; Christ is the Head of the church. Adam's body contained the nature of his posterity, which were made sinners by his disobedience. Those that are counted to the Lord for a generation were and are embraced in Christ as their Head, and were represented by him when he, through the eternal Spirit, offered himself without spot unto God, and obtained eternal redemption for them; and they, and they only, are made righteous through his obedience.—Had God when he made man, (as some suppose he did) have formed a number of persons at once, or about the same time, and that of both sexes, and left them to the freedom of their own

will, to choose their companions, or agree as they could about propagating their species; and then have told us that such was the figure of Christ, there would have been some more plausibility in the plea for a promiscuous family, General Atonement, community of wives, &c.—But as it reads He made man *male and female*, did he not make one? For this cause (what cause?) this is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh: for two, saith he, shall be one flesh.

All the legitimate sons of Adam have been born in agreement (in appearance at least) with the principle of their parent, being one in wedlock: and as Adam was a figure of Christ, as has been shown, there was propriety in the Apostle's charging husbands to love their wives, as Christ did the church; in view of the jarring circumstances attending where one was a believer in Christ, and the other either a Jew or Pagan. The principle of union in nature being manifest from the circumstance of creation, &c.

Then if they were one in creation, separated by the rib's being taken and formed into a woman, it is flesh of flesh and bone of bones. So if a man loves his own body, he should love his wife. This is the Apostle's argument respecting the bride of Christ: for saith he, "We are members of his body, of his flesh, and of his bones." Did husbands all properly regard the apostolic instruction to love their wives as their own bodies, there would be no occasion for them to part and marry others, as is too often done.—Now where men and their wives do part and marry others, it is declared to be adultery. The Lord saith he hates putting away. When male and female come together as husband and wife, according to the principle manifest from Jehovah in creation, nothing but death can part them so that they do not commit adultery when they marry. As such live in adultery, their posterity (if they have any) must be ungodly, [illegitimate.] In olden time, when the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose, [these doubtless believed in the doctrine of *Free-will*.] A plain figure of men's adding to the institutions of the gospel the various fair institutions of men. When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old men of renown: renowned for their wickedness it appears by what follows. It was lust—not love—that introduced polygamy, the community of wives, and the whole train of the evils and wickedness that attended that unholy race, which God destroyed by the waters of the flood.

But God made one, that he might seek a godly seed. When people marry on the principle of love, [not lust] and realize the oneness expressed by Adam when Eve was presented to him, *It is flesh of my flesh, and bone of my bones*, their posterity are a godly [legitimate] seed. Now to apply the figure, in its different parts, of hus-

bands' loving their wives as Christ did the church, and following the principle that God made one that he might seek a godly seed, shows the doctrine of a particular atonement, sovereign, distinguishing grace, &c., as plainly as a man's choosing one maid from among a family of girls would show that he did not choose them all.—Love worketh no ill to his neighbor: no harm done to the maids that were not chosen, because one was chosen; any more than the householder did wrong to them that wrought all day in his vineyard, when he gave the penny to him that had wrought but one hour. But lust seeketh its own gratification, regardless of others' rights. They that marry in the exercise of pure love, are content in the enjoyment of the object of their affections. They that are controlled by lust are reaching after promiscuous enjoyment. The one regards the rights of others: the other regards no rights at all. The Savior in his love to sinners regarded the rights of God, the rights of the law, the rights of man, and the rights of the serpent. And when he gave himself for the church because he loved it, he did not give himself, in the same sense, for the seed of the serpent. He sought a godly seed, and he found it, when he perfected them that are sanctified, [set apart for him.] And he rests in his love. Jacob have I loved, and I hated Esau, &c.

It is lusting after or coveting happiness that does not belong to them, that leads men to practise the rites of the christian religion and profess to love Christ, that are under the law; that are clinging to the law; that are married to the law, professing to be married to Christ, while their old husband [the law] is yet living in their embraces. This is community of wives—adultery in good earnest, in the mystical sense—the very fruit of the tree of GENERAL ATONEMENT, and is abundantly manifest by their desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. As the strange woman mentioned in Prov vii. made her proposals to the young man, plead her religious performances, &c. &c., that she might persuade him to yield to her wicked desires. So according to the doctrine of a general atonement, they propose to obtain forgiveness of sins, justification, &c. by a legal obedience; while they tell us men are saved by grace which they obtain on condition, or in consequence of their obedience, seeking, striving, repenting, believing, &c. Yes, they say it is all of grace, free grace—a free salvation, a general atonement for whosoever will. Its application is particularly to those who make a suitable effort to obtain it. All may come that will come; nothing hinders but their own will: if you only will come you may come. Now do come; the Lord wants you to come; he is striving with you, trying to see if he cannot by some means move you to come. He stands with open arms to receive you, wooing and beseeching you to come. Now wot you come? O do come. God gave his only begotten Son to die to make an atonement for you: it is free for you; it is free

for all that will please to accept of it. Christ loves you. O how he pities you! He groaned away his life for you. He is now interceding in heaven for you. God the Father would rejoice to have you come. The Son of God would rejoice to see you come: his soul has travailed for you. The Holy Ghost is trying all he can to have you come. All the hosts of heaven would clap their hands and shout with joy to see you come to Christ to be saved; and all the saints on earth could but rejoice and shout, and sing *Allelujah*, glory to God in the highest, another poor sinner has consented to be saved. Now do come—come now—do not put it off: by and by, how soon you know not, if you do not come, he will withdraw his Holy Spirit from you; your day of grace will be gone, gone, gone forever, the door of mercy shut against you and your damnation sealed, forever sealed: then your cries and tears and groans will all be in vain. Justice will soon appear with his sword drawn to cut you down: grace you have slighted; offered mercy you have despised; a Savior's blood, you have counted unholy. Oh! how can you answer at the bar of God, in the day of judgment? You gospel despising, gospel rejecting sinner.—Oh! think how you will feel when you see Jesus on the azure throne—crowned with immortal brightness: and hear him say to your despised neighbors—come ye blessed of my Father, &c. But say to you, I called and ye refused, &c. Ye gospel rejecting goats, go down to hell.

The above, is but a faint sketch of the skeleton of the doctrine of a general atonement, and that method of addressing the passions of men, in order to persuade them to join the Society. It is easy for such as stand with eyes fixed on the Son of righteousness to see, that is a confusion of ideas, setting up the human will, and bringing in submission thereto the will, and authority of the great I AM. But as I have already protracted my remarks beyond what I expected when I began, I will draw to a close.

If the love of God is unchangable as his nature; and I believe it is, for his nature is love, and the law of sacrificing given to Israel, was typical of the sacrifice of Christ. It is certain that the atonement was not for all mankind; for in the law there are several crimes named, for which no sacrifice was to be offered: such as murder, idolatry and Sabbath breaking, &c.

It were easy to show characters in various parts of the testimony that God never designed to save. And also to show that the salvation of such as are saved, does in no wise depend upon the human will, but entirely on the will of God. How important then that the distinction between chastity and uncleanness be held to view; and such sentiments of impurity as originated in lust be exposed.

I am affectionately yours,

In hope of a blessed immortality,

HEZEKIAH WEST.

South-hill, Bradford Co., Pa., Feb. 1, 1840.

For the Signs of the Times.

Trenton, O., Feb. 13, 1840.

DEAR BROTHER:—I herewith send you some of my thoughts on the subject of *The Church of Christ's being compared to a woman*. This figure is frequently introduced in the scriptures: for instances, read the fifth Chap. of Paul to the Ephesians, beginning at the 21st verse; John ii. 1; Rev. xii. 1; also xxi. 9. For further instances read Solomon's Songs; and numerous other instances might be named which I shall omit at present, and proceed in a brief way to offer some remarks on the important lessons of instruction which may be gathered from this suitable and striking figure.

FIRST. *The woman in her origin.* She was created, and had a standing in the man before she was conscious of her existence. Gen. ii. 7; also 21, 22; in the first of which we are told that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In the last two verses cited, we are informed that the woman was made of a rib taken out of the man; and all temporal blessings that were necessary for the support of the woman were given her before she was taken out of the man. Read Gen. ii. 7—21. How precisely does this account of the woman agree with the description given of the church of Christ and her relation to him, her glorious Husband. That the Church of Christ had a standing in him before she was conscious of that standing, the scriptures abundantly testify. 1st. *The members composing the church* are said to be "Created in Christ Jesus unto good works, which God hath before ordained they should walk in them." Again, they are said to be loved in him before their existence here, "Thou hast loved them, even as thou hast loved me, and thou lovedst me before the world began." They were chosen in him before the foundation of the world; They were blessed with all spiritual blessings, according to grace given them in Christ Jesus before the world began—They were "Sanctified by God the Father, preserved in Jesus Christ, and called." In a word, this doctrine of the union and oneness of Christ and his Church runs like a golden chain through the whole canon of scripture, and forms the basis of the christian hope and consolation. Much more might be added here which I omit for brevity's sake. Having thus far noticed the similitude between the woman and the church in creation, we now proceed.

SECONDLY. To consider the *formation*, or bringing them into conscious existence. The woman was made of a rib that was taken out of the man, and therefore it was said by Adam:—"She is bone of my bone, and flesh of my flesh." And says Paul, "The man is not of the woman, but the woman of the man." Here I would remark, that from these facts we see the propriety of the special injunctions given in scripture that the woman should obey, and reverence her husband, and that he should rule over her, and that

the husband should love his wife even as Christ also loved the Church. What a striking resemblance there is between the woman in her formation and the church! Says Paul, "We are bone of his bone, and flesh of his flesh." The following scriptures represent the church as proceeding from him: (Isa. liii. 10.) "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." 1 Pet. i. xxxiii. "Being born again not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." Paul to the Hebrews:—"For both he that sanctifieth, and they that are sanctified are all of one." "Of his own will begat he us," &c. The church is called his *Body*, his fulness, his *Bride*, and *Wife*.—There is such a conjugal union, and oneness, that whatever belongs to one belongs to the other also. Thus saith the spouse, "My beloved is mine and I am his." The church with all that pertains to her Christ claims as his. The church being an insolvent debtor, he assumes and pays off the debt: she being altogether defiled with sin, he bore our sins in his own body on the tree: he was made to be sin for us—who knew no sin, that we might be made the righteousness of God in him: he took the sins of his church upon himself, and expiated them by the intrinsic virtue of his own blood. The church being poor he took her poverty, that she might be rich. His riches also are made hers, for, "He of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption." He is appointed heir of all things: therefore says Paul, "All things are yours, whether Paul, Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Christ is the life of his church: therefore it is said, "Ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall we also appear with him in glory." When Christ died, the life of the church was taken;—for says Paul, "We thus judge that if one died for all, then were all dead." When he rose from the dead, the church also rose; for he hath raised us up together; and when he ascended on high, he presented the church in his mediation before God, a glorious church, not having spot or wrinkle or any such thing. The Father declares, I am well pleased, for his righteousness' sake: their sins and iniquities will I remember no more—"He justifies her freely by his grace, through the redemption that is in Christ Jesus." Here I must stop, having but barely hinted at some of the important things contained in this part of our subject, and leave it for you and the brethren to preach out the rest, while I proceed further to consider.

THIRDLY. *The woman in her transgression.* We are told, "That the man was not deceived, but the woman being deceived was in the transgression." Adam did not partake of the forbidden fruit directly through the insinuations of Satan, neither was he deceived with regard to

the consequence; but he received it from his spouse or bride; being influenced thereto by the love and affection that he had for her, such being his love to her that he preferred to die with her, rather than be separated from her. In like manner we see, with respect to Christ and his church, Christ was not deceived; neither did he ever commit sin: Satan, with all his serpentine craft, could not deceive him or cause him to sin; but the Church, the Spouse, the Bride, the Lamb's Wife, was deceived by Satan, blinded by the god of this world, led captive by the devil at his will, became a transgressor of the law of God, and exposed to its penalty. Christ was united to her in eternity by the strongest ties of conjugal relation, and now he must be divorced from her eternally, or receive her transgressions, and die with her. Such was his unparalleled love to his church that he chose the latter; and in the fullness of time, the appointed of the Father, the Husband, the Lord Jesus Christ, made his appearance in the world, fully prepared to meet and answer all the demands of inflexible justice for and in behalf of his church. He first honors the law of God by obeying all its precepts, and thereby magnifying and making it honorable;—and this he did not for himself apart from the church, but as the representative of the church; so that what he did was considered in the eyes of the law, as done by the church, and hereby they (the members of the church) have a Righteousness that exceeds the righteousness of the Scribes and Pharisees. This was that "*best robe*" that was put upon the returning prodigal, a garment that is without seam, woven from the top throughout; without blemish. And finally when the hour had fully come in which justice cried, "Awake, Oswold, against my shepherd, and against the man that is my fellow: smite the Shepherd and the sheep shall be scattered." Christ is found ready: he meets it with the fortitude of an unchanging Savior and Husband: he never once intimated a desire to be exonerated from suffering the penalties of the law, though he bore the massy load of the sins of his Bride;—though his holy soul was overwhelmed with sorrow, and though for three hours he bore the most excruciating pains and torture! yet he for the joy that was set before him endured the cross and despised the shame; and when he had suffered until the last remains of sin were blotted out, and his church fully exonerated, he calmly reclined in death. And thus was the life of the body taken, which is his church and bride;—therefore is every member of his body exonerated from the demands of the law. On the third morning he arose from the dead, having destroyed him that had the power of death, which is the devil; and manifested that the redemption of his church was complete, and their victory sure.—For as long as there was sin not cancelled, there could be no resurrection; for sin is the sting of death, and the strength of sin is the law: but Christ made an end of sin for his church, therefore death could not hold him—it was palsied in

every limb; the grave could not confine him; he came forth crowned with the laurels of victory, having all power in heaven, and in earth, and holding the keys of death and hell in his own hands, he ascended upon high, waiting until his last enemy be made his footstool, and his church be brought home to that glory which he has prepared for her!—And here I pause.

Yours in gospel bonds,

JOSEPH H. FLINT.

For the Signs of the Times.

DEAR BROTHER BEEBE:—For the first time in my life, I take my pen to write a few things for the perusal of those who read your valuable paper, if you should see fit to give them a place in your columns; but if you think best to "Lay them under the table," or commit them to the flames, do so.

For many years, I have considered myself a sinner against God; and from my first convictions, I have, more or less as I felt the workings of my guilty conscience, endeavored to do better; to live more like a christian; keep the law of God, &c., &c.; and sometimes I have almost come to the determination in my own mind, that I would have religion, let it cost what it would: I would be a christian. That you may know something of the length of time that I was under the schoolmaster receiving my tuition, I was only about seven years old when I first thought I was a sinner; and about thirteen years after, I trust, by the grace of God, I was acquitted from my tasks, and permitted to enjoy *privileges* with his saints: and I have never thought, since, that he delivered me for any thing that I had done, or for the long term I had served in the school of Moses. No! it was by the blood of his dear Son, it was because I was included in that covenant of grace, "Which is well ordered in all things, and sure" (if, indeed, I am a sheep) that God, by his Spirit, sought me out, and brought me to his fold. But oh! how unworthy!! and in fact there never was a being yet, who *was* worthy to have his sins pardoned; neither were the sins of any one, ever forgiven on account of any thing that he had ever done. I cannot forbear to express my sorrow and surprise, that so many of those whom I believe to be God's chosen people are led into the errors and abominations of New Schoolism. And I want to talk about the proceedings of a protracted meeting which is now in progress in this vicinity. You need not, that I should tell any thing about it for *your* information; but if you should print this, perhaps it might benefit some of the dear disciples of Jesus, who are partly undecided in themselves, whether the New School preach and practice according to the bible, or not. I have heard a great many reports about protracted meetings, I have read some little about them, and have attended a few, and I was never so sensibly convinced of the abomination of their preaching and practices, as I now am. The pastor of the church which is now holding a pro-

tracted meeting, has formerly, *professed* to be opposed to the new measure system; and about two years ago, when he made an appointment for "A meeting of days" (as he called it,) being aware that some of his christian brethren were opposed to the new measures of the day, he told us plainly, "We are going into *no new measures*; but we are going to have a meeting of days; we shall preach and pray, and talk, and try to worship God. They accordingly commenced their meeting; and whether it was a preconcerted plan or not, I do not know; but, a few days after, they had obtained the help of a minister from a distance. I suppose he found it inconvenient to work without a harness, (for I doubt whether he had taken to himself the whole armour of God, described by Paul, Eph. vi. 14—17.) So he soon made ready his net, (anxious benches, the remonstrances of the pastor of the church to the contrary notwithstanding) and went to work in good earnest. Well, the invitation was given for sinners to come forward to the anxious bench—the excitement rose, till they were partially occupied! In the meantime, the pastor of the church begging and pleading, and weeping over sinners, that they would come forward to the anxious benches!! notwithstanding his opposition to the measure. Well, directly, the new minister must have on the rest of his harness; so the school-house was resorted to for "an enquiry room." But I was going to tell about the meeting now progressing. The anxious benches are occupied by twenty-five, or thirty "anxious souls," who have come forward to request the prayers of christians. Suppose we go into the meeting, while they are engaged; probably the first we hear, is some one offering up a fervent prayer for those anxious souls. When he is through the *Conductor* (the same one who was here two years ago) says, "All rise up, and we will sing a few verses"—at the same time directing *what* to sing. While the singing goes on, the *Conductor*, with some of the most zealous, go about, among the congregation, to invite more sinners to the anxious seats—they urge and coax, and tell them "It will certainly do you no hurt to go and sit there, what hurt *can* it do you?" Directly the *Conductor* says, "Now I want three short, earnest prayers. Brother A. you lead, Brother B. follow, and C. close."—then addressing himself to the half made converts, he says: "All kneel down, every one, and pray for yourselves—break right out, do not be afraid—ask God to have mercy on you." When they get through, the *Conductor* says: "Arise, and he seated—we will sing a few verses of the hymn, "Alas and did my Savior bleed!" the first two with the last, and when we sing:

"Here Lord, I give myself away,

'Tis all that I can do."

"Those of you who are determined to be for God and for none else—rise up, and decide the point at once." Thus, after giving them all the necessary instruction, they commence singing; and when they come to the allimportant crisis, he says: "Now make your decision for eternity!"

so those who are disposed, rise up. Thus they go on, from one thing to another; the *Conductor* giving orders, and the people obeying. Although I have been thus particular, yet it is but a faint description of their proceedings. I will mention some of the expressions used by the *Conductor*, and by another minister who attended a few days. The latter, while speaking of the inducements, that God was holding out to christians, said: As an inducement for christians to exercise more moral influence, God had given them the promise of converting the whole world, through their instrumentality;" and as a proof of this, he quoted thus: "Ask of me and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession." "and again," "The kingdoms of this world, are become the kingdoms of our Lord and his Christ; and he shall reign King of nations as he does King of saints." This says he, "is bible:" "Is not this an inducement worth laboring for?" Now Brother Beebe, if this is not a perversion of God's word, I confess I am at a loss to know what is. If he had continued the quotation as it is, it would have upset his whole scheme at once—"Ask of me," &c. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psa. ii. 8, 9. When speaking of the prevalence of Universalism in this vicinity, and the means to be used to overthrow it, he said: "All it wants, is the moral exertions of christians to sweep Universalism by the board." So you see he has discarded the Holy Spirit, entirely dethroned him—don't want any of his help; nothing but the moral exertions of christians is wanted, to break down the strong holds of iniquity!! Is not this spiritual wickedness in a high place? The *Conductor*, while exhorting christians to duty, told them "They must humble themselves more; they must pray more, or the work would stop; they must get right down in the dust; they must get down and put shoulder to the wheel where they could lift; they must get out of the way of sinners."—"Why?" says he, "How many souls are hanging on to the skirts of the garments of these cold hearted christians? and they are dragging them down to the pit! You may depend, their blood will be required at your hands, if you do not discharge your duty."

This, Brother Beebe, is the doctrine they mostly adhere to; but there is one thing I noticed with more clearness than I have heretofore,—which is, the *bait* with which they deceive the little ones of the flock, and draw them into their snares. It is this, (to be as short as possible) "Exercise faith, and be earnest in prayer, and come right up to your duty; and by the *blessing of God* and the *operation of His Spirit* you will convert souls to God."

Now you know the children of grace depend on God, and the operation of the Spirit, to convert sinners; and when they hear such like expressions, they are apt to be drawn away from the simplicity of the gospel, especially if they are not rooted and grounded in the faith.

I must close with the request that if you lay this before your readers you will say nothing more of my name than "*An Observer*." I have been a reader of the Signs for about two years, and have been much comforted by hearing from my Father's family who are scattered up and down in the world; and I think that as long as it maintains the ground it now occupies I shall continue to be a subscriber for it.

That God may give you wisdom and grace, to enable you to maintain the honor of his name and the glory of his cross, is the prayer of

Your unworthy brother in Christ,
AN OBSERVER.

EDITORIAL.

Alexandria, D. C., April 1, 1840.

THE REIGN OF DEATH.—Brother E. E. Hawkins of Kentucky has requested our views on Romans v. 14. "*Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*"

In connecting the deliverance of the church from the dominion and wrath of the law, and establishing her justification upon the atonement of our Lord Jesus Christ, the Apostle, in this place, dwells with great light, beauty and comfort on the two headships, of Adam and Christ. The fact being established that Adam was a type of Christ, by the record handed down of the creation of the world; that God made man *in his own likeness, image, &c.*; and that that image was not in all its bearings completed until man had followed the woman in the assumption of the consequence of transgression; and had "*Become as ONE of US,*" knowing good and evil. Had the likeness in which Adam was created consisted, as some have supposed, in righteousness and true holiness, he would have been spiritual and consequently immutable, and therefore could not have fallen. He was never designed to be like his Maker in the peculiar perfections of the divine nature, for that would have been to make him a god and not a man. Nor could he have been like God in point of holiness, as immutability, omnipotence, eternity, and self-existence are essential attributes of the Holy One; these holy qualities man did not originally possess; and the Apostle Paul, inspired by God himself, declares that Adam was not spiritual. By the terms, *likeness of God*, and, *image of God*, we are therefore to understand, that Adam was a figure, a type, &c. of him that was to come;—an image or likeness, is a figure or type, the terms in this case are perfectly synonymous, and are used as convertible terms throughout the scriptures.

The two very lucid communications in this number, on this part of our subject, written by Brethren Flint, of Ohio, and West, of Pa., will supercede the necessity of our tracing the general analogy of the figure. It will suffice, in this place to repeat what has often been insisted on in our paper, viz: that Adam as the head, and

representative of all the human race, and being the very creation of them all, comprising the entire family of mankind in himself as he came from the hand of his Maker, was a lively figure of that spiritual Head and representative of the whole spiritual family which were created in him, who in a spiritual life is the Beginning of the creation of God, and the First born of every creature; and who being set up from everlasting, did contain in himself, a chosen generation, a royal priesthood, a peculiar people, to which people the Psalmist says he has been their Dwelling place in all generations, even from everlasting, &c. As therefore all the natural life of all his posterity, was created in Adam; and all the long succession of generations down from him to the end of time will develope, or bring into formation no more human being or life than what was created in Adam; so neither will length of days, use of means, or powers on high or powers below, bring forward one single soul, in the scale of spiritual being, that was not fully represented in Christ before the heavens were garnished by his hand; or one particle of spiritual life, light, joy or faith, that was not *hid with Christ* in God, from the ancients of eternity.—Therefore, in regard to the people of God, when they are born into this world by ordinary generation they are quickened into that natural life in which they were created and represented in the natural Adam; but when they are regenerated, they are quickened by extraordinary generation, by the Holy Ghost, into that spiritual life, in which they were created in Christ Jesus before the world began. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" "As is the earthly such are they that are earthly, and as is the heavenly such are they also that are heavenly."

In the subject under consideration, the Apostle shows the application of the atonement to all the spiritual seed of Christ, by the figure of Adam's involving the whole natural posterity in death by his transgression. "Wherefore as by one man, sin entered into the world, and death by sin,—and so death passed upon all men for that all have sinned. For until the law, sin was in the world; (that is, prior to the giving of the law by Moses) but sin is not imputed where there is no law.—Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Is it not easy to perceive the design of the Apostle's argument in this connexion? To Adam, God gave a law in the day of his creation, prescribing the extent of his liberty, and the penalty for exceeding such limitation. "In the day thou eatest thereof thou shalt surely die." As we have shown that all the natural seed, or human family were in the loins of Adam, when he was created under that law, when he received that law, and when he transgressed that law, so we prove that all the human family were created under that law, they all received it; they all transgressed it, and consequently death passed on them all, because all had sinned.

"Death was the sentence, Death began
To take possession of the man;
His unborn race received the wound,
And heavy curses smote the ground."

Those who lived from Adam to Moses were sinners and subject to and under the reigning dominion of death, although they had not personally sinned after the similitude of Adam's transgression; and this was a proof that all were involved in the guilt of Adam's sin; for until or before the law [which Moses gave] sin was in the world: but as sin could not be imputed where there was no law, the imputation of sin and death to them anterior to the law by Moses shows their identity with Adam in the sin and in the curse. By the *similitude* of Adam's transgression we understand the likeness, or *in the same manner*; for it was beyond the power of man, from Adam to Moses, to sin as Adam sinned. Where there is no law there can be no transgression. To understand correctly a similitude we must examine the original. Adam's sin consisted in a transgression of a law which God had given him in express terms, "Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." With a perfect understanding of this law [for Adam was not deceived] he ate of the forbidden fruit: but from Adam to Moses (a lapse of about 2300 years) neither the law that Adam had transgressed, nor that which Moses brought, had been by any authorised proclamation enjoined on the sons of men. That given to Adam was for a test of creature perfection: it had accomplished this and there remained no farther necessity for its promulgation.—Hence the very existence of sin and death in the world from Adam to Moses, established the point for which Paul contended, viz: that they were not held under the reigning power of sin and death, by personally eating of the tree of the knowledge of good and evil; but that by *one* fence many were made sinners, and by the disobedience of *one* man, &c. The original transgression of Adam was therefore the transgression of all his natural seed; and the dreadful sentence, "Dust thou art, and unto dust thou shalt return" was as emphatically passed on all that Adam represented as on himself personally.

The Apostle farther continues the subject in this chapter, showing that the Sinai covenant or the law of Moses was not added either as a *test* of creature excellency, or as a way of life; for all human excellency was prostrated in the original violation of divine authority, and man irretrievably (by human power or providence) consigned to the curse and to the dark domain of death. But Paul adds, "Moreover the law entered that the offence might abound," &c. Not that offences might abound, nor that man should become a greater sinner. There could have been no call for such an entrance; but as by the law is the knowledge of sin, so the law which was given on Sinai, which Paul says was holy, just and good, showed that we were *carnal*, i. e. fleshly, or having a fleshly nature derived from Adam, and consequently sold under sin. Hence

also the law, emanating from and being, to some extent at least, a transcript of the perfections of God, shows sin to be exceedingly sinful, as the plumb line and the rule will show the imperfection of a defective piece of work. The plumb line does not make the work or building disproportionate, but shows the enormity of the fault.— Thus also in the christian's experience, "I was alive once without the law; but when the commandment came sin revived [or abounded] and I died." "I had not known sin except the law had said, Thou shalt not covet."

Finally, in the concluding clause of the text, the Apostle gives us to understand very definitely, the object of his tracing so minutely all the prominent features of the man Adam, as the Head of mankind, viz: he is the figure of him that was to come. As he and the natural posterity which he represented, could not be separated in the transgression, guilt and consequences of eating the forbidden fruit, so neither is it possible to divide between Christ and his spiritual seed, body, bride, or church; and as the one offence of one man, legally representing all natural men, involved them, legally, justly, and indiscriminately in the ruin of his apostacy, so the obedience of one, even the Man Christ Jesus, as necessarily as legally, and emphatically must extend deliverance to all the spiritual family.

From the letter of Brother Hawkins, which we intend to publish hereafter should opportunity serve, we conclude there is some difference between us and some of our western brethren, on the subject of the headships, and of the seeds which they respectively represent. Where our Lord, says that certain characters are not of God; that they are from beneath; of their father the devil, &c., we understand him to speak not of their creation, but of the spirit by which they are actuated, and of their spiritual relation to the prince of darkness; of their utter destitution of any part or lot in the provisions of the gospel, or the inheritance of the saints. Serpents, vipers, goats and wolves, are used figuratively to set forth their fixed opposition to God and the economy of his grace. And when our Lord says: "I am from above," and My Kingdom is from above, Jerusalem which is above, or coming down from God out of heaven, &c., he alludes to the spiritual life and grace given to the people of the saints in him, before the world began. Both the elect and reprobate of mankind, are on one even level in their adamic natures, hence their bodies are alike corruptible; but the heaven born soul is born of God; a life which is hid with Christ in God is communicated to him, Christ dwells within him the hope of glory. All others of the human stock are under the influence of that spirit which is from beneath; and the ministers of anti-christ are from these considerations called the angels of the devil, the children of the devil, serpents, scorpions, vipers, &c.

The Obituary of Brother Daniel V. Owen of Burdett, Tompkins Co., N. Y., came to hand

too late for this number: it will be inserted in our next.

The letter of Brother C. West, with the paper forwarded for publication will receive attention in our next number.

We saw a notice in the Religious Herald that an Elder John M. Waddy is to preach in Alexandria on the third Sunday in April inst, we presume for the New School faction in this town. Wonder if it is the same gallant waddy that left Fredericksburg sometime ago in great haste, having been accused of wooing and winning a greater number of lasses than he could conveniently marry?

OUR REMOVAL.—We are still busily engaged in making arrangements to remove. We expect to leave here about the first of April; but as we have not yet disposed of our effects, we cannot fix upon the day. It is rather uncertain whether we shall issue another number from this place or not. Our distant correspondents are requested to address us hereafter at New Vernon, Orange County, N. Y.

We have at length, through the kindness of Brother Trott, received a copy of the "Ch. Adv." containing a copy of Brother Saunders' original letter to Mr. Osbourn, from which the latter made his extracts, through the "Advocate," to his Dutch Reformed friend. Justice to all parties requires its insertion in our columns. It may be expected in our next.

The following, which we have copied from the "Independent Republican," of Goshen, N. Y., is but one instance out of many which we might name of the fatal effects of that enthusiasm which universally attends Protracted Meetings for convert making. Two or more instances of mental derangement and death (if we rightly remember) resulted from a meeting of this kind near Mt. Hope, Orange Co., N. Y., but a year or two since.

"We understand that Mr. William Odell of the town of Clinton, [not Pleasant Valley as before stated] who threw his little son on the floor two or three weeks since, with such violence as to cause his death, died himself on Sunday the 1st inst. He had been partially deranged for some days, the effect it was supposed of religious excitement, imbibed at a protracted meeting in the neighborhood. The melancholly occurrences of the death of the child and father, under the circumstances, have been the subject of much conversation in the vicinity where they took place. Poughkeepsie Eagle"

"From the New York Eve. Post. CHURCH AND STATE.

It is a queer spectacle to see a chief magistrate of one of our states who makes a profession of adopting the creed of Jefferson, proposing a union of church and state. The proposal made by Gov. Seward in his late message that a portion of the public school fund should be appropriated to

the instruction of foreigners by teachers professing their own religious faith, is neither more nor less than a step towards interfering by legislation in ecclesiastical affairs. It is indeed so manifestly a recommendation to tax the community for the benefit of a religious denomination that we had no idea at the time, of its being seriously entertained or expressed by any one."

"Bigot," says an eloquent writer, "is a brand of infamy not less than infidel or heretic; and quite as freely applied. Serious as the subject is, one can hardly forbear smiling at the mistakes we are apt to commit in estimating our own characters. There are no more decided bigots on earth than those who are bigotted to liberality."

"ANECDOTE AND SAYING OF DOCT. GILL.—When Doct. Gill first wrote against Doct. Taylor, some friends of the latter called on the former, and dissuaded him from going on, urging, among other things that Gill would lose the esteem, and of course subscriptions of some wealthy persons who were Taylor's friends. 'Do not tell me of losing,' said Gill; I value nothing in comparison of gospel truths, I am not afraid to be poor.—Baptist Magazine (London) 1809."

ASSOCIATIONAL MEETINGS.

The Baltimore Association will hold her next annual meeting with the church at Black Rock, Baltimore Co., Md.; commencing on Thursday preceding third Sunday in May next, 11 o'clock A. M.

The Delaware Association will hold her next annual meeting with the Bethel Church, near New Castle, Delaware, to commence on Saturday preceding fourth Sunday in May, at 11 o'clock A. M.

The Delaware River Association will be held at Southampton Church, Buck Co., Pa., about 18 miles north of Philadelphia, and 15 south of New Hope; commencing on Friday preceding first Sunday in June next, 11 o'clock A. M.

The Warwick Association, will meet with the Waterloo Church, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June next, 11 o'clock A. M.

The Lexington Association will meet with, (if we mistake not) the church at Beaver Dam, Delaware Co., N. Y.; commencing on Wednesday before third Sunday in June next, 11 o'clock A. M.

BROTHER BEEBE:—Please to give notice through the Signs that the Alleghany Old School Baptist Association will be held with the Old School Baptist Church in Lakeville, Livingston Co., N. Y., on the 10th and 11th days of July next. All Old School ministers and brethren are invited to attend.

Done by order and in behalf of the Church, Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

Poetry.

Christians, dismiss your fear;
Let hope and joy succeed;
The great good news with gladness hear,
The Lord is risen indeed.

The shades of death withdrawn,
His eyes their beams display;
So wakes the sun, when rosy dawn
Unbars the gates of day.

The promise is fulfilled;
Salvation's work is done;
Justice with mercy's reconciled,
And God has raised his Son.

He quits the dark abode,
From all corruption free;
The holy, harmless Child of God
Could no corruption see.

Angels, with saints above,
The rising Victor sing;
And all the blissful seats of love
With loud hosannas ring.

Ye pilgrims, too, below,
Your hearts and voices raise:
Let every breast with gladness glow,
And every mouth sing praise.

My soul, thy Savior laud,
Who all thy sorrows bore;
Who died for sin, but lives to God,
And lives to die no more.

His death procured thy peace;
His resurrection's thine:
Believe, receive the full release;
'Tis sign'd with blood divine.

HART.

OBITUARY.

It becomes my painful task to inform the numerous friends and the extensive acquaintances of my much esteemed, and long to be lamented pastor, Elder HENRY SPEARS, of his sudden departure by death. He was truly a father in Israel, and a beloved brother in Christ. He had long been placed on the spiritual walls of the Zion of God, in this militant state. For near half a century he has been an indefatigable minister of the New Testament. When he commenced his ministry the country was new and there were very few Baptists on the western side of the Alleghany mountains—but few roads, and they were over mountains and extensive wilds, abounding with beasts of prey. All these hardships, trials, dangers and perils he encountered and endured with the unyielding courage of a true disciple of Jesus Christ. He sought out the residence of the poor cottager of the wood; preached to him Jesus Christ the only Way, the Truth, the Life and salvation, for hundreds of miles, to the joy and comfort of many precious immortal souls; some of whom still live to bear the message down to succeeding posterity. He assisted in gathering many churches in various parts of this country; (most of which became members of Redstone Association) administered the ordinances of Christ to many believers, upon a profession of faith in Christ. He labored constantly with his hands to supply his numerous family and friends; he fed the hungry, clothed the naked, gave couch to the weary traveller; did much in different ways by labor, counsel and cash, to sustain and to entertain the churches and brethren both at home and abroad, especially those of Redstone Association, of which he remained a member, esteemed and beloved, until his death. Our loss is great, but his gain by far exceeds; and we desire passively to submit to the divine will. The Lord has taken, and his name be glorified. Our brother sleeps since the 2nd day of first month, 1840.

As a servant to the church of
Maple Creek, Pa., I subscribe
FREDERICK COOPER.

"Like sheep they are laid in their graves."—Psa.

Died at Upper Broad Run, on Sunday evening, 15th inst. Mrs. Frances, wife of Mr. Henry Lewis, and daughter of Richard Rixey, Esq., of that place. Sister Lewis was a very highly esteemed member of the Upper Broad Run Church, generally beloved by the disciples, and also by numerous relatives and friends.

The editor was present with her in her last moments, and received from her dying lips the assurance of her peace and tranquility of mind, through the triumphs of faith & the presence of him who always accompanies his children through the dark valley and shadow of death, therefore she feared no evil. At her funeral on Monday the 16th, a discourse was preached from 1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father," &c.

ORDINATION.—On Thursday the 13th inst., at the instance of the Bethlehem Church, in Prince William Co., Va., of which he was a member, Brother Robert C. Leachman, was set apart to the work of the gospel ministry, by fasting and prayer, with the laying on of hands. Ministering brethren in attendance as helps called for that purpose, were Elders Elijah Hansbrough, Samuel Trott, and Gilbert Beebe.

Brother Trott having resigned the pastoral care of the Bethlehem Church, for the purpose of accepting the unanimous call of the Upper Broad Run Church, Fauquier Co., Va., will be succeeded in the charge of the former church by Brother Leachman.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting in Jackson, Susquehanna Co., Pa., on Wednesday and Thursday, June 17 and 18, 1840. At which time and place we hope to be favored with the company of many of our brethren from different parts, and with the manifestive presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

Receipts.

Eld. Wm. W. Covington,	Va.	\$3 00
D. B. Cashman, Esq., for J. Triplett,	do	5 00
J. G. Buck, Esq., for Eld. T. Buck,	do	4 00
Wm. Lewis,	do	1 00
G. Fox,	do	1 00
J. Cochrell,	do	1 00
Mrs. A. H. Dye,	do	1 00
Moses Hixon,	do	1 00
Wm. O. Bond,	do	1 00
Francis M. Lewis,	do	2 00
Samuel Larue,	do	2 00
Dea. J. B. Shackelford, for		
Wm. E. Smith, and P. A. L. Smith,	do	2 00
Nathan Peck,	N. Y.	2 00
E. Curtis,	do	5 00
John Stormes,	do	6 00
Wm. M. Amos,	Ga.	5 00
Eld. R. Reese,	do	5 00
Eld. John W. Turner,	do	5 00
Eld. T. Harris,	Pa.	5 00
Eld. James B. Bowen,	do	8 00
James Jenkins,	do	5 00
Wm. Sellman,	Md.	5 00
Elijah Stone,	Mass.	1 00
C. Nash, Esq.,	do	2 00
Eld. J. Pearsall,	Ala.	3 00
Joseph Humphrey,	O.	5 00
Eld. Wm. Gausney,	Ky.	1 00
Lewis Jacobs,	do	15 00
J. Debell, Esq., for Wm. Owings,	do	1 00
Stephen Outerbridge,	N. C.	1 00
Eld. J. W. Thomas,	la.	5 00
John D. Bell,	Ill.	3 00

Total, \$113 00

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

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FLORIDA.—David Calloway.

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IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., APRIL 15, 1840.

NO. 8.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1 00. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

Lakeville, Livingston Co., N. Y.,
March 11, 1840.

DEAR BROTHER BEEBE:—With this I shall forward you a copy of the "Livingston Republican Extra," of March 3, 1840, containing a letter from my brother to Elder Ira Justin, dated Lakeville, Feb. 24, 1840; and if you have room you will confer a favor by giving it a place in the Signs of the Times. I would just remark that at the time the above mentioned letter was written and handed to Elder Justin, the church to which he belongs, in this place (and himself with the rest) were very zealously engaged in a Protracted Meeting held by the same Elder Miller (of Geneva) that held the meeting here in 1838, mentioned in my brother's letter: and although after the close of the meeting in 1838, Elder Justin assured my brother that the same measure would never be used here again, yet at this last meeting the anxious seats were used with more zeal than ever, and so many were constrained to go forward and set on them, by being persuaded and urged until they could no longer with common civility refuse; and then were urged to get up and tell—what the Lord had done for them? No—but what *they* had done and intended to do for the Lord! and Elder Justin said those were the best or happiest days he had ever seen. Now why will the dear children of God, yea even some of the ministers of the blessed Jesus, stay in the ranks of the New School until they get so bewildered that they cannot tell the difference between the gospel that Paul preached and the system of works preached by the New School? I say, why do they stay there? Some tell us they do it for the sake of influence, i. e. by staying with them they have an influence over them which they would not have if they came out from them and were separate, and so by means of this influence they are enabled to preach the truth to them, and prevent them from going so far astray as they otherwise would. But do they in this matter reason correctly? Is their influence as great as they pretend? Do they not find themselves often led away, little by little, until they

are led to adopt all the new measures in doctrine and practice, without being able to tell where or when they left the original ground of the gospel? Or if they are enabled by divine grace to continue their opposition to the doctrine and practice of the New School, do they not often find themselves obliged to take letters from the churches to which they belong and go to some other place where their gift will be more profitable? Is it not a fact that in most cases where ministers who say they are opposed to the new measures, but remain in the fellowship of the New School, for the sake of influence, (as they call it) find ere they are aware that their influence is all gone, and that they have none either among the Old or New School, and that the New School consider them no better than dead weights attached to their car, or "Jonahs which ought to be thrown overboard;" and they must either succumb to them or occasion is sought against them whereby they may be cast away! Why then, I say, will they stay in their ranks? Why will they not obey the injunction of the Apostle, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. vi. 17.

But I must stop, for I have already written much more than I intended; for I intended when I began to write no more than merely a request for you to publish my brother's letter in the Signs. You can do as you please with this scribble.

I remain yours in hope of eternal life,

CLEMENT WEST.

"Lakeville, Feb. 24, 1840."

TO ELDER IRA JUSTIN.

Dear Brother:—It is with reluctance I attempt to address you at this time, as you appear to be zealously engaged in a protracted meeting, but when I call to mind the many happy seasons we have enjoyed together in trying to serve God, my mind naturally runs back to my earliest acquaintance with you, when my heart could not receive, nor my head understand the doctrine of grace which you then taught; and you took unwearied pains to show me, as well as others, that salvation was wholly of grace, and that Divine sovereignty, eternal, personal and unconditional election, total depravity, particular atonement, &c. were bible doctrines; and it was your highest enjoyment to teach those doctrines, and that in direct opposition to the notions of my carnal heart. But when it pleased God, by his grace, to enlighten my mind and give me a view of that salvation which was finished and complete in Jesus before the world began, I was melted into contrition before him; he made me willing to trust in his victorious grace; and you coming to this vicinity comforted me, your preaching strengthened me, and your daily conversation established me. You taught me that those, and those only, who had grace given them in Christ before the world began could be saved, and that the number was not only definite, but particular persons were heirs

of eternal glory and included in the covenant of redemption with heavenly guaranty; and that it is not on account of their doings, or any other conditions whatever, except those performed by the Son of God as surety for his bride; and when we were permitted to have a view of that plan of redemption which you taught me was well ordered in all things, and sure, 'What peaceful hours we then enjoyed? how sweet the memory still.'

Suffice it to say, the temporal embarrassments and discouragements under which we labored for years, bound us more closely together, for we lived by the faith of the Son of God, and this kind of teaching was crowned and blessed of God to the ingathering of his chosen. The middle aged, the youth, and some of our own children gave evidence of life in Christ, and were joyfully received. This gospel we pledged ourselves to defend, and when we found it was invaded by preachers of our own communion, we withstood them to the face, knowing that they were to be blamed. You, doubtless, recollect that we went to Mendon to the first protracted meeting held by our denomination in this region of country, and we tried to dissuade the minister from his unscriptural course, having a high esteem for him, and feeling that he had substituted his excited feelings for gospel rule, we told him that the most of his preaching was contrary to his avowed sentiments. And now, my dear brother, did not we mutually agree, and repeatedly assure each other, that in our opinion, such meetings, with the doctrines and practices on which they depend for success, were without foundation in holy writ, and contrary to truth? And when we were afterward constrained to consent to have such meetings held here, thinking to keep the truth uppermost and admit only of gospel practice, have we not uniformly seen the people overwhelmed with excitement and confusion, and ourselves outgeneraled and overcome? And when you was called on to preach at a protracted meeting at Rush, and you discharged your duty like an able, honest minister of Christ, was you not considered and treated as an opposer to the spirit of the meeting, and it was a long time before your services were again solicited at such a meeting? And when you was sent for to preach at such a meeting in Groveland, and you preached from the text 'by grace are ye saved,' and in the discharge of your duty like an honest minister of Christ, you tried to show the people that they could not be saved by their own doings or works, but by the blood of Christ, did not the church request you, by their committee, to 'depart from their coasts,' (although you had an appointment to preach again,) telling you that your sermon was a damper, and the very reading of your text chilled the feelings of the assembly? And did you not come home and conclude that an excitement which could not bear the doctrine of grace was not of God? And have you not uniformly disapproved of the doctrine and measures used at protracted meetings? And did you not oppose and object to those measures, to wit, the anxious seats and anxious meetings at Elder Miller's protracted meeting, held in this place in 1839? And after that meeting closed did you not assure me that although those measures were used almost against your consent, such measures would never be used here again? And were you not disgusted with his doctrine, viz: that the only

way that sinners could be reconciled to God was upon condition if their serving him as well as they could, and as long as they lived, telling them it was much easier for them to pass the line of mercy and sin away the day of grace now, than it was fifty years ago, &c. maintaining that their obedience was the procuring cause of the new birth, instead of the evidence of it, &c.

Bear with me, my brother, while I use plainness in stirring up your pure mind by way of remembrance. I ask, is it not a prominent feature of the doctrine of the New School Baptists, with whom you are in fellowship, 'that the number of the saved is proportionate to the efforts of men and means, upon the same principle as men raise wheat, viz: the more they sow the more they expect to reap? And so with saving souls, the more ministers and preaching, the more souls saved.—And hence the conclusion, that many souls have gone to hell which might have been saved had christians done their duty? And have you not opposed such notions as false, and agreed with me, that salvation is not of effort but of grace, and that the Son quickened whom he will, and that obedience, faith, repentance and joy in the Holy Ghost are the evidence and fruit of that and not the procuring cause of it? And have you not encouraged me to assist and sustain you in that truth, and in opposing the errors above cited, which you saw were gaining ground in the denomination, and had been for years?

If this is so, my brother, then why have you excluded from your number ten or eleven of your brethren and sisters, whose highest pleasure it was to sustain you in the truth; those who have borne that heat and burden of the day with you, and whose ears were never deaf to you in your temporal embarrassments? You thought it best, you say, to go along with those errors in doctrine and practice, although you did not fellowship them? But we did not so judge. We dare not say by our actions that we are in fellowship with those errors when we are not. We plead and begged, with tears, that you would be guided by the covenant and articles of the church, and we assured you that we never would forsake you; and on that very ground we are ever ready to renew our travel with you. I asked you if you had any thing against us in faith or practice, you said no, if we would go along. I ask now, my brother, for you are still dear to my heart, how could you exclude your best earthly friend, whose heart you could always read, and whose mitre was always shared with you, and for no other reason but his firmness in contending for the faith of Christ, which you had taught him to defend? And why did you reject from your pulpit those fathers in the gospel whose silver looks show the frosts of seventy winters; who have worn out their lives in proclaiming the very doctrine of grace which you love? Was it because they opposed the errors of which you so often complain? or was it because they were unpopular in the world, and also among the New School party? If you were a New School man I should think it useless thus to write. But you are not. You are my friend and brother, one who did not receive your ministry from man, neither by man, but by the revelation of Jesus Christ; and since God has hid the mystery of his grace from the wise and prudent, and revealed it unto babes, why should you lend your talents to sustain a system which is foreign from truth? and why do you now, with your aversion to new measures, lend your influence to sustain them, and take hold and pull those into your anxious seats who tell you they do not wish to go? You will recollect when we went to a similar meeting in the woods, where the same doctrine and practice prevailed; you said it was your candid opinion that the true

God was not worshipped there. And now, my brother, what is the matter? Have you courted a delusion till God has sent it? I hope not. Is the doctrine and practice which has stood the scrutiny of more than eighteen hundred years proved to be wrong? It cannot be. Then why are we parted asunder? We still love as brethren, and have said to forgive each other's faults, and I feel that you will forgive what is wrong in this letter, for depend on it, I have not written this without much prayer that we may yet be united in the truth.

Yours, affectionately,
ERASTUS WEST.

For the Signs of the Times.

Glasgow, Howard Co., Mo., March 4, 1840.

DEAR BROTHER BEEBE:—Inasmuch as I have not written to you before now, (which I should have done, but several who have been taking the Signs have concluded not to take them this year, and some time having elapsed before I could get others to fill their places, consequently I have been delayed) and now that I have taken my pen to give you a little scribble, I will briefly state to you our situation in this part of Missouri.

1st. It is here like as it is in many parts of the United States: a separation has taken place among what are called Baptists. Yes, we are known here by the names Missionary and Antimissionary Baptists. The missionaries here are about as they are elsewhere, that is, they have their protracted and camp meetings, at which places they put into operation all their machinery for making proselytes, (for they cannot make any thing else.) Their anxious benches and mercy seats are holy places, and if they can get them occupied they sing and pray and use all craftiness to get their mourners (as they call them) to arise and tell that Jesus has done all things well. During last summer this county and others around were alive with them and their proselyte making machines; but alas! this cold winter it seems has extinguished all their fire; they too are at this time doing but little; and to think of the trouble and distress they have caused the churches in this section is distressing.—But thanks be to God who giveth us the victory through our Lord Jesus Christ, for removing them from amongst us. Yes, they were not all of us, therefore they went out from us, that it might be made manifest that they were not of us. And since a general (or nearly so) separation has taken place, we have enjoyed peace and fellowship; and notwithstanding the Lord's set time to visit Zion has not come, yet we are still patiently waiting his will to be done. But although we are waiting on the Lord, we are trying to contend earnestly for the faith once delivered to the saints: nor yet will we sacrifice any part of the truth to compromise with them. O that God would still support us and you and all his dear children who are persecuted on account of their strict adherence to his word; yes, for righteousness' sake; and we ought to be thankful that we are even worthy thus to suffer; for it is said he that will live godly in Christ Jesus shall suffer

persecution. This then is a part of our legacy; and let us not murmur at it, for all things shall work together for good to them who love God and who are called according to his purpose; and let us not be cast down because of the Ishmaelish mockers, together with the world for thus deriding and mocking; for it is because we are not of the world: therefore they hate us.—Yes, and if it were not for the civil authority the prison walls would be our dwelling place, and the stake and chopping block our end. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Still look to God, dear brother, who has brought you and I and all his children off conquerors thus far.—Still cry aloud and spare not: sound aloud the trumpet of the gospel in God's holy mountain, that his children may prepare for the battle: for there seems to be a famine in the land, and not for bread nor money, but for the truth as it is in Jesus; there being so many false teachers and deceivers in our land, the which, if it were possible, would deceive the very elect. But, thank God, there is a remnant still according to the election of grace, who have not bowed to the image of Baal. So then it is by grace that we are saved through faith, and that not of ourselves, but it is the gift of God, and not of works.

Brother Beebe, give the enquiry some attention respecting the strong man armed, &c., and the dividing of his spoils. Also on Eph. i. 12, That we should be to the praise of his glory who first trusted in Christ—WHO FIRST TRUSTED?

Your unworthy brother in much tribulation
in the cause of Christ,

JAMES M. BUTTS.

For the Signs of the Times.

Franklin Co., Ky., March 2, 1840.

DEAR BROTHER BEEBE:—I have often been edified and encouraged, when looking over the pages of the Signs of the Times, in hearing from the despised disciples of the blessed Lord; and to know they are zealously engaged in defending the everlasting gospel of the Son of God, in bearing testimony against error, and in favor of truth. I read a few days ago, your views of the fallen angels spoken of in the word of God, which was to me like cool water to a thirsty soul, or good news from a far country. Dear brother, we have a mixed multitude of preachers in this part of the world, who preaching about the angel's falling from heaven—some affirming the devil fell from heaven, and legions of angels with him; and would have continued falling until this day, had it not been for the interposition of Christ. Now dear brother, in this part of the world, it is almost considered sinning against light and knowledge, to oppose such sentiments as those: such is the strength of traditionized principles. Now, with this view of the subject, where would be the christian's hope and consolation of an uninterrupted rest, and inheritance which is incorruptible, undefiled and fadeth not away, reserved for them in heaven? Yes, my brother, where would

be our hope of a coming day, when we shall be delivered from our own imperfections, and be removed from this vale of tears, if pain, sorrow and death reign as with a besom of destruction in heaven? We hope there, by grace divine, to be found ascribing everlasting honors and praises to the Father, Son and ever blessed Spirit; in the ceaseless ages of eternity. There we hope to be out of gun shot of the enemy, and of the inbred corruptions of our old nature. Yes, dear brother, unworthy as I am, I sometimes feel grateful to God who is immutable and reigns in true holiness, that ever he has in the midst of deserved wrath remembered mercy, by pardoning my sins, as I humbly hope, and giving me fellowship with the despised and yet blessed poor saints of God; but alas! if the doctrine be true that angels have fallen from that consummate state of glory, what shall the righteous do? for if holy angels have been falling to the regions of despair where they must be under the wrath of God eternally, may not the poor saints expect to fare the same fate? For my own part I think such sentiments are far from being in agreement with the word of God; for I cannot conceive how it could be possible that a revolution could take place in heaven, so as to produce a devil his seed or angels, when, in fact previously to their fall there was no corrupt or corrupting principle to tempt or seduce them around the throne of God; or on the other hand, could any one of us be made to believe that a revolution had taken place among the subjects of the principle and mystery of iniquity, so as to produce a god of divine purpose and perfection, in pointed contradistinction and the precise opposite to the principle of his existence. Well, how much less absurdity is manifested on the part of those who are laboring to make us believe that a revolution has taken place in heaven among the subjects of the pure principles of holiness, so as to produce a devil and his angels, the mystery of sin and iniquity, in pointed contradistinction to the principle of their existence? Now if these two principles, good and evil, which are in pointed opposition to each other, and their subjects, which are in battle array against each other, originated in the God of glory, and came from heaven; with this view of the subject would it not be extremely hard for us to tell on which side of the contest God would be best pleased with the victory, as both principles and parties would be the product of himself? But every effect will be like the cause that produced it. A fresh water fountain will send forth a fresh stream; a good tree cannot bring forth bad fruit; a bad tree cannot bring forth good fruit. Therefore I cannot for a moment believe the devil and his angels, in connexion with the stores of wickedness and mystery of iniquity, ever did, either directly or indirectly, originate in the blessed Lord of glory. Nor do I think it in agreement with the bible and perfections of the God of Zion to look upon them and the principle by which they are influenced as coming from heaven; and I think it wholly

devolves on those who are engaged in teaching such sentiments to prove how and when a revolution took place in heaven so as to cause good angels around the dazzling throne on high to so apostatise and become so corrupt that they must lie under the wrath of God through all eternity.

Now according to the popular and traditional principle of the present day, angels have fallen from heaven; and it is the place of revolution and war, and any unclean thing can enter there! How vain and preposterous such a view seems to me!

Brother Beebe your views on the fallen angels have been mine ever since I have had any just views, or what the bible teaches, with a few exceptions. Now as it respects the place and habitation that the angels kept not, I have ever thought that place was the bottomless pit; for the Saviour says to a certain family, Ye are of your father the devil; and his works you will do. And in another place lets them know they are from beneath. And Christ tells them, as recorded by John, that all that are of God heareth God words: ye therefore hear them not, because ye are not of God. Now, as Christ and his Bride are one, and as he is of God, so is the Church, the ground and pillar of the truth; and all that are of God heareth God's words. Hence I believe every member of Christ's body has been and will be brought by the blessed Spirit to hear the word of God and know the joyful sound of his free salvation, while at the same time the members of the body of anti-christ will never be able to come to the knowledge of the truth as it is in Christ: for Christ speaks to them in language like this, Ye serpents, ye generation of vipers, how can you escape the damnation of hell? Behold I send unto you wise men and prophets; some of them ye shall kill and crucify and scourge in your synagogues, and persecute from city to city, that upon you may come all the righteous blood shed from Abel to Zacharias, whom ye slew between the temple and the altar.

Dear brother, in the year 1838, in a communication that I sent you, (which communication you saw fit not to publish) I requested you to give your views on Rom. vi. 14, which you have not done as I now recollect. I should be glad to hear from you, or Brother Trott, or some other able brother on that portion of divine writ.

Now, dear brother, may the invincible grace of our once humble but now exalted Lord of glory, enable you to continue to contend earnestly for the faith of God's elect, in this dark and cloudy day.

Yours in hope of eternal life,

EDWIN E. HAWKINS.

For the Signs of the Times.

Adams, Irwin Co., Ga., March 11, 1840.

DEAR BROTHER BEEBE:—In your 4th number (vol. viii.) you request me to inform you of the result of the meeting of a part of Houston Association that drew off from them,—the result is as follows:

Eight churches met in convention on the 29th and 30th of November, and were constituted into an Association upon the old plan, called the Primitive Pulaski Baptist Association. One church failed to be in the Constitution because the messenger did not carry a letter: it was prepared, but he did not get hold of it. The names of the churches that went into the constitution are, Mount Olive, (Houston Co.) Rocky Mount, (Lee Co.) Big Creek, (Pulaski Co.) Elam, (Dooly Co.) Mt. Olive, (Dooly Co.) Mt. Bezor, (Dooly Co.) Salem, (Pulaski Co.) Young's M. H., (Irwin Co.) New Hope (Irwin Co.) is the ninth church that drew off, but did not go into constitution for want of the letter: but it is very likely that New Hope will join at our next Association, which will be held with the church at Mt. Bezor, (Dooly Co.) commencing on Saturday before the second Sabbath in September next.

Yours in christian love,

MILES ADAMS.

For the Signs of the Times.

Remarks on 2 Pet. III. 10—12.

(CONTINUED.)

At the close of our last communication, we claimed that Jerusalem after the flesh, and *Mystery Babylon* were the same, that is, when one was destroyed the other fell; this may require some proof, and in support of the position we submit the following. Babylon was a power ordained of God, and her king was clothed with might to lead God's own people captive, and hold them in bondage for a set time, during which they were to build, plant, marry, and pray for the peace of it; and quietly submit to its dominion. So were the saints under the rule of the Jewish, they were shut up under it, till faith came. See Jer. xxix. 4, 5, 6, 7. Secondly, this Babylonian power grew proud and haughty, and the king despised the hand that raised him to the eminence on which he stood; and he said in his heart, "I will ascend into heaven, I will be like the most High, I will exalt my throne," &c. So did the High Priests and Scribes take Moses' seat, and in his name annul the judgements of God, and make void his law, and when Christ came, they said, "See this is the heir, come let us kill him and seize on the inheritance." But when the appointed time of the Lord came, he broke the staff of the wicked and the sceptre of the rulers, and delivered his people from that hard bondage. Yes, in the very hour of their feast, when the king of Babylon in derision, blasphemously took the vessels of the sanctuary, to serve wine to his wives, his concubines and lords, was the sentence executed—Belshazzar was slain and Babylon fell. So also when the Jewish scoffers said:—"Where is the promise of his coming," and when the chief rulers took the chosen vessels of the Lord's sanctuary and abused them to gratify the priests and legal teachers, persecuting and killing them, in the very height of their supposed security, when they said, "peace and safety," then sudden destruction came upon them.

and they could not escape. When the Jews returned from the captivity, they took up a proverb, "How is the oppressor ceased," &c. So when God's spiritual people, the true Israel were freed from the hard bondage, wherein they were made to serve, in the day that the Lord gave them rest from their sorrow and from their fear, when they were brought from the kingdom of darkness into the kingdom of God's dear Son; when the Lord restored to them the years which the canker-worm and locust had eaten, and the time of restitution came to restore all things spoken by the prophets—then did the ransomed of the Lord sing, when they returned to Zion, they came with songs and everlasting joy, and sorrow and sighing fled away. The king of Babylon said, "I will ascend into heaven," &c. So did the Jewish teachers declare they could ascend into the fulness of the promise, or heaven, by the works of the Law. God said, "Thou shalt go down to hell, to the sides of the pit," and the Jewish Lawyers only received a greater damnation by their long prayers, &c. Now if the church of Christ is in Babylon, she ought to pray for its prosperity; but if Babylon is destroyed, utterly burned with fire; if God has called his people out of her, they have come at his word, and she is become the habitation of devils, the cage of every unclean and hateful bird and hold of every foul spirit, of course the children of God cannot dwell in Babylon after her fall, for they are joined to Christ, yea they are clean.—But more anon.

(TO BE CONTINUED.)

For the Signs of the Times.

Coles C. H., Ill., March 10, 1840.

DEAR BROTHER BEEBE:—I had commenced writing a communication for the Signs in vindication of the Western Baptists from the assault made on them by James Osbourn, but discovering that Br. I. T. Saunders had taken it in hand I desisted, viewing that Brother S. is capable of doing justice to the subject. I discover however that Brother Burrill has taken exceptions to your publishing his pieces, and has somewhat sharply reprimanded you. I do think it is a mark of faithfulness in brethren to reprove and rebuke one another when they go astray, and I do hope that every Old School Baptist will view it in that light: But, in my judgment, a brother when he reproveth another should always be very particular in designating his wrongs and pointing out the *whys* and *wherefores*; and then with equal clearness point out the way of duty. In this I think Brother B. has rather come short. Now I have been a constant reader of the Signs from the very commencement, and though I have dissented from some ideas occasionally, yet I have always admired the spirit manifested. I do hope that Brother B. will, for the satisfaction of myself and many others, point out the *bad spirit* and particularly the blackguardism of the Signs; for I frankly confess I have not been able to discover them: but perhaps it is because I am some-

what rough myself. I have thought Paul was very capable of giving instruction to preachers; and if it was right that Timothy and Titus should observe his instruction, it is right that all succeeding preachers shall. I have therefore thought it right to "rebuke" heretics and the votaries of false doctrine sharply, and, not much amiss on necessary occasions, to use a little *irony*, as old Elijah did to their types—the prophets of Baal. For my own part I have but little use for *soft* things when I come in contact with a confirmed errorist, or with one who is an accuser of the brethren.

As for Brother I. T. Saunders, I have not the pleasure of a personal acquaintance with him; but I know many who are acquainted with him, and with some who have lived in the church with him. These with one voice pronounce him an upright, orderly walking, sound and well tried Old School Baptist: and from what I have seen from his pen in the Signs of the Times, I firmly believe it. Then I say, Go ahead Brother LEE, in nothing terrified by your adversaries.—Contend earnestly, independently and boldly for the truth. Expose every man and every thing that comes in contact with it. The old Miami Association is too well known to Baptists in the west to be lightly esteemed: and the foreign visitor who would insult and abuse and then calumniate through the medium of an eastern print, the old and respectable but persecuted Association, merits contempt and ought to be exposed.—But I will stop, lest I too give offence.

I am as ever,

Yours in hope of eternal life.

RICHARD M. NEWPORT.

EDITORIAL.

New Vernon, Orange Co., N. Y., April 15, 1840.

REMOVED.—When we issued our last, it was uncertain whether this would be published at Alexandria, or not; but in order to be in readiness for the vessel that brought our goods, we were compelled to delay its publication until now. We have been subjected to considerable loss by the vessel's running aground; a considerable part of her cargo was thrown overboard to get the vessel off, besides our goods which came round, were very much damaged, and some of them entirely ruined.

FROM THE CHR. DOCT. ADVOCATE.

"From Brother I. T. Saunders, }
Hamilton O., Nov. 22, 1839. }

Dear Brother Jewett,—Being now called upon by a Baptist Brother in your vicinity (as you very well know) for a copy of that letter, which I wrote to Mr. Osbourn in 1837, I now comply with the request and send it on, prefacing it with the very cause of my writing to him as I did; although in my zeal I failed to say and do, as I intended. Mr. O's sermon at our Association was the cause, and when speaking of it himself in the 1st No. of Vol. iii. of Adv. and Monitor, O. himself says:—"In a sermon which I preached at the Miami Association in Ohio in Sept. 1837,

I had occasion to treat distinctly of the person and work of the Holy Spirit, and of each person in the Trinity; as that of God the Father, God the Son, and God the Holy Ghost; and for this deed of mine I was hissed at by the little *Sabelian* foxes, then on the stage with me. And in a short time after this, I was written to on the subject of my worshipping a plurality of Gods, by one Isaac T. Saunders of Hamilton, Ohio.—Well I certify, and can prove, that in that sermon to which he refers, he made use of the following language: "**GOD the FATHER CANNOT regenerate a sinner, because it is not his prerogative; GOD the SON, the second person in the holy Trinity, CANNOT regenerate a sinner, because it is not his province so to do; but it is the province and work of the Holy Spirit, the third DISTINCT Person in the Trinity, to effect the work of Regeneration.**"

The awful Presumption manifest in those *'cannots'*, together with the fact, that the illustration distinctly exhibited *three GODS*, ONE of whom can do what the other Two *cannot*, was the cause of my writing the FOLLOWING LETTER, as in duty bound.

Copy of a letter sent to James Osbourn, at Troy, Ohio.

Hamilton, Sep. 12, 1837.

Dear Brother Osbourn,—Myself and family are only in tolerable health, my companion having taken a cold in her face, or jaw and teeth, with which she suffers intolerably, and the babe is not so well. It is the particular desire of my wife, that she may be able to hear you preach here yet; don't forget that. Your two boxes of books have arrived, and I shall forward you one of them together with those already on hand, according to your request,—To Brother Wilson, at Troy.

And now, my precious brother, permit me to make you the following remarks and communication in confidence between you and I. I feel bound, as an honest and faithful brother to you, to tell you all I know, feel, see and hear, relative to yourself; because I both esteem you and your labors, as well as view you in a strange land, where you are not fully acquainted with the manners, customs and prejudices of all around you;—I wish to tell you, Brother Osbourn, that your preaching and your person and writings are well received, and that joy and gladness among the brethren seem to abound on account of your visit, and the defence that you make for the gospel. But, my brother, there is an objection to some of your expressions in *personifying the Deity*, which if you remain ignorant of, and persist in, will, I assure you it will, seriously injure your usefulness, and strike a damper upon your feelings and their fellowship toward you.

Now, my brother, am I right, or am I wrong, in thus privately communicating, and apprising you of the barriers to your reception and prosperity among those whom you love, and those who love you and the gospel you preach,—but are at present *hurt* with what they conceive to be an error held by Presbyterian Trinitarians, &c. Don't conclude now, that I say you advance error,—no, but the manner of *expression*, when speaking of the Father, Son, and Holy Spirit, is what grates on the ear of your brethren; they think you believe as we do, that is, that the *Divinity of Christ is GOD*, and that *In Him dwells the fulness of the Godhead bodily*. That he who hath seen *Him*, hath seen the *Father*. But when you expressed yourself *on the stand*, I saw the Elders and brethren cringe, and flinch, and hurt; when speaking of the gospel coming not in word only, but also in power, and in the Holy Ghost, and in much assurance, you in dividing God, said that this was—"not the work of

God the Father, that it was not the business or office of the Son, the *Second Person*; but that it was the office and business of the Holy Ghost, the *Third Person* in the *holy Trinity*. This dividing of God into *three persons* is what don't sound so well,—there being no such scripture as the *first person, second person, nor third person*, nor the word *Trinity* anywhere. And while we may believe just as you do, relative to the Character and Revelation, which God has given of Himself, as Father, Son, and Holy Ghost, and that these *three* are *ONE*; yet, while we use different words to convey our meaning, a misunderstanding and disagreeable results may follow our illustrations.

I for one can truly say, that the doctrine that you have advanced in my presence, is both acceptable and according to the gospel, (with that exception now given,) and it does seem to me to be a pity, that any thing should arise to mar your peace, or hurt your usefulness, when the bone of contention lies only in *words not scriptural*.—But if the difference is greater than I think for, and amounts to an *essential*; and if it should turn out, that Brother Osbourn believes in *three gods*, and we in only *ONE*; why then let it out, and we will fight it out, private or public, by Ministers or lay members. But Brother Osbourn, I cannot indulge in the unpleasant thought for a moment, that the contrast is so great, as for Brother Osbourn to have *two gods* more than any of the Baptists in this Valley. It must be, that by tradition he retains words and terms not extant in the West; which frightens and alarms us to think that there should be *three gods*—God the Father, the highest on the throne,—God the Son the *second distinct person*, a step lower by inferiority, and bowing obeisance to his *Pa*, and then the Spirit or Holy Ghost, away down lower yet, as the *third distinct person*, last, lowest, and inferior God, to be sent as a mere servant and tool of the other *two gods* to finish the work of Salvation. Now Brother Osbourn, you do not believe and think so diminutively of Jesus, 'the Alpha and Omega,' nor of the Holy Spirit, which is God.

Don't let these things disturb your peaceful mind; but let them show you, that your brother is unwilling that you should be sacrificed upon the altar of public opinion, while you might remain ignorant (and innocent for what I know) of the cause. And now understand me,—I said at the commencement, Br. Osbourn, that this letter is in confidence, by which I mean, in confidence on my part, at the same time, these hasty scrawls (if you can read them) are at your disposal. If you think best to show them to Brother Williams, or any other brother at Mad River, or here, or elsewhere, I do not wish to tie your hands; but whatever course you think to be prudent, or for your benefit, or for the happiness and peace of Zion, do you pursue, regardless of me, or my feelings, or name.

I am conscious of laying this before you with the best of feelings and motives, to apprise you of a serious fact, which I pledge my veracity, does exist to your disparagement. For in this, as in most of my labors, I have no personal ambition to gratify, or popularity or pecuniary object in view, God knows. That God whom I serve, and whose I am, knows that I lie not, that my time in some degree, my money and my feeble efforts are spent in his cause, and in the defence and welfare of his dear and afflicted People, called for distinction's sake, *Old School Baptists*.—And as I am the first, who solicited your welcomed visit to this Valley, who?—yes who is so much bound as I am to guard your *person, property and Character*, as well also as the people among whom you shall sojourn as the moving lamp

in Zion's camp. May God bless you and prosper the ministry, which he has committed to your charge, is the prayer of your honest, loving and faithful brother in Christ,

Eld. JAMES OSBOURN) I. T. SAUNDERS.
N. B. Write when inclination prompts you, and believe me as ever your friend and well-wisher.

P. S. Least Brother Osbourn might cite us to the Philadelphia confession of faith, I would observe that we do not take it for the man of our counsel;—There may be some more, but I do not know of but one of those confessions in this State, and that I have.

The above is a true copy of that letter word for word, &c. (as I verily believe,) and it is fortunate for me, that I am in the habit of retaining a blotter or copy of most of my scribbings. That letter was a private matter and never designed to be in print or public, and it is no small trial to me to give it up now. It is true, that I gave Osbourn liberty to show it to Brother Williams and others, with the hope that they would consult upon a plan to heal the wound given to the brethren by the extravagant language of O.; and I expected they would perhaps advise him to stop and explain his meaning at the churches that he had promised to visit in this Valley, when he should be on his return from the North back to my house,—and to clear up the matter by explanation, or by fighting it out, if we really did differ, not with 'earnal weapons,' but by conclusive proof and arguments from Holy Writ. Without further comment I now submit it to the brethren.

In connexion with the above communications from Brother Saunders, we here, and on p. 119, add extracts from other communications of his, regarding which it may be said that, if Brother I. T. S. has appeared to disadvantage as a christian, in the *extract verbatim* given by Elder O in No. 1st of our present Vol., or in his letter to us, similar to that found in the Signs of the Times Vol. 7, No. 20, he in these extracts appears more like the man of grace, whom we do truly hope him to be.

With respect to your remarks about my communication, asking liberty to withhold, or extract, I hardly know what to say;—but having confidence strengthened,—I have concluded to say about this: Brother Jewett, do as you think best; I believe you want to do right. I would suggest, however, that if you publish none of it, you acknowledge the receipt of a letter quite similar to that in the 'Signs,' and refer your readers to it. [This we do above.] And if you think as I do, that I had grounds to object to his illustrations then say so much; for I did not, nor do not want to say any thing irreverent of the true Holy Ghost—Oh no! Brother Jewett, do forgive my slip, for the extract don't express and appear, as I wished it to mean. Now, Brother Jewett, I have thrown myself and letter into your arms, believing that you will withhold, add, diminish, or extract in favor of Justice.

But now I wish I had those letters from East, for I fear that I have been too hasty or rash—and if they don't come out in the number now due here, I will try to stop them I believe,—the fact is I don't know what to do, the provocation is so great, and the CHARGE, under which the western Baptists now have to lay, cannot be exceeded.

* We cannot, by any means, knowingly approve of any man's limiting the HOLY ONE.—But does not Brother Saunders know, that the LORD reigns in Zion, and that he will overrule all present trials for the ultimate joy of his heritage? Truly here is ground for patience.

REMARKS.—As we proposed in our last, we have copied the above letter, and editorial remarks from the Ch. Advocate; this is the letter of Brother Saunders, which so much exasperated Mr. Osbourn as to lead him to charge (not only Brother S. but the Miami Association, and the western Old School Baptists in general) with Sabellianism, and that too in the most pointed and bitter terms. We have not republished this letter, either to renew, or to perpetuate the excitement on the subject; but rather because that justice requires a full exposure of the extent of Brother Saunders' offending, and of ours also in opening our columns in defence of the grossly columniated western Baptists. We ask our brethren to consider the circumstance, of Mr. Osbourn's having been introduced into the Miami Association by Brother Saunders; and of his having there made use of expressions which were calculated to chill the blood in one's veins; and then say, if Brother Saunders' letter was not written in a tone of brotherly affection and christian faithfulness; and whether Mr. O. was justifiable in selecting an unguarded figure unhappily used by Brother S.; and instead of admonishing him privately and confidentially as Brother S. had done him, to expose unfair extracts of his private confidential letter to a Dutch Reformed Minister, and that too in a printed publication, for the purpose of fixing the imputation of heresy on the western Baptists. For our own part we consider the conduct *base, treacherous and abominable*, and under that impression have lent our aid, feeble as it is, in defence of our abused and slandered brethren, and although censured by some *professed* brethren, we do hereby announce, that we shall ever take the liberty to withhold our support from, and even protest against a similar course, although by so doing we may be subjected to the loss of a much greater number of subscribers than we have sustained in this case, which is not very considerable.

Several communications and some Minutes, Circulars, &c., have been received; and will receive due attention at our EARLIEST leisure.

Mr. Cole, of the "Cross & Bap. Banner," is mistaken in supposing that our correspondent, whom he has quoted, is at odds with Paul on the subject of *charity*; that charity which Paul commends is not "universal charity;" for she vaunteth not in iniquity, but delights in the truth, and is therefore discriminating. Did our friend Cole ever read the Cole-heaver's account of the arrest, trial and conviction of universal charity, on an indictment for high TREASON against the King of Zion?

All communications for the Signs must be addressed to us at New Vernon, Orange Co., N. Y.

It is the devil's masterpiece to make us think well of ourselves. T. ADAM.

STRANGERS AND PILGRIMS.—There are many events which in the course of divine providence are well calculated to remind the people of God that on earth they have no continuing city or abiding place; but how inexpressibly happy the thought that we have a building of God which is eternal in the heavens. It has been the lot of the editor of this sheet more fully perhaps than many of his brethren to realize the truth and consolation of the declaration of Job, that God has fixed the bounds of our habitation, that we cannot pass them. In our recent removal from Alexandria and return to this place we have been led to search (and sometimes in the dark) for the hand of God in directing our course hitherward. Darkness and clouds are round about him: He keepeth back the face of his throne, and spreadeth his cloud upon it.—Yet we feel assured that all his dealings with us are in righteousness. To leave the church in this place three years ago cost us a painful struggle; but being fully convinced that the thing proceeded from the Lord, we acquiesced. During our sojourn at the south we have become more extensively acquainted with the brethren in that quarter, and truly our acquaintance with them has been pleasant, and we hope profitable. With them have we taken sweet counsel together, and with them have we walked to the house of the Lord: shoulder to shoulder with very many of them have we faced the armies of the aliens, and through the blood of the Lamb, and the word of our testimony have we been made victorious.

For more than two years past the church at this place have been incessantly soliciting our return to them; and from the indissoluble bonds of christian love and union existing between us, which neither distance nor time could effect, we could not hear without deep and heartfelt sensations their unceasing requests. In addition to the foregoing, my family manifested a decided preference for the state and neighborhood of their birth.

These incentives on the one hand have served to enlist our feeling in favor of returning, while, on the other hand, the idea of leaving the three churches with which we were connected, and that in opposition to their desires, caused a most powerful struggle on our part to determine whether to turn to the right hand or to the left. The churches that we have left are still dear to our heart; and the Associations, Corresponding Meetings and Old School Baptists in general, with whom we have been conversant at the south, have a place in our affections which can be far more easily conceived than otherwise described. For more than two years we were at a stand, waiting an indication of the divine will concerning us; and at length, the Lord having raised up one or two promising gifts among the Old School Baptists at the south, (one of whom, Brother Robert C. Leechman, was recently ordained) by which means Brother Trot's labors can be more extended, and he having consented to take the pastoral care of the Upper Broad Run Church,

while there was some prospect that Brother Peckworth of Wilmington, Del., would succeed us in the pastoral care of the church at Alexandria, and the minds of Washington church appeared fixed upon Brother Leechman to supply them steadily—all of which seemed to indicate to us that God had opened a door for us. We cannot, nor do we pretend to say that the hand of God in directing this move has been as visible to us as we could have wished, or as it was when we removed from this place to Alexandria; but the fact that we are here, leads us to hope that the Lord will hereafter more fully discover to us his righteous design by blessing the event to the comfort and edification of his dear people, and making his unworthy worm more fruitful and serviceable in the kingdom and patience of our Lord Jesus Christ.

SHUFFLING EXTRAORDINARY.—In his Banner and Pioneer, of the 2nd inst., Mr. Waller accuses us of a breach of the ninth commandment, and says that we have borne false witness against him, and that he can prove his charge upon us, out of our own mouth! He then proceeds to copy the remarks in our paper of the 15th ult., in which we charged him with deliberate falsehood! We thus charged him, in this case, for asserting that "A correspondent of the Signs of the Times, informs the editor, that he is esteemed by his brethren in the region of Burdette, N. Y., and is called by them the keenest blackguard in America!!" As we said before we now repeat, "No correspondent of ours has ever given us such information, nor has any such statement ever been made in our paper."—Now, instead of correcting his former statement, or confessing the injustice he has attempted to do us, and the brethren in the region of Burdette, N. Y., he attempts to justify his former declaration by copying a portion of Brother Reed Burritt's letter from our paper, and with an air of feigned triumph, calls on the church to which we belong (if we belong to any) to exclude us for bearing false witness against him.

Now what has he succeeded in proving from the extract he has made from Brother Burritt's letter? Nothing, only that we were fully sustained in accusing him of a departure from truth in his former assertion. Brother B. does not say in the extract, nor in any communication he has ever made to us, that we are esteemed by our brethren in the region of Burdette, or any where else, as the keenest blackguard in America, nor that we are by them either esteemed or called a keen, or any other description of blackguard.—Brother Burritt in his letter reminded us that the spirit in which the contents of our paper were written, had been complained of; and in another part of the same letter, "It is no credit either to you or your paper to be called the keenest blackguard in America." Now was this saying that we were so called or esteemed by our brethren in the region of Burdette, N. Y.? If Mr. Waller were a man of veracity, would he

want to make Brother Burritt say what he neither said nor intended to say? The admonition of Brother B. was sharp and severe, but not enough so to suit the purpose of Mr. W. What less than deliberate falsehood could it be for Mr. W. to give it a version to suit himself, and say that a correspondent had written to us what no correspondent ever wrote to us?

Mr. Waller seems very desirous that the church to which we belong would exclude us, and reminds them of this scripture, "No liar shall inherit the kingdom of heaven." Of this important truth however the church were not unmindful, for they have passed a resolution, withholding their christian fellowship from all such as John L. Waller and his associates, the New School fraternity.

REMARKS ON EPHESIANS i. 12. "That we should be to the praise of his glory who first trusted in Christ."—Br. Butts has called on us to give our views upon the above passage; and particularly as to, who first trusted in Christ.—We are aware that it is the opinion of some brethren that Paul designed to be understood, that we should be to the praise of the glory of God, and that God the Father was the first that trusted in Christ. That the whole responsibility of redemption was rested upon and sustained by Christ as the head of the church, and that too, before any of his elect were brought experimentally to trust in him, is a most glorious and heart cheering truth, and that the whole economy of grace shall eventually redound to the praise of the glory of God is equally certain and cheering to the saints who cease not to cry, "Not unto us, Not unto us O God; but unto thy name give all the glory." Nevertheless the meaning of the text at the head of these remarks is in our opinion obviously to show that *we*, viz: the primitive saints, who were the first that trusted in Christ after his revelation in the flesh, and that their experience was ordained to the praise of God's glory. In this chapter the inspired Apostle shows that the whole church was chosen in Christ before the foundation of the world, predestinated to the adoption of children and all to the praise of the glory of God's grace, wherein he hath made us acceptable in the beloved.—The purpose of that grace is also considered—viz: "That in the fulness of the dispensation of times, he might gather together in one all things in Christ." That all who were thus chosen in him, had a spiritual life given and secured to them in him before all time, should, in time, be brought experimentally into union with the mystical body of Christ, and enjoyment of that divine inheritance of life and glory mentioned in the preceding verse. "In whom we have received an inheritance, being predestinated," &c. But who had, at that time received their inheritance experimentally upon the principle of this divine purpose and grace given them in Christ Jesus before the world was? Certainly the Apostles and primitive church. The manifest

reception of their inheritance brought them to trust in Christ, as a kind of first fruits unto God. These were therefore the first who, in the sense of the subject, had trusted in Christ. The above views are evidently sustained by the subjoined remark of the Apostle: "In whom ye also trusted after that ye heard, &c." While Hebrew disciples were the first brought in to the gospel kingdom; these Ephesian Gentiles were afterwards brought in to the enjoyment of the same inheritance. Even as this gospel was to be preached into all the world, beginning at Jerusalem, "To the Jews first, then also to the Gentiles," and all that the redeemed family may be to the praise of God's glory, by being made holy and without blame before him in love.

Indeed the whole connexion is in harmony with the view we have taken of the text. After having shown that the trust and confidence of the first disciples were to them an inheritance based upon and proceeding from their being chosen in Christ before the foundation of the world, and predestinated to the adoption of children upon their revelation as children is made manifest their heirship to the inheritance, by which they were brought to trust in Christ. Also the experience of these Ephesians, after they had heard the word of life, the gospel of their salvation, and were sealed with the Holy Spirit of promise, was an earnest of their inheritance; not the procuring cause of it, but the earnest or evidence of it, until the redemption of all the purchased possession unto the praise of his glory. Wherefore, says the Apostle, I also, after I heard of your faith [or trust] in the Lord Jesus Christ, and love unto all the saints, cease not to give thanks, making mention of you in my prayers.

The doctrine of the gospel, although in the opinion of arminians may tend to licentiousness, to all who are brought to trust in Christ, it exerts an influence on their life and conversation bringing them into conformity to the divine image. Who that has thus received their inheritance as set forth in this chapter, that does not find his heart and soul drawn out with Paul, after holiness, with ardent desire to bear the image of that blessed Savior through whom they are made acceptable.

"Sach beauties in my Savior shine,
I would transcribe and make them mine."

The doctrine of justification through faith could never stand its ground long at a time, this is to me a proof of its truth and excellent tendency. It is not at all for the purpose of a corrupt world; and therefore it is no wonder it should be rejected as often as it makes its appearance.

THOMAS ADAM.

Brother James B. Boyen, pastor of Southampton church, Pa., desires his correspondents to address him, hereafter, at Hartsille, Buck Co., Pa.

Notice.—A Meeting of Old School Baptists will be held with the Old School Particular Baptist church at Canton, Salem Co., N. J., under the pastoral care of Elder Alfred Earle, commencing on the Friday before the fifth Sunday in May next, which the brethren generally are affectionately invited and earnestly solicited to attend.—Those who may wish to attend the meetings of the Delaware Association, the week preceding the fourth Sunday in May, and that of the Delaware River, the week before the first Sunday in June, can take the steamboat on Thursday, May 28th, at New Castle, at 12 o'clock, or Delaware city at 1 o'clock, and proceed to Salem, at which place a waggon will be in waiting to convey them to Canton. Let not the journeying brethren pass this despised and persecuted people, constituting the only Old School Baptist church in New Jersey south of the latitude of Philadelphia.

ISAAC SITHENS,

Clerk of Canton Church.

Canton, Salem Co., N. J., April 4, 1840.

NEW AGENT.—A. G. Webster, Laporte, Ia.

Receipts.

Wm. Bratton, Esq.,	Ten.	\$5 00
Wm. Wilson,	do	1 50
Wm. C. Stanton,	Ct.	5 00
Joab H. Hubbard,	do	2 00
John R. Burner, Esq.,	Va.	1 00
do (omitted before.)		2 00
James Williams,	do	8 00
M. P. Lee, Esq.,	do	1 00
Britton Sanders,	do	1 00
Eld. S. Trotter,	do	4 00
Mrs. A. Dye,	do	1 00
M. Hixen,	do	1 00
F. M. Lewis,	do	2 00
Eld. Wm. Marven,	do	5 00
Wm. W. West,	do	7 00
do (for blanks.)		3 00
M. A. VanCleave,	do	5 00
Hon. John Jameson, for }	Mo.	15 00
Eld. P. Stephens, }		
James M. Butts,	do	5 00
Eld. Henry Louthan,	do	5 00
Eld. L. Hall,	Del.	5 00
Eld. Thomas Barton,	do	15 00
Eld. Charles Merritt,	N. Y.	5 00
Mrs. Woodward,	do	1 00
Calvin Smith,	do	2 00
Eld. Thomas Hill,	do	3 00
Mrs. S. Seybolt,	do	1 00
Lewis Everett,	do	1 00
L. B. Bennett,	N. C.	5 00
A. VanMetre,	Ky.	5 00
Col. O. Willis,	do	1 00
John Gontermon,	do	5 00
Miss Onor M. Dodds,	D. C.	1 00
George White,	do	3 00
Mrs. V. Javens,	do	1 00
Dea. Reuben Johnston,	do	1 00
C. T. Coote, Esq.,	do	1 00
Eld. Wm. Watkins,	Il.	5 00
Eld. Wilson Thompson,	Ia.	5 00
A. A. Cole,	do	4 00
Elder J. Lee,	do	5 00
James Hay,	Ala.	1 00
Samuel Whipple,	Mass.	1 00
Hon. J. B. Weller, for }	O.	10 50
Joseph Taylor, Esq., }		
Total,		\$168 00

OBITUARY.

Died, January 2, 1840, at his residence, in Hector, Tompkins Co., N. Y., DANIEL V. OWEN, in the 31st year of his age.

Our departed and lamented brother was, for the last ten years of his earthly sojourn, an esteemed and useful member of the First Baptist Church in Hector. He was baptized by the late Elder James Reynolds, upon a satisfactory profession of his faith in God, and declaration of what the Lord had done for his soul; he was soon appointed clerk of the church, and continued faithfully to discharge the duties of that office until prevented by his last sickness. Brother O. was among the first who discovered the evils of *New Schoolism*, and meeting that spiritual wickedness at the threshold of the church, labored to convince his brethren both individually and collectively, of the necessity of guarding against its influence. But notwithstanding all his arguments and the influence of those who stood with him, a small majority of the church, with their minister, took a stand against him, which finally resulted in a division of the church. In this division, the minority remaining upon the original faith and order on which the church was constituted, considered themselves the church, and so proceeded to labor with, and finally exclude such as they could not reclaim: this took place in the summer of 1836. To show the craftiness of *Newschoolism*, I will mention one circumstance that occurred at a church meeting about the time Brother O. began his labor. Their then pastor (if I may so call him) Elder Benjamin Swick, was very anxious that the office of clerk should be taken from Brother O. and given to another, thinking thus to curtail his influence in the church, and although the church was perfectly satisfied with Brother O. at the time, took an opportunity at the opening of a church meeting to have another clerk appointed *pro tempore*, and then, the church book being present, the said Swick, recorded the said brother as duly elected church clerk in place of Brother D. V. Owen, and the said Brother, viz: Ira Reynolds, Esq., accepted this appointment, and the church books, papers, &c., were ordered to be given into his hands;—Brother O. not thinking that the existing difficulties would grow to what they have, and not wishing to retain the office against the wish of the church, and being ignorant of the manner in which Mr. Swick had obtained the vote, readily complied with the order and gave up the book, &c.

From the time of their separation the church have depended on me as their pastor, and I have served them in that capacity one half of the time, and Brother O. being reinstated by the legitimate church, has continued to occupy the offices of clerk and deacon. Brother Owen died of a consumption, in which he was affected quite differently from many who die of that disease;—he suffered much severe pain during his illness; but with great patience and fortitude; he was not heard to murmur or complain, even in his greatest distress.—Once when I was with him, he said, "When he called to mind the seasons he had enjoyed in the house of God; and when he looked around on his family and friends, life seemed to be sweet; but if the Lord was pleased to call him away, he felt ready to go, and leave them all under the protecting care and providence of God." He continued to fill his seat and place in the church, until last July, and once subsequently we, at his request, held our communion, at his house, that he might enjoy the privilege with us.

Brother O. has left to mourn, but not as those who are without hope, an affectionate and amiable companion, who is an esteemed member with us, and four small children. On the day of his funeral, a large and solemn assembly were addressed, from Rev. xiv. 13.—"And I heard a voice," &c.

REED BURRITT.

DEAR BROTHER BEEBE:—It has been the pleasure of my Lord and Master to lay his rod upon me. May his dispensation be sanctified to a poor bereaved creature who desires to feel resigned to his divine will. I wish to communicate through the Signs of the Times, for the information of a numerous acquaintance, friends and relatives, the departure of my dear companion in life, who died on Lord's-day last, the 15th inst., suddenly in an apoplectic or paralytick fit. She was in usual health in the morning; but complained, about the time we were starting to meeting, of a pain in the breast, which soon subsided, and she was permitted to proceed to the Meeting-house, where she enjoyed the privilege, for the last time, of joining with the church in the celebration of the supper. On returning home about two or three o'clock, and while on the road, she felt a slight return of the pain in the breast, which wore off. We reached home and dined in usual health and appetite. She complained some time after of the return of pain as before,—took a few drops of the essence of peppermint, which gave relief: and while conversing with the family, apparently well, she EXPIRED WITHOUT A GROAN, INSTANTANEOUSLY! Oh how mysterious are the doings of the Lord, and his ways past finding out! In the midst of life we are in death! She has left the church militant, to join the church triumphant, as we trust.

She died in the faith of the gospel of the grace of God, in the 65th year of her age; about 35 of which she had been an exemplary member of the Baptist Church at New Valley, & a decided Old Sch'l Baptist. Thus, my dear brother, hath it pleased the Lord to take what he gave; and may I ever be enabled, with one of old, to bless his holy name. May this stroke be sanctified to me, and all our dear friends at New Valley. We are a little band, but trust the Lord has not left us.

I remain your sincere brother-in-Christ,

BRITTON SANDERS.

New Valley, Loudon Co., Va., March 20, 1840.

Died of Consumption, in this town, on Thursday the 23d of January last, Mrs. ABIGAIL COOLEY, aged 30 years.

Sister Cooley had been for some years past, a very respectable member of the Old School Baptist Church of Alexander and Darien. That fear of the Lord which is the beginning of wisdom, dwelt in her heart. Sincerity and truth formed the basis of her moral character. During her illness she spoke of her approaching dissolution with calmness and resignation to the will of God, firmly believing that that which is sown in weakness will be raised in power; and that this mortal must put an immortality, that death may be swallowed up in victory. Being sensible that there was a law in her members warring against the law of her mind, bringing her into captivity to the law of sin and death; and knowing that by the deeds of the law there shall no flesh be justified in the sight of God, her hopes were hung upon the expiatory sacrifice of Christ.

In consequence of the great quantity of snow which fell about that time, she was not interred until the following Wednesday. On the Monday after her decease her infant daughter ELVIRA, aged about 20 months, for which she had expressed some anxiety, followed her to the world of spirits.

Joyful there thy mother stood,

To welcome thee among the blest;

Her happy child hath scap'd the flood,

And gain'd the port of rest.

As no one of Mrs. C.'s numerous friends have given notice of her death through the Signs of the Times, this tribute of respect for departed worth is humbly offered by a female friend, who, though not intimately acquainted with the deceased, yet entertains a high regard for that good character which she sustained as a wife, a mother and a christian.

Unavailing mortal power,

To detain her fleeting breath;

Where's the hand in that dread hour,

That can soothe the bed of death?

There is a hand that then can aid,—

Israel's Shepherd guards his own;

Through the dark and gloomy shade,

Leads them to his Father's throne.

C. L. C.

Alexander, N. Y., March 9, 1840.

ASSOCIATIONAL MEETINGS.

The Baltimore Association will hold her next annual meeting with the church at Black Rock Baltimore Co., Md.; commencing on Thursday preceding third Sunday in May next, 11 o'clock A. M.

The Delaware Association will hold her next annual meeting with the Bethel Church, near New Castle, Delaware, to commence on Saturday preceding fourth Sunday in May, at 11 o'clock A. M.

The Delaware River Association will be held at Southampton Church, Buck Co., Pa., about 18 miles north of Philadelphia, and 15 south of New Hope; commencing on Friday preceding first Sunday in June next, 11 o'clock A. M.

The Warwick Association, will meet with the Waterloo Church, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June next, 11 o'clock A. M.

The Lexington Association will meet with, (if we mistake not) the church at Beaver Dam, Delaware Co., N. Y., commencing on Wednesday before third Sunday in June next, 11 o'clock A. M.

BROTHER BEEBE:—Please to give notice through the Signs that the Alleghany Old School Baptist Association will be held with the Old School Baptist Church in Lakeville, Livingston Co., N. Y., on the 10th and 11th days of July next. All Old School ministers and brethren are invited to attend.

Done by order and in behalf of the Church, Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting in Jackson, Susquehannah Co., Pa., on Wednesday and Thursday, June 17 and 18, 1840. At which time and place we hope to be favored with the company of many of our brethren from different parts, and with the manifest presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Nicholas D. Rector, D. Platt, and Col. Timothy Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shous, Wm. Murray, Dr. Wm. B. Shawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Bart, Jr. Lemuel Faris, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

N. Y. CITY.—Samuel Allen, 19 Watts St.

NEW JERSEY.—Elders Christopher Suydam, and Peter Hoyt, Jr., George Dolan, Col. Wm. Patterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Hezekiah West, James P. Bowen, Barnett Whitlatch, Zopher D. Pasko, Henry Clark, Theophilus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchell, and Br'n. George Chamberlain, Wilnot Vail, Nathan Greenland, Arnold Bolch, John Cribbfield, J. Hughes, J. W. Dance, J. Downs.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Thomas Barton, J. Miller, Doct. Lemuel Hall.

MARYLAND.—Elders Thomas Poteet, Edward Choat, Stephen W. Woolford; and Brethren Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins, and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearling Hillsman, P. Phillips, Israel Curry, C. Hollislaw.

NORTH CAROLINA.—George Howard, Robert Guley, Lemuel B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq. GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, J. Daniell, and Br'n. W. B. Daniell, F. Ivie, E. H. Calhoun, J. W. Turner, A. Preston, J. Holmes.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett, LOUISIANA.—Henry Moore, J. Mason, R. Jones, Esq. TENNESSEE.—Elders John M. Watson, M. D., J. Cox, James Harder, Esq.; and Br'n. Wm. Bratton, Esq. Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.

KENTUCKY.—Elders Thomas P. Dudley, E. W. Earle, Samuel Jones, Payton S. Nance, Joseph Cullen, Jordan H. Walker, William Gosney, John Derris, and Br'n. Wm. Stanley, A. Cast, A. Van Meter, John Gosterman, James M. Clarkson, Esq. John Lawre, James Gains, Esq. Sanford Connely, Henry Callett, James Martin, C. Mills, K. Williams, J. Dubell, L. Jacobs, T. S. Rush, George Winn, Esq.

MISSOURI.—Eld. A. Patison, Henry Louthan, Morton Brown, William Davis, T. F. Webb, Thomas P. Stephens, R. Owings; and Br'n. Fielding C. Hathaway, Thomas J. Wright, James M. Butts, C. Gregory, Stafford McGee, Joseph Thorp.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins; and Charles S. Morton, Esq., Nicholas Wren, James Ticknor, James P. Bennett, Reuben Merriman, Isaac Brisco, Jesse Sawyer, A. Norton.

INDIANA.—Elders Willson Thompson, Peter Saltenan, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers; and Br'n. John Hartgrove, John T. Crooks, Jameson Hawkins, Samuel Stalcup, George Sangster, Abraham Hauser, George Anderson, Avery A. Cole, Wm. Sampson.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

REMARKS DESIGNED TO SHOW THE PROPER AND EXTENDED APPLICATION OF THE PROPHECIES CONTAINED IN DANIEL FROM CHAPT. VIII. TO XII. INCLUSIVE, WITH A PARTICULAR REFERENCE TO THE TEXTS VIII. 13 & 14; XII. 7—11, 12.

BROTHER BEEBE:—The request of your correspondent, for the views of some one on the texts, Dan. viii. 13, 14; xii. 7—11, 12, I the more readily undertake to comply with, although the request was not addressed to me, because, as you and some others may recollect, these are the texts from which I inferred the probability of the Witnesses being killed, in the year 1842, and this will afford me an opportunity to review that subject, and to correct the error of that calculation. But whilst from a comparison of the several periods mentioned in these texts, I suggested the probability of their pointing to the event of the killing of the Witnesses, and terminating in 1842, it will be admitted by all who read with candor, the letters on the Image of the Beast, that I at the same time expressed my want of full confidence in that calculation; that did these united periods terminate ten years later, I should have more confidence in the calculation's being correct. I have thought it proper to say thus much on this point, as I have heard of some who represent me as having prophesied that the Witnesses would be killed in 1842, and are looking forward with anxiety for the time to arrive, that they may publish me as a false-prophet. That I was mistaken in supposing these periods to have a relation to the Romish antichrists, and consequently to include the event of the killing of the Witnesses. I freely admit; and that the Witnesses will not be killed until after the year 1844, I now feel quite confident. The ground for such confidence I shall notice shortly. The occasion of my falling into this mistake, was my taking as correct, the idea which is very common, viz: that the Romish and Mahomedan antichrists, are both included in the same prophecies. This idea I received as correct without particularly examining it for myself; and which I think was not the case with any other important idea advanced in those letters. And this I hope may be a caution to me against thus taking ideas however generally

received, on the subject of religion, without examining for myself; if I then mistake, as I may very likely do, so far as I go without the special guidance of the Holy Spirit, the error is my own. One would infer from the very frequent mention which some writers make of the *unction*, guidance, &c., of the Holy Spirit, that they always enjoyed his special aid, directing their communications. If they are thus highly favored, I am not. Such a divine guidance would be truly desirable, always leading us infallibly into the truth; but were I never to write, or preach, or engage in the exercise of prayer, excepting when sensible of the influence of the Holy Spirit, I should be much less often engaged in these things than I now am. Hence the scriptures alone are the authority I can plead, or receive, for the truth of sentiments advanced. But this is wandering.

I will come first, then, to a notice of the error of supposing the eastern and western or Mahometan, and Romish Antichrists to be blended in the same prophecies. However nigh they may come to occupy the same collateral periods of time, they are evidently distinct interests, stand in different relations to the church of Christ, and are, as we might expect, distinct subjects of prophecy. That the particular subject of the *seven seals*, (including the doctrine of the Roman empire) of the *seven trumpets*, and seven vials, is the Romish and whole western Antichrist, in its rise, progress and destruction, is evident from the specific descriptions given of it, as well as from the events therein predicted, so far as they have transpired. That the Mahometan or eastern Antichrist is not embraced in these prophecies, as a general subject in connexion with the Romish, is evident not only from what has just been remarked, but also from the fact, that it is introduced in these prophecies, not in the whole, but in certain detached parts thereof, just so far as these branches of that interest affected the standing of the western Antichrist. One instance of this kind we have under the 5th Trumpet, Rev. ix. 1—11, in which the Saracens, or Moors, a branch of the Mahometan powers, are pointed out in their invasion of Spain, and settlement there, and their harassing the Catholics in that and the adjacent countries, under the figure of locusts, &c. The *five months* allotted to them (ver. 5,) which at 30 days to the month, represents 150 years, was the exact period from their settlement in Spain until their power was suddenly and effectually broken, and the Turkish arose on the ruins thereof, in Asia.—But the Saracens had existed in Asia and Africa, as a powerful people, sometime previous to the commencement of this period; hence this prophecy was intended to point them out only so far as they were a scourge to the western Antichrist.

Again on the sounding of the sixth Trumpet, the Turks another branch of the Mahometan Interest, are presented to view, not from the commencement of their power, but from the time of their invasion of Europe and establishing the seat of their empire at Constantinople, as events have already shown, for had the period therein allowed them, viz: *an hour, a day, a month and a year*, (ver. 15) commenced with the beginning of their power in Asia, it would have terminated long ere this. This period according to the usual computation of prophetic time, represents 391 years, and the twenty fourth part of a year, or 15 days. If we date the commencement of this period in the year 1453, when they took Constantinople it will allow them yet four years to continue in power in Europe, as that period commencing from the above date, will terminate in 1844. These instances thus clearly show that the Mahometan Antichrist is not blended in the same prophecies with the Western.

I will here make a digression, and will remark that I was showed by a brother, some two or three months since, an article in a political paper, showing the termination of this prophecy, and also that political events indicated the speedy dissolution of the Turkish power in Europe. The writer states that Constantinople was taken by the Turks on the 29th of May, 1453. Hence his calculation is, that their power will there fall, in some way, on the 19th of June 1844, that being the termination of *the hour, the day, the month and the year, from the above date*. Should this event thus transpire, it will be a noble instance of the exact fulfilment of prophecy, as taking place in our day, that is, of some who may read this, if not of the writer. It will also confound all the calculations which have been made by those who are hastening on the Millennium upon the supposition that the Witnesses have been killed, this being so manifestly an after event of the sixth Trumpet.

It was the seeing of the above named article, and an examination as to its correctness, that led me to be fully convinced of my error in supposing that the witnesses might be killed in 1842.—The grounds upon which I rested my former supposition, is 1st, That the Turkish conquest of Constantinople and settlement in Europe, is the first and leading event of this Trumpet, or the 2nd woe. The killing of the two Witnesses, together with life from God again entering into them, and the earthquake that is to take place *the same hour*, are the concluding events of this Trumpet. See Rev. xi. 13—15. 2nd, That the order of events as laid down under this Trumpet all seem to point out the killing of the Witnesses and events connected therewith as the conclu-

sion of this sixth Trumpet. There is, 1st, The four angels to be loosed from the river Euphrates, that is the Turks under four Califs or Leaders: 2nd, that the Catholics by this plague will not be brought to repent of their murders, &c. 3rd. A mighty angel is seen clothed with a cloud, a rainbow on his head, &c.; and with his right foot upon the sea and the left on the earth, &c. 4th. Seven thunders utter their voices, and John is commanded to seal up what they utter, and 5th John is commanded to take the little book from the hand of the angel and eat it, &c. Chap. x. Then in chap. xi. there is a prophetic account of the two Witnesses, their being killed, &c.,—and immediately after their being taken up to God, the earthquake; and directly upon that, the declaration that the 2nd woe is passed, and the 7th angel soundeth, ver. 14 & 15. It would be trespassing too much upon my readers to give my views on all these points. Suffice it to say that this *mighty angel* can be no other than Christ, and that with the *clouded* but terrific and fiery appearance he now assumes towards the enemies of his church, the rainbow is still on his head as the token of his then being the trust, and confidence and peace of his people. By the seven thunders, and John's not being permitted to write what they uttered, I presume we are to understand that directly after the breaking of the Turkish power in Europe, there will be a succession of astounding and unexpected events which will burst like thunder upon the world, and by which it is probable the original Ten kingdoms into which the Roman empire was first divided, will be led to agree and give their power to the *Beast*, that is to the Pope of Rome, according to Rev. xvii. 17, in what way I pretend not to say, so as to enable him to *wage war* against those nations where the Witnesses are found, and to obtain power to kill them. On John's eating the *little book*, we find him *again prophesying*, that is, going back and bringing up in a new series of prophecy the particular account of the two Witnesses, of the church in her wilderness state, and of the rise and character of the Beasts, the Image of the Beast, &c., on the sounding of the 7th trumpet, as in chap. xi. xii. and xiii.; and from that on to the final overthrow of Babylon as in the following chapters.

There is no period given denoting the length of time the *seven thunders* will occupy, we cannot therefore know the time which will intervene from the breaking of the Turkish power, to the killing of the Witnesses. But from the fact that the angel occupies his station with his right foot upon the sea, the origin of the *seven horned Beast*, and his left foot upon the earth, the origin of the two horned Beast, during the whole time of the seven thunders uttering their voices, and when they have finished, *lifts up his hand to heaven* and *swears that there shall be time no longer*, that is, time to the Beasts, (See Rev. x. 2—6.) I conclude the period occupied by these events will not be long. I hence still feel confident, as I

stated before in letters on the Image of the Beast, that the Witnesses will be killed sometime previous to the year 1866, as that I think will be the termination of the *forty and two months*,—during which the Beast shall have power to continue.

I will now notice the prophecies contained in Daniel from the viii. to the xii. Chap's. inclusive, preparatory to giving my views particularly on the passages proposed for consideration.

As a general remark I will state that my present belief, contrary to what I once supposed, is, that these prophecies, beyond their primary application to Antiochus Epiphenes, and the oppression of the Jews by him, relate wholly to the Eastern, or Mahometan Antichrist, and to the scattered and oppressed state of the Jews under that Interest. My reasons for so believing I shall beg leave pretty fully to state, as I have recently myself felt the evil of the prophecies concerning the two distinct Antichrists being blended together. That the Jews are the particular people pointed out, throughout these four Chapters as suffering under the oppressions prophesied of, will, I think, be manifest to any unbiased examiner of the subject. 1st. The people are repeatedly spoken of as Daniel's people. Thus the angel tells Daniel, Chap. x. 14, "Now I am come to make thee understand what shall befall *thy people*, in the *latter days*; for the vision is yet for many days." And this one vision, or that which the angel then made Daniel understand, occupies the whole, not only of this x. chap.; but also of the xi. and xii. chap's. as will be readily seen by a little notice of the subject. That the prophecies in the viii. and ix. chap's. relate exclusively to the sufferings of the Jews as a people, needs scarcely a remark; in the viii. under the Grecian monarchy as subduing, and succeeding to, the Persian; in the ix. their deliverance from the Babylonish captivity, is showed, also their state, during the *seventy weeks*, or 490 years which should intervene between that event and the coming of the Messiah, and their desolation by the Romans shortly after the termination of that period. The same oppressor is evidently brought to view in the xi. chap. as in the viii.; consequently the same people, the Jews, as the subjects of this oppression, and the xii. contains a further statement of the state of the same people, onward. Hence the terms repeatedly used in these chap's. which belong peculiarly to that people, such as *daily sacrifice*, *sanctuary*, &c.

Having thus shown who I believe are the oppressed people of these prophecies I will notice a little more particularly the oppressor intended. That the oppressor pointed out directly, in the viii. chap., is a *little horn* springing from the Grecian monarchy in Asia, the explanation given in the chap. leaves no room to doubt; and that the description there given of that *little horn* applies peculiarly to Antiochus Epiphenes none will doubt who are acquainted with the history of his reign. Again in the xi. chap., the over-

throw of the Persian empire, the division of Alexander's empire, the several kings of the Syrian division of that empire, are all noticed until the prophecy comes to Antiochus, when his reign, his oppression of the Jews, *taking away the daily sacrifice*, &c., is again enlarged upon, and particularly pointed out, even from the 21 to the 54 verses. Hence Antiochus is the oppressor particularly pointed out in these prophecies.—But the important enquiry is, are those prophecies to be confined in their application to the reign of Antiochus, or through him as a type are they to be extended to the further oppression of the Jews under a power of which Antiochus was typical? The general idea has been that Antiochus was thus fully prophesied of as being typical of Antichrist. In this idea I fully concur, for I cannot think that Antiochus with his three or six years oppression of the Jews, could have merited so much notice in prophecy as he has received, in distinction from other ancient oppressors, were it not that he was typical of another, and greater power which should arise. But what I contend for, is that the Eastern, and not the Western, Antichrist, is that antitypical power. The Jews, take notice, that is, Daniel's people, are still the subjects of the prophecy in the xii. chap. where the prophecy is continued on to the state of that people, since the *standing up of Michael* or the coming of the Messiah;—and the Mahometans, in holding possession of the land of Judea, and not the Catholics, are those who continue the *scattering of that people* by preventing their collecting together in their own land, as well as by the severe oppression of those who do still reside there.

As portions of this xii. chap. have been subjected to such various views and constructions, it might have been proper to consider the former part of it a little more particularly. were it not that I have already extended this subject to too great a length. It would not be difficult to show that the events predicted in the 1. 2 and 3 verses can with propriety only be applied to events, among the Jews, connected with the coming of Christ. Such as the time of trouble, ver. 1—corresponding to Matt. xxvi. 21. The *awaking of many which sleep in the dust of the earth*, ver. 2, as answering to Matt. xxvii. 52, 53; for when has there been a partial resurrection of those that *sleep in the dust of the earth*, before or since? In the 3 ver. also the apostles and first disciples are strikingly pointed out. But I forbear from a fuller notice of this part of the chap. excepting only a few remarks on the expression, "At that time shall Michael stand up," &c. The expression, *at that time*, does not confine this standing up, or coming of Christ, to the particular period of Antiochus' reign, which is the subject of the closing part of the preceding chap. The Hebrew word *Gneth*, signifies *time*, *season*, &c., in general, and particularly denotes a *time of vengeance* or *punishment*; the particle *beth* also is more strictly rendered *in*, than *at*, hence the import is that in or during that same season of ven-

geance under which the Jews had been suffering from the days of Antiochus, and before, should Messiah come. And that is the very thing, I am aiming to show, that these prophecies hold forth, viz: that the sufferings of the Jews under Antiochus, and other Grecian kings, was but the same prolonged season of vengeance, under which they have groaned to this day, and will continue to suffer until, "He shall have accomplished to scatter the power of the holy people." chap. xii. 7.

The further consideration of this subject I will defer to another No.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., March 27, 1840.

For the Signs of the Times.

To the Old School Baptists:

DEAR BRETHREN—A question highly interesting and important in its practical results has lately been agitated among us, in consequence of the prevailing contentions between us and the New School Baptists, respecting the right and possession of our Meeting-houses. The question is this, "Can a Baptist Church consistently appeal to the law to hold and defend her right and title to property?" A question that I think every citizen, and especially every Old School Baptist ought to determine in his own mind; as we know not how soon we may have to decide upon it in reference to our own rights or the rights of others. It is true I have not heard of any case as yet where this question has been legally brought up for investigation in any of our courts of judicature; but in all probability it will be; if however it be not, it will be owing entirely to the forbearance of the Old School Baptists; for those of the new seem solicitous to bring the matter to this issue.

Perhaps this question may be new and startling to some: they may be surprised that a right which they have so long considered sacred should now be called in question. So I confess I thought myself when I first heard it suggested; but upon more mature reflection I am clearly of opinion that no church or religious society whatever has any such right. And I will go farther, and say, even if they had, it would be inconsistent and inexpedient for a Baptist Church to claim or exercise it. I will give you my reasons. Our federal constitution expressly declares that "Congress shall not make any law respecting an establishment of religion." And our state constitution provides that "No one religious society shall ever be established in this state in preference to another." Now is it not plain that under these restrictions neither Congress nor our state legislature has any right to legislate on religious subjects in any way whatever—that neither our legislature, executive, or judicial authorities have any jurisdiction in religious matters? The fact itself, and the reason why it is so, are obvious to every reflecting mind. Our religious rights, being original, inherent and unalienable rights, were justly considered too sacred to be compro-

mised or made the subject of legislation. That this is a just and reasonable inference, and that it is as it should be, no consistent Baptist, I presume, will deny. If so, then I would ask, are not all those religious incorporations, investing churches and other religious institutions with certain peculiar rights, privileges and powers, positively unconstitutional and invalid? They certainly are so, according to the letter and spirit of the constitution.

But the question may be asked, Does not our law protect us in our religious as well as civil rights? I answer, it does so protect us. But how is this protection exercised over us? Is it by granting us peculiar rights and privileges not allowed to other citizens? Certainly not; for this it has no right to do. How then? Why, by placing us precisely on an equality in every respect, with others; so that we shall not trespass upon them nor they interrupt us in the enjoyment of our religious rights, guaranteed to us as citizens. And is not this as much protection as we could ask? And here let me remark that ours is a civil and not a religious government. It recognises no man as a member of a church or any other religious society, or in any other character than that of a citizen. The fact that men of all religions, and of no religion at all, (if such there be) are admitted and protected as citizens, without any regard to their religious opinions, fully establishes this point: and upon no other principle could men of different religious creeds and conflicting opinions be protected in their religious rights; this is one peculiar excellence of our constitution. It is in fact the very safeguard of our liberties, both civil and religious.

I know it is hard to convince some men of the necessity, or even propriety of prohibiting our legislature from patronising religious societies. They seem to consider our civil institutions as so many auxiliaries to our religious ones, and conclude that neither the one nor the other can prosper and flourish without their mutual aid and practical co-operation. On the contrary, I fully believe that the purity of our religious principles, and the perpetuity of our political institutions, can alone be preserved by keeping them separate and distinct in their practical operations: confining each of them to the objects and purposes for which they were originally constituted.—And I cannot but regard those "religious monopolies" which are growing up among us under legislative patronage, with suspicion and alarm.

The investment of so much property in corporate bodies, not known, and of course not responsible under the constitution, may well be viewed as dangerous experiments on our liberties; especially when we consider their numbers, wealth and resources, no wonder if we tremble for the purity of our religious principles, and the safety of our republic. I am aware that such suggestions may be treated by some as idle dreams, or at best as chimerical imaginations; nevertheless "The dream is certain, and the interpretation thereof sure."

But suppose the right in question were strictly constitutional, and no legal obstacles existed, still I would contend that it would be inconsistent for a Baptist Church to claim or exercise it. It is well known that the Baptists, as a religious sect, have always been the firm and unwavering advocates of the liberty of conscience. We and our fathers have claimed it as an inalienable right. It is the only favor we have ever asked of government, to be let alone in the free exercise of this right: we have allowed it to others: we have, in a word, gloried in it as the most inestimable blessing secured to us by our excellent government: and shall we now, regardless of a principle so long and so sacredly maintained, set up our claim to rights and privileges the exercise of which we have denied to others? I hope no Old School Baptist will ever be so inconsistent. I am aware there are some who call themselves Baptists, who have condescended to become the humble petitioners of government for such privileges; but, in justice to ourselves, we disclaim any connexion with such.

But "How are we to hold possession of our meeting houses, and maintain our public worship, if this right be denied us?" I answer, it would be far better to give up our meeting houses, and even the public worship of God than to abandon our principles: but we have not been driven to this extremity as yet; we are in possession of our meeting houses, and who has a right to dispossess us? has any other church or religious society? They have no advantage of us in this respect: can other citizens interrupt us in the peaceable possession of our houses of worship? If they do, they can be dealt with as offenders under the laws which protect us in common with other citizens—who then are we afraid of? or with whom shall we contend in law? The fact is this, we are divided among ourselves. It is a controversy among church-members nominally so, at least; and the question is not so much whether a church has a right to her own meeting house; but who is the church? that is the question, each party claims this right; and who I ask, is to determine this question? shall we appeal to some judicial tribunal, to a judge, or a convention of judges? or shall we refer it to a Jury of our country? No, never, while we call ourselves Baptists. The church herself is the only proper tribunal where this question can be settled: she is the sole judge and arbiter of her own rights and prerogatives; and her decision must forever supercede the necessity, and even the possibility, of referring it to any other tribunal.

There are many other reasons which I might offer for your consideration: I will however only trouble you with one more; that is, inexpediency: we have much more to fear than to hope from such an appeal. It would be giving our enemies an advantage of us which they have long sought: it would be a practical acknowledgment of an ecclesiastical authority by virtue of which they might judge and condemn us. It

would be giving our sanction to an assumption of power by which the greatest injustice and oppression might be practised upon us more successfully, under the pretext of legal protection, under such circumstances, we should certainly act very unwisely to say the least, to make such an appeal. I confess for one I should dread nothing more than to have our religious interests committed to such spiritual guardians: we want no such defenders of our faith, from such protection, I would say, Good Lord deliver us.

Dear brethren, I must come to a close. I have thus briefly given you my opinion on this interesting subject: in doing so I only give it as my own. Let it pass for what it is worth. If any of you think differently, I hope you will give the subject a more thorough investigation than this effort of

ONE OF THE OLD SCHOOL.

Georgia, April 15, 1840.

For the Signs of the Times.

We cheerfully avail ourself of the liberty to publish the following "P. S." to a private letter, wishing both sides of the subject treated on to be duly considered.—Ed.

P. S. I will make a remark or two upon the subject of Elder Trott's communication, relating to the calling of "the elders of the church," praying over the sick, the anointing with oil, the prayer of faith, saving, &c. I do not introduce this for publication; though if you should think there might be things contained in it useful to read, I will not restrict you.

Man, in his physical composition, is, perhaps, subject to the same laws as other matter. Certainly in reference to his growth and decay he is not essentially different. But the wisest philosopher that ever lived knows as little of the immortal part as the veriest idiot upon earth. I mean, of course, independent of what is revealed in the word of God. Yet a great deal may be said about it without coming to any satisfactory conclusion. For my own part I regard man, sick or well, as composed of two distinct essences or principles—the corporeal, and the mental or immaterial principles. That according to his own means working providence, which He alone controls, God causes a mutual (in many instances) influence to be exerted upon each, but in the main has so ordained that the physical organization of man should be acted upon and influenced by causes of the same Physical character. Thus I regard disease a physical derangement of a physical body, and in most instances produced by physical causes which God has decreed shall produce such effects as we witness, and that the use of remedies may be regarded as the application of a physical means upon a natural body afflicted with a natural malady;—and if we witness its curative effects, we readily conclude that it is, though controlled by Divine influence, a natural result. On the other hand, who would have the temerity to administer the doctor's nostrums to a *sin sick soul*, and expect

relief? Who would apply the poisoned cup of drugs to the soul that is longing for holiness of heart, and to be transformed into the glorious image of Christ? as well say to *the hungry and naked* be ye warmed, and be ye clothed.

I do not mean to say that Brother Trott has not a correct view of those passages above alluded to, viz: James v. 14, 15; but I must frankly say they are not satisfactory to me. The want of room would preclude the investigation at length, if I had the ability to treat the subject to edification. I will however say that I doubt the *literal* application of the command to anoint with oil, as I believe there are instances where the anointing of oil, in scripture, is not so understood. Christ is said Heb. i. 9, to have been anointed with the *oil of gladness* above his fellows. See Psa. lxxxix. 20; xcii. 10; and Isa. lxi. 3. I conclude as the Kingdom of Christ is not of this world, and as his subjects are commanded not to fight with carnal weapons for the advancement of his cause, that he does not require a SPIRITUAL exercise of spiritual means for the cure of a bodily infirmity. But Brother Trott even hints that the oil may have some medicinal operation independent of the faith in which it is to be applied: very good so it may, in some diseases a powerful one, but none the greater for having faith, farther than that a composed state of mind such as faith must necessarily impart is always favorable to the efficient operation of any medicine. Christ used the clay in restoring the blind man to his sight, but as that cannot be regarded in any other light than a direct miracle performed by him who had all power given him in heaven and on earth, cannot be regarded as analogous to the present case. Brother Trott asks if "There is a natural and necessary connexion between the skill and medicine of the physician, and the recovery of health to the sick?" and answers that a Predestinarian Baptist cannot consistently think so.—That God is not dependent on the doctor's skill for the cure of disease, &c., as a practicing physician, I am free to admit this. In some instances I have seen what the doctors call *an effort of nature* to heal itself, or in other words a process going on in the system precisely the same as that which is, ordinarily produced by the influence of medicine, and no doubt accomplishes the same end. Should the question be asked whether I believed this to be a natural or a supernatural operation I should answer, a supernatural one though we in some measure understand, the *process* by which it is accomplished. I take it for granted that Bro. T. is not always averse to the administration of remedial agents in restoring health; as he intimates that some simple remedies may be used in cases of cold, &c.—Now I cannot see the difference between using medicine in severe cases of sickness, and those of a milder character, only that the former would require medication more imperitively. Neither can I see why a Predestinarian Baptist may not use medicine without relying with too much confidence on its *independent* operation. May he

not call in the elders of the church with just as much propriety, and be *anointed with oil* and at least the blessing attending it which Brother T. intimates may be attendant where the *prayer of faith* is not offered, but the *institution* is offered in faith, viz: A calm submission to the will of God, and a peaceful waiting for him. That sickness is sometimes sent upon the saints as a chastisement for having indulged in sin I have no doubt; neither have I any more doubt that the rest of the world are alike subject to such chastisement, but the latter rarely profit in any sense by the chastisement, while the former are often made sensible of their sin by this means and seek and obtain forgiveness.

I believe I have already prolonged my Postscript to a greater length than my letter; and as I am so feeble in controversy, it would hardly pay the labor of reading had I room to write—So I bid you adieu.

W. B. S.

For the Signs of the Times.

Harrisburg, Ia., March 22, 1840.

DEAR BROTHER BEEBE:—I yet live as a pilgrim in the west. The lives of those who seek a better country must of course be exposed to many storms and privations. These are often measured out in proportion to the character of the inhabitants of the region through which he travels: he may be annoyed by one common foe, or he may be exposed to a variety of interests, as allies, under various colors, all combined for his annoyance. I live under this last mentioned circumstance. The most dangerous foes to the pilgrim are such as with a smile of friendly salutation, and with the word *Brother* on the lip, will profess warm esteem and deep interest for his prosperity, while on all occasions in which their own true feelings and inward hatred can be indulged under some deceptive cloak to conceal the deformity of their true design, they will stab him and his reputation, under the pretension of true feelings of friendship wounded by some rumor, or something else that none but these very hidden enemies ever heard of. These I say are the most dangerous foes we have to meet with; we know not how to guard against them, nor where to look for them. They are so much like the wolf in sheep's clothing that they are hard to be distinguished; and their outward badge of professed friendship will give weight and currency to all their evil designs, as coming from friends and not enemies. While I have been harassed with a host of this complexion, I have been often constrained to say, O that all my enemies would step out and take the field and display a bold front for the battle, then would I not fear. The name Regular Baptist is now an unmeaning term, under this name we meet with almost every variety of speculation that human ingenuity can invent, and all these claim to be our brethren. Well brother, Paul had his trials among false brethren, and we may look for the same, for truth is the same, and the principles

of error stands in the same opposition to it that ever it did. The churches in this region which stand on the Apostle's doctrine, continue in fellowship, in breaking of bread and in prayers, and the Lord is adding to them some of such as shall be saved, while those societies or classes built or human agency, are making wide advances, protracted meetings are cried up, multitudes are convened, all manner of novel and enthusiastic manoeuvring is introduced, and some excitement is produced, and is called religion, and while under such a species of intoxication, they are hurried into membership with shouts and exultations, and in this way hundreds a week are gathered to swell the ranks of those associations who religiously oppose the truth. If the good Lord had never said any thing like *fear not little flock*, I should begin to look wild, but when I look at the promises of him who cannot lie, and find that all this beguiling with philosophy and vain deceit, with fair speeches and feigned words to make merchandise of the people, &c., is plainly advertised with so much plainness that we may easily know them, and now when they have come and are fulfilling the scriptures as plainly as ever the Jews that crucified the Savior did. We have no cause for any discouragement, for in these respects as well as all others, it will appear at last, that under the divine arrangement, the wrath of men shall praise him, and the remainder of wrath he will restrain, for all things work together for good to them that love God, who are called according to his purpose.

In the exercise of that religion which we have experienced we are often constrained to say, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—whereunto he has called us with a holy calling, for he has saved us, and then called us, not according to our works, but according to his own purpose and grace which was given us in him before the foundation of the world. Therefore, by grace are ye saved, through faith, and that not of yourselves it is the gift of God. Love is the fulfilment of the whole law, Christ as the gift of God was an expression of God's love to the church, by which the whole law was perfectly fulfilled or filling up full, the righteousness of God, or of the law in us, his love being the cause and ours the effect, we love him because he first loved us: and as Christ is the gift, the pledge and the brightness of the Father's glory and love, so Christ in you is the hope of glory and the abiding of love.—Christ is the substance of faith; the pillar of confidence; the joy of hope; the fulness of every promise; the light, life, food and raiment of every saint—in a word he is the all in all to every member of the called family of his grace, that in all things he might have the preeminence.

I still wish the Signs to be continued to me as

usual, and would send my dollar along, but we have no bills less than \$5; and as I have obtained and forwarded this sum for others, I believe according to your old proposals I am rather entitled to one copy, if so continue mine, I should not ask this if I could forward the money, but I wish all who wish to read your valuable periodical to have it, and although I have often rejoiced to see precious gospel truth present such a dauntless and undisguised front against the motly troops of antichrist, in the Signs, yet I would rather others should read and be comforted and edified than to have it myself and they be left out. I hope success and the blessings of our common Lord may crown your well directed labors in the good cause of the militant heavenly kingdom.

With sentiments of respectful salutation,

I am yours.

WILSON THOMPSON.

For the Signs of the Times.

Burdett, N. Y., March 25th, 1840.

BROTHER BEEBE:—(If I may be permitted so to address you) when I sent you my apology I hoped that it would come so near satisfying you, and our brethren in general, whose feelings were injured with that coarse and blunt admonition which I sent you, that I should not be under the necessity of saying any thing more about it; but I see by your last (6th) number, that something more is wanted. I am very sorry that I have been the cause of creating such an unpleasant excitement, and wasting so much time and room in the Signs, if indeed it be wasted: though I cannot charge it all to myself by any means, since all the communications I have ever sent you for publication I have designated as such, and supposed it necessary. If any are disposed to think that I designed that for publication, I think the very style in which it was written will convince them, especially all who are acquainted with me. It looks more like fireside talk than a communication to be published.

As to the implication of *blackguard* upon the editor, or any of his correspondents, I did not suppose that any one could understand that myself or any of our brethren had any disposition to so apply the term; and if all who are not Old School Baptists were of the same stamp as Mr. Waller, or the conductors of the "Banner & Pioneer," we should feel different many times from what we do when we hear them object to the Signs of the Times on account of the style in which much of its contents are written; but they are not. The Lord has, no doubt, children in Babylon, or he would not say, "Come out of her, my people:" and I think there are many judicious and respectable people who are not without some consistent views of right and wrong and who have not made a public profession of religion; and they are not so particular always how they express themselves, and if we could feel that they had no occasion given them, at least not so much, we should really be glad.—

Brother Trott has in the fifth number touched the point in his reply to my letter, 2d. page, middle column. Now, my brother, for a further illustration, just compare the style in which Brother Trott's reply is written with that written by Br. Covington, (in the sixth number) who dwells in the *torrid zone* of the south, and is so liberal with his *fables*. Yet I very much doubt whether any one is or can be more fully agreed with the doctrine contained in the Signs than myself: and I do think that I have been and still am thankful to God that it has been printed. I think it has been and still is the means of great good; neither do I wish, even if it were in my power, to change the editor for another. And perhaps we require too much of him, "seeing he also is a man subject to like passions" with ourselves. I also believe that it is our duty to "Put ourselves in array against Babylon, round about; shoot at her, spare no arrows; for she hath sinned against the Lord."

I will mention one thing more and close.—The Editor, if I have understood him right, has always carried the idea that the truth could not be preached, written nor spoken except in a right spirit or frame of mind. If such be his opinion we must continue to differ on that point. And now if it be necessary for me to say more to satisfy my brethren, and could I, consistently with my views and feelings, I should be happy to do so; but I do not know as I can.

I remain your unworthy
[may I say?] brother,

REED BURRITT.

For the Signs of the Times.

Spencer Co., Ky., March 18, 1840.

BROTHER BEEBE:—I have written a communication with the intention of sending it to the Baptist Banner, but have been advised by some of my brethren to send it to you, to publish in the Signs of the Times, and as J. L. Waller, wishes to give occasional intimations to his readers about the doings of the *old folks*, he can very easily extract it from the Signs. "Hethat is first in his own cause seemeth just, but his neighbor cometh and saarcheth him."

Fair play, requires a true statement on both sides of any question or subject. I saw an article in the "Baptist Banner and Western Pioneer," dated February 6th, 1840, and headed "BIGOTRY," which has induced me thus to expose my ignorance: not that I feel myself calculated to contend with the editor of any paper;—but like a child to speak the truth as far as is in my possession.

As the first part of the above named article has a particular allusion to Elk Creek Church, and her members being "The persons who call themselves Baptists, and yet oppose the spread of the gospel, and circulation of the holy scriptures," we are not disposed to contradict the editor, but, will state a simple fact that occurred at Brannenburg, Mead Co., Ky., at the Salem Association of united Baptists (so called) last October, that the readers may judge, whether we are opposing the spread and circulation of the

gospel, or opposing a set of craftsmen who are pretending to be engaged in that work. On Sunday Elder W. C. Buck in preaching the last sermon, invited the mourners up to the front benches to be prayed for: some six, seven or eight came forward, taking their seats as usual in such cases. But, by the bye, the Elder directed several persons with hats in different directions to take up a collection of money for the General Association, of which he had said, the day before, [we will give his own words] "The General Association don't want your money,—not a dollar of it." Surprising! what a revolution in twenty-four hours has taken place in that body,—to become so necessitated for money! Now whether Elder B. became so engaged for the good of souls, or whether the *clink of the chink* so excited his mind that he neglected or forgot to pray for the mourners we know not; but this we do know, the poor mourners were not prayed for at that time. And another thing we do not know is whether the Elder has ever prayed for them yet.

That there has been division in Elk Creek Church, Spencer Co., Ky., is a well known fact; but the cause of that division is not so well known; and it is doubtful whether the Editor of the "Banner" would be willing for the true cause of that division to appear in its undisguised dress, in any part of his paper. *The leading member among us*, alluded to in the article, *depriving a poor widow of house and home for no other reason than that she could not conscientiously agree with him in his opposition to the spread of the gospel*, can be no other person than Br. Daniel Bennet, who, having a step-son in limited circumstances, some twenty or twenty-five years ago, to make him and his family as happy as the case would admit of, settled him on one corner of his land, without money and without price, where he remained until his death, which was about four or five years ago. His widow still resides there, and no doubt will acknowledge at any time she has been as well treated by the old brother as she could expect from him or any other person. Neither will she charge nor attach any blame to him for his conduct towards her. But here is the mystery: the truth is partly told—the balance behind untold, which generally makes false impressions on the mind. The division of the church originated by handing in a false protest drawn up by Elder Buck, charging us with a violation of our constitution: the party have since been called on both publicly and privately to show wherein. Indeed I was told by one of the leading members of that party that he would not tell me; but, urging the necessity of knowing, for thereby and in no other way could we become convicted, he very frankly acknowledged he could not tell. Without dread or fear we defy him, his party or the world to put their finger on the place wherein we have violated our constitution. Brother Bennett observed that if any of *his* joined that party they went from him; for he had no missionary land, horses

nor money, for he felt himself identified with the church, and if any joined that party they became his false accusers; but if they were disposed to join any other church or denomination of people he would be submissive. That party being desirous to increase their number and diminish ours, very warmly solicited the widow to join them, saying, Don't you see how much more friendly we are than the *old party*? She let them know if she joined them she should lose her home; but some of them told her, "Never mind your home,—the missionaries have as much land, money and horses as the *anties* have; and if you will join us we will fix you as well as you are now, if not better." Upon these conditions, about the first or second week in October, they held a *distracted meeting*, [so I call it] for if it had not been such, they surely would not have offered a Mr. Tucker the liberty of free and open communion if he would join them.—At this meeting the widow joined them; but to her astonishment the north wind soon arose, which blasted all her flattering prospects: there were now no more horses nor waggons sent to accommodate her to go with them to this or that meeting as formerly; no preparation making for a home for her, until perhaps in January the notice, or a copy of it, that she had received to give possession the tenth of March, was laid before their church: it being read, Elder Waller smilingly says, he is a little too late—she can stay there another year. Some time after this they nearly all began with one consent to say, I never promised her any thing! which we suppose was the fact,—no one said *I* (as an individual) will do so; but *We will*, in the plural. What shifting! Does not this look like *devouring widows' houses and for a pretence making long prayers*? The Saviour lets us know what shall be their reward.

Now judge ye, who have deprived the widow of her home? If this is the benevolence that the effort party are after, we pray the Lord to deliver us from such; for if leaving a Predestinarian church and joining a missionary one, will, in so short a time change the virtues of a person as it has this poor widow, who has always been from her childhood esteemed a confidential woman, to be relied on until now; and no doubt would yet pass very current provided she had kept her tongue from telling the truth in regard to them. But we must do them all the justice that the truth demands: they last week provided her a home for one year.

As to the *daubing all the seats in the Meeting-house*, it is generally believed such perpetrations have been kept a very secret; but how the editor has become so wise that he can affirm without any hesitation that *a person in the interest of the anties entered the house and daubed all the seats with paint*, is unknown to us. It is believed by some worthies that it is most probable the act was committed by some person interested in the mission business, thinking it would be charged upon the *anties*, and so bring a reproach upon them.

If this finds a place in the Signs of the Times, it may perhaps be termed *blackguardism*; but it is TRUTH, and truth will stand when all *isms* shall fall.

JOHN GONTERMAN.

EDITORIAL.

New Vernon, Orange Co., N. Y., May 1, 1840.

The Lord's method of extending the publication of his gospel, contrasted with the devices of men for the same ostensible object—The gospel is emphatically "The power of God unto salvation to every one that believeth," it is substantially, "Jesus Christ, and him crucified," and its report or proclamation is glad tidings of great joy to every heaven born soul. We should always bear in mind that the gospel is one thing, and the preaching of it another; the gospel is invariably the power of God unto salvation, while neither the preaching of it by Apostles or ordinary ministers can effect any thing like salvation or even comfort, edify or instruct the people of God any farther than it is attended by the sacred influence of the Holy Spirit; and this it will effect to the exact extent which the Lord designs. With the spread of the gospel, strictly speaking man has no agency whatever; but God has raised up, qualified and sent forth men whom he has commissioned to preach the gospel; that is, to preach the power of God, through faith unto salvation to all that believe; but that God has ever authorized men to preach the power of man unto salvation cannot be proved. In sending his messengers forth, God acts no less independently than when he created the world. He saith unto one go, and he goeth; to another come, and he cometh. No human contingences can possibly interrupt his divine arrangements.—He did not from necessity call the unlearned, the poor and the weak into this work, but from choice; for God has chosen such, that the excellency of the power may be of God and not of man; and the sublime mysteries of his kingdom he has hidden from the wise and prudent and revealed them unto babes, because so it seemed good in his sight. But the methods by which he has generally caused the publication of this gospel have always confounded the wisdom of this world. In the primitive age of the gospel church, while the wisdom, zeal and bigotry of the carnal Jews, had invented their foreign and domestic missionary plans for compassing the seas and land for the extension of their religion, our Lord adopted such a course of operation as, to all human wisdom, was most likely to exterminate from the earth every subject of his kingdom. Such the divine policy.

First: No luring bait of salaries or fame, to "call out" the talent, erudition and influence of the great and mighty of the earth: and when any volunteered to join his band, he told them "The Son of Man had not where to lay his head," and if any would come after him, they must deny themselves, and take up the cross, &c. In the

present day the wisdom of this world as manifested by the New School, speaketh on this wise, viz:

"Westchester, April 2, 1840.

MINISTERIAL HELP WANTED.—Dear brother, As your situation affords you an opportunity of frequent intercourse with ministers of our denomination, I address myself to you in behalf of the church in this place. We are now without a pastor, and have no prospect of getting one. If we could command money, that would soon bring us a Shepherd. We are however, a feeble band, but lately organized as a church; built a substantial house, have been struggling along, and made more sacrifices and contributed more to sustain ourselves according to our means, than any church in Pa. Although I say it, I believe it to be solemn truth.

We feel now that the question must be met,—shall we exist as a church or shall we shut up our house and permit the cause to languish and die? We can and will hold prayer meetings, and try to keep the church together, but you know that without a pastor it will fare illy with us. Our ch'h numbers some 70 members, can raise \$300, and are in as good condition as any other church spiritually.

Now where is the minister in our denomination of equal grade of ability with them who will settle here for the cause sake and receive 400? My most fervent prayer is, that the Lord may send such a man along."—*Bap. Record.*

The above specimen may serve to show the decisions of human wisdom on the subject. No money—no preaching; no preacher—no church; but,

Secondly: All those whom our Lord originally called into the work, were just such men as the wisdom of this world would conclude would do more hurt than good: the poor, obscure, weak, illiterate, despised and base men of this world, yea publicans and sinners. Such was the divine choice: it was not necessity but choice; for all power over all flesh was in his hands.—Even so, that the excellency of the power of the gospel might be of God and not of men. Is it objected that out of eighty three that were called to the work, there was a Saul who had received a religious education? True, but with it all, he knew not the Lord who addressed him on his way. No theological rules taught by Gamaliel, or any other professed divine can bring a poor lost sinner to a knowledge of Christ; for none calleth him Lord, but by the Holy Ghost. And Paul, laying aside all his boasted knowledge of the Jew's religion, for the excellency of the knowledge of Christ, came not to the gospel ministry in excellency of speech or of wisdom; but was with them in weakness, fear and much trembling; and his speech and preaching was not with enticing [persuasive] words of man's wisdom, &c., that the faith of the saints might not stand in the wisdom of men; but in the power of God. See 1 Cor. ii. 1—16.

Thirdly: These poor "inefficient" and despised "babblers" were sent where, in all human probability, they were the most likely to be killed, and that in the most defenceless way that earthly wisdom can conceive of: "Behold I send you forth as lambs in the midst of wolves"! To carnal

reason there was no more ground to expect they would be successful, than if our Lord had literally sent so many lambs into the midst of thousands of devouring wolves. Although going directly among enemies, no splendid outfit of purses, apparel, chariots or even staves, or scrip! What an opportunity was here by divine management presented for the display of that protecting care and providence which God did then, and ever will display in defence of his ministers!

Fourthly: We invite the attention of our readers to the manner of dictating the movements of his ministers. Humansagacity says, "When a minister in one city, receives a call, by which he can get a higher salary in another, he shall then move; but never stir to supply the Westchester, Pa. church, or any other at \$300, or \$400 per annum, while he can get \$1,500, or \$2,000 at Philadelphia or New York. But our Lord's instructions to his ministers were,— "When they shall persecute you in one city, flee to another." And persecution has been the principle instrument in the hand of God, in directing to the field of their labors all his ministers in all ages of his church, the present not excepted.—By the persecution of the primitive church, they were greatly scattered, and they that were scattered went every where, preaching the word.—Here again we see the instrument, [persecution] which above all others threatened the entire extermination of the church, was chosen of God and overruled for its advancement.

Upon precisely the same principle, the Head of the church is at this day, presiding over the movements of his servants. We who labor in the ministry, are naturally inclined to make our nest and take our ease; we become attached to the dear people of God among whom we labor, and make our feeble calculations to abide with them until we drop the mortal tabernacle; but anon, our goord is blasted! The Philistines are upon us, and we must strike our tent, and away to some other field of action.

Cast your eye over the pages of church history for more than eighteen hundred years: Has the gospel, in any one solitary instance, been introduced into any nation or country with, by what is now called Missionary Societies, funds, or agencies? Or has it in any instance been accomplished without persecution? True this persecution has been generally waged against God's people under religious pretensions, they have been charged with heresy and pursued for nonconformity to the popular or prevailing notions of religion, whether Jewish, Pagan, Papal or Protestant, and their persecutors, in every instance, as in the present, have professed to be doing God service in persecuting them. It was thus, as we have shown, in the apostolic age, and it was thus when God's appointed time had come to light up a heavenly ray in Europe, a few persecuted disciples fled before the fury of the pope, and were conducted thither; and when the vast continent of our birth and present home, which had groaned in heathenish darkness for many ages, was by

God's appointment to be illuminated with the proclamation of the gospel; a bitter persecution in Europe drove out the pilgrim pioneers of our early settlements to seek a peaceful grave in the bosom of a soil inhabited by the native savage tribes and the furious beasts of a vast wilderness. Yea, and when the early settlers of our eastern states, thought their troubles ended, and their persecutions had ceased, they began to build and plant, and fixed their expectations on remaining undisturbed in their peaceful houses, when schisms amongst them demonstrated that the *hydra monster* from whose terror they had fled, still existed among them. Roger Williams, banished from Massachusetts for maintaining the views now held by Old School Baptists, found his way to Rhode Island, and planted the standard of religious rights in that colony. But in almost every state in this union, persecution has been employed in scattering the men whom God has provided and ordained for the work of preaching his gospel, from state to state. Some were whipped, some imprisoned and some banished, while others were actually slain in our own country, and all this suffering on their part has been overruled and made to contribute directly to the extension of the propagation of the gospel of Christ.

Brother Burritt has understood us to *always carry the idea that the truth cannot be preached, written or spoken except in a right frame of mind*; but such has not been the idea we have wished to convey. The worst of spirits have sometimes uttered truth; and satan generally uses more truth in his suggestions than the great majority of his preachers do: yet we have no idea that satan ever felt any love for the truth,—*he is a liar from the beginning*. Nor would we wish to be understood to hold that even the ministers of Christ always feel the sweet and balmy influence of the Holy Spirit when they speak the truth: so far from it we have often felt (if we may venture to rank with the servants of Christ) a painful lack of that heavenly influence, even when preaching and writing what we were certain was the truth, and have no doubt that it has also been the case with others. Brother B. has received his impression probably from what we have written in refutation of the oft reiterated charge against the Old School Baptists of preaching and writing truth, *but in a bad spirit*, while the New School publish falsehood in a good spirit. Notwithstanding all the imperfection and weakness in which we may utter the truth, we do believe that the truth is of a good spirit, *even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him*. A corrupt fountain cannot send forth pure water; so neither can a bad spirit produce truth, nor hold the truth in righteousness. Such spirits may sometimes make use of truth, but it is for some wicked purpose, as handling the word of God deceitfully, &c. There is too much inclination manifested by some of our brethren to listen to the soft and oily tones of those who profess to be exercised with so much of the *heavenly dew, holy unction and love of souls*, that if they turn the truth of God into a lie, slander the saints or utter falsehood in the name of the Lord, an apology is always ready for them on the ground of the excellent spirit they manifest, so loving and so spiritual; but Brother Burritt, beware of them!

For the Signs of the Times.

"Blessed are the dead who die in the Lord."

Written on the sleep of Elder Eli Scott:

Ye servants of King Jesus, who love the Savior well,
Who sing of grace and mercy, as redeemed from sin
and hell,

Can you dry your tears of sorrow, since Eli Scott's
no more;

Altho' through grace triumphant he's reached the bliss-
ful shore?

How sorrowful the brethren, when Stephen fell asleep!
Sorrow and lamentation was felt by all Christ's sheep—
Thus does it still continue with all the saints of God,
When the precious sons of Zion are number'd with the
dead.

Mysterious way's of providence oft make God's people
fear

That he's forgot his Zion, altho' she's to him dear;
Thus while she's cloth'd in sackcloth too oft in unbelief,
She fears her heavenly Lover will never send relief.

What anguish rent asunder the hearts of saints when
Christ

Submitted to be number'd with thieves upon the cross!
The hope of his disciples then almost disappear'd
While Jews and Gentiles triumph'd his cause must sink
they fear'd.

By death he gain'd the conquest o'er sin, hell and the
grave,
And in their death the ransom'd shall prove his power
to save;

Affliction, sin and sorrow, no more disturbs his peace;
Redemption's song he's singing, which never more can
cease.

Ye weeping sons of Zion, whose hearts are fill'd with
sadness

The hope that Scott's in heaven should fill your soul
with gladness

Altho' he's left us weeping, we'll gird our armor on,
To combat with the devil, the world, the flesh and sin.

Each christian grace and virtue with eminence did
shine,

Love, kindled by the Spirit, reach'd both to God and
man.

In this he manifested the fruits of grace divine—

Salvation's now completed, the glory Lord be thine.

Console your heart, my sister, your Eli still doth live.

O think of that dear Savior who to us life doth give.

Thy woes will soon be ended, thy eyes on Jesus cast.

Thy Savior's arm extended to clasp thee to his breast.

Afflicted sons and daughters, with you we sympathize,
Your absent sire has passed, we trust, beyond the skies,
Your father's God in wisdom hath call'd him home to
rest,

And while you mourn his absence, may you with grace
be bless'd.

May this your deep affliction, this heartfelt grief and
woe,

Teach you how brief and fading are all things here
below.

JAMES B. BOWEN.

Southampton, Pa. April 18, 1840.

Receipts.

Mrs. A. Bailey,	N. Y.	\$1 50
Eld. A. Harding,	do	1 00
Wm. H. Carpenter,	do	1 00
Dea. Charles Harding,	do	1 50
Erastus Maynard,	Pa.	2 00
Eld. Samuel Jones,	Ky.	5 00
John T. Crooks,	do	5 00
Thomas Davis,	Ga.	1 00
Eld. Geo. R. Hoge,	Tenn.	13 00
Peter C. Buck,	do	5 00
T. W. Mansfield, Esq.,	O.	2 00
D. W. Clover, Esq.,	Is.	3 00
M. Kenney, Esq.,	Ct.	1 00
Total,		\$42 00

NEW AGENT.—Uriah Hughes, Pittsfield, Pike Co.,
Ill.

MARRIED.

At New Vernon, on Thursday evening the 30th ult.,
by Elder Gilbert Beebe, Mr. JOHN T. ROE, of Scotch-
town, to Miss ABIGAIL WHEAT, of the former place.

DIED.

In this place, on Tuesday the 21st ult., Mrs. Lydia
wife of Robert Comfort, aged 30 years.

In this place, on Wednesday the 29th, ult., Miss Jane,
daughter of the late Moses Bell, in the 15th year of her
age.

ASSOCIATIONAL MEETINGS.

The Baltimore Association will hold her next
annual meeting with the church at Black Rock,
Baltimore Co., Md.; commencing on Thursday
preceding third Sunday in May next, 11 o'clock
A. M.

The Delaware Association will hold her next
annual meeting with the Bethel Church, near
New Castle, Delaware, to commence on Saturday
preceding fourth Sunday in May, at 11 o'clock
A. M.

The Delaware River Association will be held
at Southampton Church, Bucks Co., Pa., about
18 miles north of Philadelphia, and 15 south of
New Hope; commencing on Friday preceding
first Sunday in June next, 11 o'clock A. M.

The Warwick Association, will meet with the
Waterloo Church, Orange Co., N. Y., commencing
on Wednesday before the second Sunday
in June next, 11 o'clock A. M.

The Lexington Association will meet with, (if
we mistake not) the church at Beaver Dam, Dela-
ware Co., N. Y., commencing on Wednesday
before third Sunday in June next, 11 o'clock
A. M.

BROTHER BEEBE:—Please to give notice
through the Signs that the Alleghany Old School
Baptist Association will be held with the Old
School Baptist Church in Lakeville, Livingston
Co., N. Y., on the 10th and 11th days of July
next. All Old School ministers and brethren are
invited to attend.

Done by order and in behalf of the Church,
Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting
in Jackson, Susquehanna Co., Pa., on Wednesday and
Thursday, June 17 and 18, 1840. At which time and
place we hope to be favored with the company of many
of our brethren from different parts, and with the man-
ifestive presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

A meeting of Old School Baptists will be held
with the Old School Particular Baptist Church
at Canton, Salem Co., N. J., under the pastoral
care of Eld. Alfred Earle, commencing on the
Friday before the fifth Sunday in May, which
the brethren generally are affectionately invited
and earnestly solicited to attend. Those who
may wish to attend the meetings of the Delaware
Association, the week preceding the fourth Sun-
day in May, and that of the Delaware River,
the week before the first Sunday in June, can
take the steamboat on Thursday, May 28, at
New Castle, at 12 o'clock, or Delaware city at
1 o'clock, and proceed to Salem, at which place
a wagon will be waiting to convey them to Can-
ton. Let not the journeying brethren pass this
despised and persecuted people, constituting the
only Old School Baptist church in New Jersey
south of the latitude of Philadelphia.

ISAAC SITHENS.

Clerk of Canton Church.

Canton, Salem Co., N. J. April 4, 1840.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

REMARKS DESIGNED TO SHOW THE PROPER AND EXTENDED APPLICATION OF THE PROPHECIES CONTAINED IN DANIEL FROM CHAP. VIII TO THE XII. INCLUSIVE, WITH A PARTICULAR REFERENCE TO THE TEXTS CHAP. VIII. 13 & 14 AND XII. 7—11 & 12.

NUMBER II.

BROTHER BEEBE:—I will now continue and conclude my remarks on the above named subject.

To establish, if possible, more clearly the position I have taken on this subject, viz: that Antiochus is presented in these prophecies of Daniel as typical of, or as representing the Mahometan Antichrist, in distinction from the Western Antichrist, I will just glance at some of the characteristics given of Antiochus, and show their strict correspondence with the Mahometan interest. 1st. Antiochus is represented as a *vile person*, standing up in the kingdom, "To whom they should not give the horns of the kingdom," but that he *should come in peaceably*, &c. chap. xi. 21. Antiochus had been an hostage at Rome, and in that sense he might be spoken of as a *vile person*, or as coming to the throne from a low origin, otherwise he was a son of the preceding king. But of Mahomet this is all strictly true.—He was of a low origin, he hatched up his system of religion in obscurity; when he undertook to develop his religion at Mecca, where he resided, the citizens were so enraged against him, that he had to flee to Medina for safety; here he was allowed to teach his religion, and having by persuasion, flatteries, &c., obtained a number of followers, he armed them, and sallying forth, he overran as *with the arms of a flood*, the whole of Arabia and the adjacent countries, subduing all before him, according to what is said, ver. 23. He also according to ver. 24, scattered among the people the *prey, spoil*, &c. Both the government he established, and his religion, are a system of rapine and plunder, and he taught his followers to live thereby. As Antiochus was grieved with the ships of Chittim coming against him, that is Roman ships, (ver. 30) so the Mahometan powers were disturbed with the Crusades from Europe. And as Antiochus after this returned to Jerusalem with greater indignation, and polluted

the Temple, &c. (ver. 30 & 31,) so the Turks, a Mahometan people, retook Jerusalem from the Crusaders, built a splendid Mosque on the site of the former Temple; turned the most prominent places of professed christian worship into Mosques, stationed Janizaries there to prevent either Jews or christians from entering those places of worship; to extort tribute from all who visit Jerusalem for religious purposes; and who keep the Jews that from attachment to their country still reside there, in the most oppressed and abject state. Again what is said of Antiochus ver. 37 & 38. "Neither shall he regard the God of his fathers nor the desire of women, &c.;—but shall honor the God of forces," &c., is strikingly illustrative of Mahomet and his religion. He brought in a new order of religion, a new order which had not been known. His religion degrades females to a state of mere slavery; even denies their having souls. It honors the *god of forces*, or war. He taught that, "The sword is the key of heaven and of hell, a drop of blood shed in the cause of God, or a night spent in arms is of more avail than two months of fasting and prayer, whosoever falls in battle his sins are forgiven in the day of judgement, &c. "Edom and Moab and the chief of the children of Ammon shall escape out of his hands," ver. 41.—By these may be understood the tribes of wandering Arabs, as they are composed in part of the descendants of these nations; and although they have embraced Mahometanism, they have never been brought into subjection to the Turkish or other established governments. The planting of the tabernacle of his palaces, between the seas in the glorious holy mountain, (ver. 45) in reference to Antiochus, could mean nothing more than his building a tower on mount Zion to overlook the Temple and give his soldiers power to prevent any from entering it. But in reference to the Turks, they have their most splendid mosque on the spot where the Temple once stood, have their Janezaries there to control all worship in Jerusalem, &c. And it may indeed refer more fully to what may yet take place, viz: that the Turks being driven from Constantinople, may establish the seat of their government at Jerusalem, for the space that will remain unto them on their being driven from Constantinople, viz: from the year 1844 to 1872, when "They shall come to their end, and none shall help them." Thus it is seen that these descriptions given of Antiochus, seem as if designed more particularly for Mahometanism. But were we to undertake to apply this description to the Western Antichrist, we should find it not corresponding in any one important particular. From the whole view of the subject, I think it very manifest that Antio-

chus, in these prophecies, is intended as a representation of the Eastern Antichrist; and not of the Western.

I will now notice the proposed texts. The 1st is that contained in Daniel viii. 13, 14. In this passage we have, first an enquiry, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" Notice that this enquiry embraces the period of the *transgression* going before as the cause of the *desolation*, as well as the period of the *desolation*. Secondly we have the answer,—*"Unto two thousand and three hundred days;—then shall the sanctuary be cleansed."* This period as relating to Antiochus' polluting the Temple, &c., must be taken literally. 2300 days, at 360 days to the year would be 6 years 4 months and 2 days. The period from the time that Antiochus set up his image on the altar and prohibited the Jews from going in to worship, &c., until the Temple was retaken and cleansed by Judas Maccabeus, was but 3 years and 10 days. But if we go back to the transgressions, occasioned by the corruptions brought in by Menelaus who had obtained the Highpriesthood by treachery and bribery from Antiochus, we shall find the 2300 days fully made out. Whether this period was designed only to be understood literally, and to be applied to Antiochus' persecution, I am unable with certainty to say. But from the manner in which it is given, and from the circumstance that Antiochus appears so manifestly to have been typical of the Mahometan Antichrist, one would suppose that it was designed to point out the whole period of the transgressions and scattering of the Jews since the time of the Babylonish captivity. All the time I wrote the letters on the Image of the Beast, I considered it as having this further reference. But I then supposed it, as well as the period in xii. 7, to have reference to the duration of the Western Antichrist. And from the fact that the Persian as well as Grecian monarchies are presented to view in this vision, viii. I inferred that the period of 2300 years, represented by the 2300 days, must be dated from the commencement of the 70 weeks or 490 years of ix., which terminated with the death of Christ. Thus dating the 2300 years, and allowing for four years error in the date of the christian era, it would terminate in the year 1842; and I supposed it might thus point out the time of the slaying of the Witnesses. But in this calculation, as before noticed, I was mistaken, both in applying it to the Romish Antichrist, and in dating it from the commencement of the 490 years; for the expression of the text, "Then shall the sanctuary be cleansed," in this antitypical appli-

cation of it, can intend nothing less than the cleansing of the Jewish people according to Ezek. xxvi. 24—31; and indeed it most likely refers to that full cleansing of the whole house and land of Israel, after the destruction of the army of God, according to Ezek. xxxix. But in such application of this prophecy, there is a serious difficulty in determining the proper date from whence this period commences. The beginning of the 70 weeks, that is *from the going forth of the commandment to restore and to build Jerusalem*, xxv., is evidently too early a date. For the cleansing supposed above to be intended cannot take place until after the destruction of the Mahometan power in Asia, and that manifestly will not take place for several years. If we were to suppose this period to commence with the time of Antiochus' persecution, as that was only 169 years before the christian era, it would extend this period on to A. D. 2181; a much later period than other prophecies seem to allow us to suppose the restoration of the Jews will be deferred to.—I know of no direct intimation given in scripture of the time when this period commenced, unless indeed what the angel says, Daniel x. 13, is designed as a clue to it. It is this, "But the prince of the kingdom of Persia withstood me one and twenty days." I never could suppose that literally this heavenly Messenger being sent to teach Daniel, could have been hindered in his journey, *one and twenty days*, by the *prince of the kingdom of Persia*; hence the passage has been a very difficult one to me. Were we to admit that this was designed to mark the commencement of the 2300 years, then as Alexander entered Asia 326 years before Christ, or 332 before the beginning of the christian era and from this we may date the reign of the goat, or Grecian Monarchy. 21 years of the Persian Monarchy being added to the above 332, we have 353 to be subtracted from the 2300 which will give us A. D. 1947, as the time when the nation and land of Israel shall be cleansed. I have in the above calculation allowed for but three years, error in dating the beginning of the christian era. Four are generally allowed because the true account of error is supposed to be 3 years and 8 days, thus making it to run into the fourth year. In calculations of the above kind, *three* of course must come much nearer the truth, than *four*.

Should the enquiry be made as to what reason there is for commencing this period 21 years before the beginning of the Grecian Monarchy. I must answer that I cannot point to any particular event in the history of the Jews at that period, which can with certainty be said to be the beginning of the *transgression of desolation*. But the following considerations will I think afford very probable reasons for this period's then commencing. 1st. As was before shown, this period includes the time of the *transgression* which occasioned the *desolation*, as well as the time of the *desolation*. 2nd. The former part of the Persian Monarchy, was occupied by the Jews return from the Babylonish captivity, the rebuild-

ing of their temple and city, and the re-establishing of them in their natural privileges and in the observance of their laws, &c. As this was therefore the conclusion of one period of chastisement, there is certainly a propriety discoverable in this part of the Persian Monarchy's not being included in the period of the future desolation. 3rd. Nehemiah died 420 years before Christ; and Malachi's prophecy is dated at about 390 before Christ. Now from the instructions and reproofs of these, and Ezra and others who preceded, we may suppose the Jews were kept from the *transgression of desolation*; and indeed that their instructions and influence would extend to the restraining them in a great measure during the succeeding generation which would bring them down to the year 353 before Christ. And from the general history of that people in all preceding ages, we might expect them again by that time to be growing restless under the restrictions of the Sinai covenant. 4th. Eliashib who was Highpriest in the time of Nehemiah, was succeeded by Joiada, and he again by Jonathan, Jonathan was murdered in the Temple.—This looks like *transgression* which would ultimately cause *desolation*. See Matt. xxiii. 29—36. The time of the death of these several Highpriests is not known; but it would not be unreasonable to suppose that the priesthoods of the three might have occupied the 67 or rather 70 years which intervened between the death of Nehemiah and the year 353 before the christian era, at which period we date the beginning of the 2300 years. The above considerations appear to be good reasons why that period should thus include the 21 years, and no more, of the Persian Monarchy. But another objection might be made to this application of the passage in x. 13, on the ground that the one was spoken in one vision and the period of 2300 days was given in another. But in answer to this I need only to say that both visions relate to the same subject, the desolation of the Jews under Antiochus, and of course under his antitype. And it is plain that in both visions, the Persian Monarchy seems but touched so as to introduce the Grecian.

In the texts Daniel xii. 7—11, 12, to which I now come, we have three periods of different lengths given. The first, a *time, times and a half*, prophetically answering to 1260 years; the second, to 1290 years; and the third, to 1335 years. It is presumable that these several periods commence at the same date, said to be (ver. 11.) "From the time the *daily sacrifice* shall be taken away and the *abomination that maketh desolate set up*." In viii. 13, the expression is somewhat varied as has been noticed; it is the *transgression of desolation*. In ix. 26, we read, that "The people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the *war desolations* are determined." In ver. 27, "And for the *overspreading of abomination*, he shall make it *desolate*, even until the *consummation* and that determined shall be poured upon the

desolate." By the *people of the prince*, &c., we are evidently to understand the Roman armies which came against Jerusalem. And by the expression, For the *overspreading of abomination*, &c., we may understand the Roman standards as placed upon, or round the walls of Jerusalem. Hence the declaration of our Lord, Matt. xxvi. 15, "When ye therefore shall see the *abomination of desolation*, spoken of by Daniel, the prophet, stand in the holy place, &c." But whilst these expressions according to our Lord's own application of them, refer immediately to the Roman standards, as being abominable to the Jews, both on account of their being the ensigns of a foreign government, and that of the images on them, and when planted in the *holy place* indicative of the desolation speedily coming upon their city and nation; yet the further remarks in those 26 and 27 ver. of Daniel ix. "Unto the end of the war desolations are determined;" and "He shall make it desolate even until the consummation and that determined shall be poured upon the desolate," can import nothing less than the continued desolation upon that people even down to this day. For the war then commenced against them, in its bearing upon that nation has not yet ended. When since the taking of Jerusalem by the Romans, to this time, have the Jews, though existing as a distinct people, been acknowledged in their national rights, or has any nation made treaties of peace and amity with them? And when have ceased to be poured upon them, in their desolation the judgements *determined*, or denounced against them? That the commencement of the periods under consideration could not have been when the Roman armies encompassed Jerusalem, is evident from the above remarks, for the longest of those periods dated then would have terminated as early as A. D. 1405. We must therefore seek another *abomination that maketh desolate* the Jews, being in its effects a continuation of the other, as being the one intended in this instance. Such we find in the Mahometan standard. For it merits consideration, that the Roman flag continued to wave over Jerusalem, that is, Judea continued in subjection to that government, in the eastern division of the empire, until it was taken by the Mahometans, and the Crescent took the place of the Roman Eagle or Cross; with two exceptions which I will notice. 1st. The king of Persia took Jerusalem from the Romans in A. D. 613, but it was retaken by the Emperor of the eastern division, in 627; and nine years after, that is, in 636, according to the account before me, it was taken by the Mahomedan Calif, Omar. Although it has been taken and retaken since repeatedly by one and another of the contending Mahomedan Califs, yet it has remained in the possession of the Mahometans from the time it was taken by Omar until now, with the exception of the time the Crusaders had it in possession, which was about 90 years. But the possession of it by the Crusaders neither relieved the Jews, nor the country at all from desolation.

One circumstance which may be considered an attempt to remove the desolation of the Jews I will notice. The Emperor Julian about A. D. 350, or 360 assembled the Jews to Jerusalem to rebuild their Temple, with the design, to give the lie to the prediction of our Savior, but, as we are assured by historians, in their attempts to clear away the rubbish, they were completely frustrated; globes of fire arising from the ruins drove off the workmen. From the whole then, Mahomet's setting up his religion, alike abominable to Jews, and christians, and erecting his standard, may be considered the *abomination that maketh desolate*, of our text; it being that power which has stood in the way of the Jews gaining the possession and occupancy of their own land, since the fall of the Roman standard in Judea.

The Mahometans reckon their era from A. D. 612, as being the beginning of their religion and power; some say from 622, though the other is the more general chronological date given. Allowing then the period in ver. 7, to commence with A. D. 612, being 1260 years represented by the *time, times and a half*, or three years and a half, and it will terminate in 1872. When the Turkish or Mahometan power over Judea will most probably be broken. In like manner, the 2nd period or that in ver. 11 dated from 612, being 1290 years, will terminate A. D. 1902. At which time it is probable the Jews will generally be gathered to their own land. And the period of 1335 days or years of ver. 12, commencing with A. D. 612, will terminate A. D. 1947.—The same year as I have before shown the period of 2300 years will terminate, if it commenced 21 years before the beginning of the Grecian or Alexandrian empire in Asia. At the termination of this period it may be expected that the army of Gog will have been destroyed, the land cleansed and the Jews settled in their own land under their own government, and in subjection to the gospel of Christ. Hence the expression in the text ver. 12: "Blessed is he that waiteth and cometh to the thousand three hundred, five and thirty days." Thus the three periods in this chap. answer to the three great events which yet await the Jews, as I think, according to prophecy.

Previous to the termination of this last period if not of the second, the Western Antichrist in all its branches, of the *seven horned*, and *two horned Beasts*, and the *Image* will all have been destroyed by the *brightness of the Lord's coming*, and the fulness of the Gentiles be brought in, according to what Paul says Rom. xi. 25:—"That blindness in part is happened to Israel until the fulness of the Gentiles be come in."

I have thus given the conclusions to which my mind has been led upon a re-examination of this subject. Although I make no pretensions to any divine revelation being made to my mind, assuring me of the certainty of these conclusions;—yet from a comparison of scripture with scripture, the Old School standard, I feel a good deal of confidence in the correctness of some of these

conclusions. Such as that the Witnesses will not be killed until after the breaking of the Turkish power in Europe, and which will take place 1844 if the chronological dates we have be correct. I feel equally confident that expositors have committed an error in commixing the Eastern and Western Antichrists in their explanations of prophecy. The Western Antichrist in its bearings upon the gospel church, with peculiar propriety is principally pointed out in the prophecies of the New Testament; whilst the Eastern Antichrist in its bearing upon the Jews is particularly the subject of these prophecies in Daniel which we have been considering.

The times of the several periods which have been under consideration relating to their commencements and endings, as given above, are such as appear to me consistent with the general tenor of prophecy, and likely to be found correct. There is a difficulty in deciding with certainty on the true periods of prophecy before their accomplishment, both from the manner in which they are given, being designedly obscure, and from the uncertainty with regard to the correctness of the chronological dates we frequently have. But the accomplishment of these prophecies will show the correctness or incorrectness of our calculations. The safest way to avoid being mistaken on these points is to wait thus the expositions of Divine Providence.

I remain your companion in the
tribulations of the gospel,
SAMUEL TROTT.
Centreville, Fairfax Co., Va., March 30, 1840.

For the Signs of the Times.

Milford Mills, Va., May 1, 1840.

DEAR BROTHER BEEBE:—Having a little leisure time I have concluded to write you a few lines touching the affairs of Zion, and of matters and things in general: and perhaps when it is done there will be more *Leachman* in it than any thing else.

Whenever my name has appeared in the Signs of the Times I have soon after received some pamphlet or newspaper from an unknown individual; and while I have felt thankful for some of them, because they contained the doctrine of the gospel, and were undoubtedly sent to me by those who loved the truth, I have received those that I could not welcome, because they held and advocated doctrines and practices so much at war with the scriptures; and what makes it still worse, the authors of those outlandish productions call themselves *Baptists*. I allude more particularly to a little sheet that came to me shortly after the notice of my ordination appeared in the Signs, published at Philadelphia, called the Baptist Record. Who the editor is, I cannot find out from the paper. When it was handed to me I grasped it eagerly, thinking it was doubtless some good news from a far country: but the first word I beheld, and that on the margin, convinced me that it was some New School or Arminian production,—that was the

word *Reverend* prefixed to my name. I object to this because I know that I am a sinner, and to say a *Reverend* sinner, would not be good language. But the Psalmist says, Holy and reverend is the name of the Lord. Besides, I never read of the apostles' ordaining any reverends in the church. Notwithstanding the false doctrines and damnable heresies developed in that periodical, I should have passed it by in silence had I not seen my name in the printed part, under the head of semi-monthly list: under that head he gives a statement of deaths, ordinations, ministerial changes, churches constituted and Meeting-houses opened. In the second statement I find my name. Had the conductor of that paper copied from the Signs the notice as given by yourself, it would not have looked so much like a base design on his part. But when I see that he has classed me with the New School, in that he has inserted my name in the list of their ordinations, it looks to me very much like a desire to deceive, and augment their number of ministers by classing those of the Old School Baptists with them. Could they transfer their principles as easily as they can their names, there would be some ground for the following sentence, which I find in the first communication in the before mentioned paper, over the signature of "C. B. K."

"It is a source of surprise and sorrow that there are men who call themselves Baptists, and who are, nevertheless, opposed to all these exertions. But it is encouraging to know that their number is decreasing. Let them come forth like the Kehukee Association; and the reformed churches. The sooner they disclose their true character the better. Let the line be drawn distinctly between the friends and enemies of missions. Let those who choose to withhold their aid stand aside; and with the blessing of God, the great body of the denomination will advance like an army with banners, to the help of the Lord against the mighty."

In the above extract the writer seems to manifest that spirit of covetousness which the New School Baptists generally are in possession of. For while they have connected with them the world, the flesh and the devil, it gives them pain and sorrow that the Old School Baptists will not leave the simplicity of the gospel of Christ, and fall in love with their cunningly devised fables. They may accuse me of exaggeration when I say they have the world, the flesh and the devil; but according to the constitution of their societies, they have no right to reject any one that can plank up the cash: and his satanic majesty, by paying into the treasury \$100, at one time, will be entitled to the office of director for life; and without the contributions of men, commonly denominated men of the world, the wheels of their machine would drag very heavily: they would not be likely to find oil enough in their own can to keep them going at such a rapid rate. But he says it is encouraging to know that the number of the Old School Baptists is decreasing, (for it is to them no doubt he has reference.) How does he know that their number is decreasing? Has he numbered Israel? Or does he know

how many thousand the Lord has reserved to himself, who have not bowed the knee to Popery or kissed its image? He cannot know. But we want better evidence before we can believe that Zion is on the wane. It is true that the Lord has called away some of his fairest flowers, in accordance with what the Saviour said, John xv. 2, Every branch in me that beareth not fruit he taketh away. But it is also true that the Lord adds unto the church daily such as shall be saved.

He says the sooner they disclose their true character the better. Now if they will search the scriptures they will find the character of the saints fully disclosed. But lest their eyes are like bats' that can see better in the dark than in the light, I will take this early opportunity of informing them concerning *my true character*, that I am opposed, in every shape and form, to the whole of this machinery, believing it to be the work of the devil or of infatuated mortals, utterly blind to the system of salvation and to the doctrine of God our Saviour; and although popular religionists hold out great inducements of an earthly nature, I am content to dwell with the people of God, and rest upon the promise that bread shall be given me and water shall be sure; their people shall be my people, and their God shall be my God; where they die will I die, and there will I be buried. It will avail the New School Baptists but little to have my name enrolled amongst them while the Lord enables me to lift up my voice against their abominations.—Neither will it avail them much to claim Christ as their King, since they yield not subjection to him, but rather yield subjection to the cunning craftiness of men. But I would say to them, in the language of an inspired writer, Draw water out of your own cistern, and running water out of your own well.

There are other things in the paper that I designed giving a passing notice,—some of which I had marked for that purpose: such as their boasting of their numbers baptized, their false quotations of scripture, &c. Did the scriptures read, or could they be made to read as they quote them, it would be no hard matter for them to prove the validity of their modern inventions.—But my sheet is full, and I must stop.

Farewell.

ROBERT C. LEACHMAN.

For the Signs of the Times.

Carrollton, Carroll Co., Ky., April 25, 1840.

BROTHER BEEBE:—The believers in the doctrine of election and predestination are often charged with a want of charity. Do they merit this accusation or not, should constitute an important inquiry with them. It is important, because we believe charity and love are synonymous terms. Now God is love; and unless we are born of God we cannot partake of his Spirit. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Charity must be produced in the heart by this new birth. Therefore they must have their beginning and support from God; for there is nothing

good, separate and apart from God. Yes, all good and perfect gifts come down from the Father of lights, in whom there is neither variableness nor shadow of turning. Now if they have been blessed with these glorious gifts by the great Head of the Church, will such attacks as this affect them? Is there any thing that will separate them from the love of God which is in Christ Jesus? No: they can use the expressions of the good old Apostle, and say that, I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

But they will tell us that no christian can consistently believe in the absolute predestination of all things. Let us enquire, is this consistent with deity? If so, we are bound as responsible beings to believe it. We believe in a sovereign God, who is omnipotent, omniscient, omnipresent and infinite in knowledge. For known unto God are all his works from eternity; and all things are open to the eyes of him with whom we have to do. We are bound to believe in his foreknowledge if we believe in a Deity at all. Now if we believe in his foreknowledge and deny his predestinating power we limit Deity, and therefore become unbelievers ourselves.

But should we think it strange for those who have made up a doctrine to suit their own carnal mind, to attack every thing that comes in contact with that doctrine, whether it be of God or of men? We must believe that God is just, and that he in the ancients of eternity did ordain the things that were to occur in time. Whether it was the justification of his people or the condemnation of the wicked, it was the same with him. He has declared by the mouth of Isaiah that The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall forever flee away. The blessed Jesus also tells us that "All the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." Again, "My sheep hear my voice, and I know them, and they follow me." And I give unto them eternal life, and they shall never perish. And none is able to pluck them out of my Father's hand: I and my Father are one. Then we must believe that he will collect into one fold, even in the fold of ultimate glory, all his sheep, all his ransomed ones. If he lose one, can he be called a Sovereign possessed with all power both in heaven and on earth? No: for if he lose one, he loses a part of that *all* that the Father gave,—a part of his Bride,—a part of his ransomed ones! But fear not, O christian, He is not a finite being like you and I, to have his plans frustrated by the rebellious heart of man; but he is a Sovereign, possessed of all power: and he has loved his people with an everlasting love; and with loving kindness he draws them.

He says, They shall come unto me. What can be more positive than this expression of Deity? There is no condition: man is not to do a part and Deity a part, and thus make a partnership business of it, and work out, by the rules of fellowship, the amount of glory each one is entitled to. No, it is all of grace: for, By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Then rejoice, O christian! fear not the attacks of wicked men: for thou canst say that, He brought me into his banquetting house, and his banner over me was love. Yes, he led me by the cords of love; he turned me, and I was turned. He that spared not his own Son, but offered him up for us all, will he not with him, freely give us all things? And CHARITY is one of these gifts which were given them in the eternal will of Jehovah, in the electing love of God, which existed before all worlds.—If we can fix a period to the commencement of the knowledge of God, we can say when this love commenced. Paul says, "Elect according to the foreknowledge of God," &c. Then they are made by this love the heirs of God, and joint heirs with our Lord Jesus Christ. They love God, and love one another, in the sweet remembrance that the Saviour said, A new commandment I give unto you, that ye love one another. Then in that holy charity they view that great and glorious plan of redemption through a Redeemer, with feelings of happy astonishment. Yes, they rejoice in the sweet remembrance that he said, Rise up, my love, my fair one, and come away: for lo, the winter is past, the rain is over and gone: the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land.

I have lengthened out this communication farther than I anticipated. Therefore I close by subscribing myself

Your brother in bonds of love,

H. COX.

For the Signs of the Times.

New Providence, Tenn., April 19, 1840.

BROTHER BEEBE:—Having to make you a remittance for some subscribers and myself, I have thought best to fill up the sheet with some of my reflections. I am really pleased that your paper still continues to be published and patronized; and it is strange to me that it is not more so, and that it should not be in the hand (for their reading) of every Old School Baptist or christian who loves truth, and has experienced the love of God in their heart. It is vain to argue that because we have the bible to read, we should read nothing else. God has not been pleased to bestow gifts alike to all his children: therefore light may be imparted to the new born soul, on certain portions of scripture, by reading the views of brethren on those passages, which might otherwise to their minds have been unsatisfactorily explained. God is pleased to reveal to, and impress the minds of some of his children with

a subject that he does not the rest.—Not that I would lessen the obligation of the child of God to read the bible; but that they, like the noble Bereans, may compare what they see written and published with God's word, to see their likeness and correspondence. I confess, for one, my mind has been much illuminated on some portions of scripture, as also the trials, conflicts, doubts and despondencies of the poor child of God, from reading the letters from the brethren. I have been made to rejoice and thank the Lord for the privilege I have of reading the letters from the brethren through the medium of the Signs, and to find there is yet a goodly number scattered over the United States, who have not worshipped nor bowed the knee to Baal, and are willing to suffer shame and reproach for Jesus and the truth: for if the doctrine and experience held forth by the brethren, in and through the Signs, be not true, then I am no christian, and am a stranger to God's plan of saving sinners; for on that plan I live, and on that plan I am willing to die: no, I do not want it changed whether I am saved or lost, for none other would suit me.—Paul says in Rom. viii. 17, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be we suffer with him," &c.—It seems to be a pretty well settled principle of law, in joint obligation, (not joint and several) that if one of the parties to the obligation is released, it goes to the release of the whole: so, in my view, I regard this passage, as to heirship, the children are joint heirs with Christ; and if one of them fail to obtain his inheritance, then must all fail, and the blessed Jesus must fail also of abiding in his Father's presence, and enjoying the glory he had with the Father before he came down into this lower world: yea, it would go to dethrone the mighty God! It is not our cause we are contending for,—it is the Lord's. He created, yea he formed us for his own glory: he made us what we are (except sinners.) The Lord Jesus said to his disciples, "To you it is given to know the mysteries of the kingdom, but to others in parables;" and so it is yet. Moses, the prophets, the apostles, the preachers and all the saints, are chosen by him. The Lord tells them they did not choose him, but he chose them that they might fight his battles, and bring forth fruit to the praise and glory of his great name.

Your brother in gospel bonds,
PETER C. BUCK.

For the Signs of the Times.

St. Louis Co., Mo., March 10, 1840.

DEAR BROTHER BEEBE:—Through the indulgent mercies of a kind Providence, I am still in the land of the living; but hardly know for what, yet believing that God will do right, and all his dealings with the people of his love is for the better. I think, therefore, it is our duty to submit without a murmur, and thank him for his providence in adversity, as well as in prosperity. Yet I have caught myself complaining, and that too of others, when perhaps the greater cause of

complaint is in myself: for oftentimes I am made to believe that I am less than the least of God's people; for it frequently seems to me to be impossible for such a vile creature as myself to be a child of the blessed God. Though Jesus Christ came not to call the righteous, but sinners to repentance: and again, Christ Jesus came into this world to save sinners, and truly I can say, of whom I am chief; then if Jesus came to make an atonement for the transgression of sinners,—shall I not put my trust in him? I have no other foundation to build my hopes upon, unpopular as it may be at this date of the world. The benevolent people as they call themselves appear to claim an exclusive right to the privileges of the churches in this part, and no person is worthy in their estimation to bear the name of a disciple unless they will admit that they have scriptural authority for their swindling institutions [called benevolent.] I should have written before this time, but have been waiting to get some few subscribers for your valuable paper; but works appear to be so far preferable to grace, and error so much more acceptable with the benevolencers than truth, that I presume they would not be compelled to read the little messenger.

Dear brother, we are almost without under shepherds in this part to feed the flock of God.—Please give your views on Rom. viii. 20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Also we should rejoice to see you or any other of the brethren of the right stamp in our part.

I must close by subscribing myself, (although unworthy, yet I hope through the grace of God.)

Your affectionate brother and
companion in tribulation,
STAFFORD MCGEE.

For the Signs of the Times.

Carroll Co., Ia., March 28, 1840.

DEAR BROTHER BEEBE:—This is the first time that ever I undertook to write a communication for the Signs of the Times: therefore I hope I may be pardoned for any blunders I may make.

Dear brother, I am now situated at a distance of perhaps 15 miles from any regular place of meeting of the old fashioned Baptists; but there are some individual members nearer. Old Br. Stapleton, who was our preacher at Wolf Creek, is a precious old brother, and greatly beloved for the truth's sake by the followers of the Redeemer, but spurned at by the adversaries. Eld. Samuel Arthur lives six or seven miles from where I now live, he is also a preacher of the old stamp. Brother John Shanks and Brother John Denman, are both licentiates. These are the only old fashioned Baptist preachers near this place.

Dear brother, my mind has been greatly refreshed while reading communications in the Signs, from the precious brethren scattered abroad; to hear them from different parts of the United States, them of whom I never heard before, all speak the same things, is some encour-

agement to a poor blundering creature like me. I am sometimes made to rejoice amidst my sorrows that the Lord has not yet left himself without witnesses; but is still carrying on his undisturbed affairs; and I do believe that the Lord is engaged for the salvation of his people, and that he will raise them up at the last day, notwithstanding all the trials and sorrows they have to encounter in this vale of tears. There are a great many *lo heres and lo theres*, in this state, of which I cannot speak in this letter; and indeed I am disposed to submit it to abler pens.

Do as you please with this letter; only I wish you to publish the following, viz:

Brother Beebe, please give us your views, and request, through the Signs of the Times, the views of Elder Thomas P. Dudley of Kentucky, on the following, 1 Pet. iv. 17 & 18, "For the time is come that judgment must begin at the house of God. And if it first begin at us, what shall the end of them be that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"*

Yours in the hope
that maketh not ashamed,
THEOPHILUS BRYAN.

* We hope Br. Dudley will respond.—Ed.

For the Signs of the Times.

EXTRACT OF A LETTER, DATED

Eddyville, Ky., April 23, 1840.

BROTHER BEEBE:—I would wish to continue a subscriber to the Signs, as long as I live. * *

Unworthy as I am, I rejoice that I am indulged with the privilege of having my name enrolled with those of my brethren, who are hated by the world, for their testimony concerning Jesus and his grace. Although there are cases of apostacy among such as are called Old School Baptists;—my prayer is that I may be, in heart and life, a follower of him who is the Head and preserver of his children, and that, like an ancient sister of the fraternity, I may have the privilege to sit at the feet of Christ and feast upon the instructions that fall from his lips. I feel thankful that the Old Baptists are a people with whom I can rejoice, with whom I can weep, and for whom I am always bound to give thanks unto God.—Their joys, I hope are mine, their griefs I feel to be mine; yea I find myself so fully identified with them that I am almost daily encouraged to hope I am one of the poor and afflicted people, of whom the Lord said, they should trust in his name.

I remain yours in the hope of
eternal blessedness,
JOHN KRONE.

DeKalb, Hancock Co., Ill., April 17, 1840.

BROTHER BEEBE:—Some of the Old School Baptist churches in this vicinity of country have had some rejoicing and refreshing seasons; there have been some considerable additions, and is still a pleasing prospect of many more. Notwith-

standing we have had while upon earth a foretaste of that heavenly enjoyment, we have had to undergo the slander and abuse of all the Ishmaelitic crew. The children of the bondwoman are still mocking the children of the free woman. All sects, from the ancient Catholics down to the late Mormons, are raging like the infuriated dragon casting forth floods of water after the woman, that she might be carried away of them. So much at present, but remain

Your brother in affliction,

THOMAS H. OWEN.

For the Signs of the Times.

South-hill, Bradford Co., Pa., March 25, 1840.

DEAR BROTHER BEEBE:—As Eld. Henry Curtis has begun to publish a correspondence between him and myself, and has not gone through with it; leaving out my last to him, which was the only one that I had ever sent him of much length or magnitude, though I am persuaded that he had received it before he published his, by a reference in his publication. I wish, if you are willing, that you would publish in the *Signs* as early as convenient, the following:

Hezekiah West, to Eld. Henry Curtis.—Your favor dated Sept. 8, 1839, arrived safe, when I was from home; but was safely kept until I arrived, which, when I had read I was pleased about it. I was pleased that you had written, I was pleased that you wrote so frank, and told me what you thought "objectionable" in mine; I was pleased that you appeared so free to tell what you thought about men, and things; I was pleased with the liberty you gave me therein, and I shall doubtless use it at discretion. And I doubtless should be pleased, if you would write as freely to me again. I shall not complain to you of any indecorum in your epistle towards me, or my precious brethren, provided you believe all that you have written. Some things there are to be sure, which I do not think as you do about; but I will not accuse you of being ill-bred, or uncivil for frankly expressing your views of our character of conduct. I have so much rusticity about me, that I love to see men speak or write with boldness, what they believe. In our country the white population enjoy equal rights; as to the freedom of speech, or the press. And have the liberty to speak, write or print what they think proper; holding themselves amenable therefor. If they write or print anonymously, I am apt to think it is either because they are ashamed, or afraid to meet an opponent on the subject. But I may be mistaken. If a man believes that which is not true, let him be frank and open to conviction, and vindicate his position as well as he can until he is fairly convinced by the force of evidence. So while you believe the opposers of the present popular mission system, "schismatical" and possessing, or following an "unholy spirit," stick to it like a man;—point it out, bring forward the testimony that satisfies you it is so, let them hear from the good book, the testimony of God, by the apostles and prophets where you get authority for your practice. If you do really believe that the men you have named, viz: Gilbert Beebe, Gabriel Conklin, Daniel Robinson, William Huse and Hezekiah West are guilty of that with which you charged them, and have "crept in unawares" are "Opposers of that which is good, seeking to build themselves up by pulling others down—Troublers in Israel, men who lie in wait to de-

ceive." I say, if you do really believe that these men are guilty of the charges you have so politely brought against them; I call upon you to "Produce your cause, bring forth your strong reasons." Bring from the bible sufficient testimony to establish the charge, while they have the privilege to answer for themselves. Or, as my name is among them; if you would choose it in single combat with a rustic, I challenge you to write with me on the subject; and show me from the scriptures, authority for the present popular mission sentiment and practice, which I am opposing. And let me examine the subject, and answer my part, and show from that holy book my reasons for dissenting from the popular sentiment and practice. Let us come fairly at the charge which you have stated. Now do not flinch, nor back out, but try with your pen to prove the men which you have named, are "schismatical;" and that the "anti-missionary spirit" is an "unholy spirit." And then read my defence, which I will, (if the Lord will) make against the mighty bulwork which you raise. And I engage if you convince me of my error, that I will retract for my wrong, and if I live to have opportunity will join the missionary army. And if I think that I cannot answer your arguments, though not convinced I will acknowledge your superior skill in debating. Now if you comply with, and accept my challenge, write what you believe that your work may be straight, so that I can understand you better than I can some part of what you have already written,—wherein you say, "I would inform you that I shall make no such attempt to clear myself from the charge." And then you go directly forward in the attempt which you say you shall not make. And you occupy more than one whole page of your letter in the attempt. Had you not have told me that you should "make no such attempt," I should have thought that you had done better at it than I expected. But how shall I understand the man that says, "I would inform you that I shall make no such attempt to clear myself from the charge," &c. When the next scratch of his pen commences the very attempt. I cannot understand both to be truth, which shall I believe? Can you help me in this matter?—and oblige your fellow citizen.

Signed HEZEKIAH WEST.

Done at Orwell, Bradford Co., Pa., Oct. 28, 1839.

I have had no answer yet.

H. W.

For the Signs of the Times.

Hamburg, Clark Co., Ia., May 10, 1840.

DEAR BROTHER BEEBE:—I am still blowing the trumpet of the gospel of Jesus Christ, and for Zion's sake will I not hold my peace. The Lord said, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Isa. lxiii. And again, Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Dear brother, is not this the day of trial? should not all of God's ministers be on the watch, and be engaged to God in prayer to know his will; and to know the difference between the Spirit of God and the spirit of satan, for we are told not to believe every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world. Among the many strange things of the day is to see some that profess to be ministers of God, and are denouncing the faith and practice of the Old School or Regular Baptists, and saying that their doc-

trine is from the devil, and they soon will come naught; and appear to glory in the thoughts of the downfall of God's chosen people; they are like Balaam with Balak: it appeared that Balaam wanted a reward from Balak, yet it seems that he was afraid to curse Israel; so Balak told Balaam if he would not curse Israel not to bless them: so those Ishmaelites are not a blessing to us, and at any rate they are truce breakers, false accusers, fierce, despisers of them that are good. They have crept into the church unawares, who were of old ordained unto condemnation: ungodly men, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4. The man that professes to be godly, or a man of God, a minister of Jesus Christ, and at the same time is not born of God, neither called of God to preach, must be the vilest of all men: men of corrupt minds, reprobate concerning the faith, turning the grace of God into licentiousness, (wantonness, looseness, &c.) They want more than belongs to them,—designing men,—want to lead captive, want their own views on the scriptures independent of the church's, both in faith and practice,—wanting the applause of men: therefore they will put the best construction on the scriptures that they are master of to suit the carnal mind, to be men pleasers; but in the mean time they want to be well paid for all their goodness and smartness as they go along; and they are so smart that they will tell the people God is not a God of purpose; that he never predestinated any thing; things were by chance, and that Jesus Christ came into the world to die and make an universal atonement for all the world, to do away original sin and set man in a paradise again upon his own hook, to accept or refuse the grace of God. If this doctrine were true, there would be none saved, for the apostle says, There is none that seeketh after God. And denying the only Lord God, they deny the mighty power of God in convicting and giving repentance and faith to the sinner. But, say men, Receive faith without the Spirit of God, and thereby put the salvation of the soul entirely in the will and power of the creature instead of the Creator.—What sort of a god have the Arminians! A god like themselves—short sighted and destitute of power: so much so that satan can get ahead of him in his calculations and arrangements! But the God of Zion never sleeps nor slumbers, and he has predicted to save his people from their sins, and that according to his purpose who worketh all things after the counsel of his own will, that we should be to the praise of his glory. Eph. i. And the spirit maketh intercession for the saints according to the will of God: and we know that all things work together for good, to them that love God, and are called according to his purpose: he foreknew them,—and them he also predestinated to be conformed to the image of his Son. Rom. viii. Then Jesus was the spiritual Head and husband; and as his bride was involved in sin, and could not pay the

same, her husband came and united himself to her, and payed off the demand that justice had against her, on the tree of the cross, and arose for her justification. Hence her sins are pardoned; by his stripes she is healed; he bore her sins in his own body; and in the regeneration of the soul or the new birth by the Holy Ghost, their heir-ship is made manifest to them, for their life is hid with Christ in God, their spiritual life eternally existed in Christ: hence there was grace given us in Christ Jesus before the world began. Now if people that have crept in among us cannot receive those divine bible truths, why do they stay among us? And as they bear their own expenses, and eat their own bread, they had better go to their own company; but they know the regular Baptists have more truth on their side than any other denomination in the world; therefore they want to stay with them to take away their reproach. But we have great reason to believe that God is driving out of Zion those things that offend.

Yours in gospel bonds,—Farewell,
M. W. SELLERS.

EDITORIAL.

New Vernon, Orange Co., N. Y., May 15, 1840.

BROTHER BEEBE:—Please give notice in the Signs that there will be a meeting of Old School Baptists on Brown's Hill, (Tyrone) Steuben Co., N. Y., commencing on the first Wednesday in July next. All ministers and brethren who can bear the truth and are not afraid of *big guns*, are invited to attend.

ALPHEUS CALVERT.
Reading, Steuben Co., N. Y., May 12, 1840.

"CALL TO THE MINISTRY."—Mr. Sands, through his "Herald," has attempted a description of a call to the ministry; the concluding part only, we have read, and from the specimen which we will give, we conclude it may pass as a call to the New School ministry; but the ministers of Christ are very differently taught of the Lord. He says:

"It is sometimes urged that the Apostles were illiterate men. Never was a grosser error entertained. The epistles of Peter, John, James and Jude are standing monuments of its falsehood."

Upon the subject of ministerial qualifications, Mr. Sands is at issue with the scriptures of truth. Compare the above bold assertion with Acts iv. 13. "Now, when they saw the boldness of Peter and John, and perceived they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus." We are aware of the manner in which the advocates of *scientific divinity* dispose of this text; they tell us, this was the testimony of wicked men; that it was a slander on the Apostles, &c. But is this the testimony of wicked men? By no means: it is the testimony of the Holy Ghost. We are not informed that the priests, captains and sadducees called them unlearned and ignorant men; but we are informed expressly that they saw the boldness of Peter and John, and that they perceived that they were unlearned and ignorant men. Therefore, Who

art thou, O Sands, that repliest against God? contradictest the express declaration of God, and sayest that a grosser error was never entertained, than that which God himself hath spoken? Had these ungodly Jews perceived that Peter and John, were graduates from some far famed college, and that they were well versed in all the sciences of human knowledge, that they were powerful logicians, and fully capable of managing any cause, they, perhaps, would not have marvelled so much, and certainly could not therefrom arrive at the conclusion that they had been with Jesus. The whole testimony of the scriptures upon this subject is in perfect harmony,—Paul came not to the churches in excellency of speech, or in the wisdom of this world; for God hath made foolish the wisdom of this world;—and it has pleased him to ordain that man by wisdom shall not know him, or find him out, and why? That the faith of the saints should not stand in the wisdom of men; but in the power of God. Thus in the example above, no splendid display of human erudition had dazzled their eyes; no astounding developement of worldly wisdom had overbalanced their prejudices; but what was by far more remarkable, that two ignorant and unlearned fisherman, having been *divinely taught*, been with Jesus, could put their wisdom and power at defiance, and that God had given such signal evidence that these were truly his approved ministers. They had been with Jesus; but why? Never man taught like Jesus:

"He calls the fools and makes them know
The mysteries of his grace,
To bring aspiring wisdom low
And all its pride abase."

He has hidden these things from the wise and prudent, and revealed them unto babes, even so; for so it seemed good in his sight. *They took knowledge that they had been with Jesus*; for Jesus had himself often surprised the learned Jews in the same manner, and when but twelve years old, and on many other occasions they were astonished, mortified and confounded, that all the talent, wisdom and knowledge of their greatest, wisest and ablest men could not stand before the divine wisdom of him who requireth not letters or human science to establish his cause, accomplish his designs, or prostrate his opposers. Could Mr. Sands, or any other person succeed in proving the position which he has taken, and which the New School have generally taken, they would prove the scriptures unworthy of our confidence. But thanks be unto God, we have not followed cunningly devised fables.

How frequently, even in modern times, do we have examples of the same kind. Take for instance the young *sprout* who has served his seven years in a classical and theological school, fully equipped and duly set apart to the work, he appears in the consecrated desk, a *reverend divine*, his gestures, how graceful! service commenced; he says his prayer with eloquence—calls on the god of missions, of sabbath schools, and tells him in grammatical language, what to do; how to do

it, and when; his prayer finished, he draws his profound sermon from his pocket or perchance his hat; the production of mental labor, hard study; yes his week's labor is comprised in the sheet he has prepared. He squares himself in the pulpit, adjusts his gold spectacles, and then begins to read. His sermon, [for so he calls it] is made up of feathers plucked from various birds. His voice is soft and oily; for their lungs are always weak; the clock tells thirty five minutes, and the farce is over; the lesson is read;—the preacher is admired, and all the learned and polite take knowledge of him that he has been *at school*!

But we have listened to the preaching men of a very opposite description: we have heard a VANVELSON, brought up at hard work, laying stone fence; which honest calling he still followed for the support of his family for years after he commenced his ministerial labors; he could scarcely read, write or speak a sentence according to the rules of grammar; but we have heard the truth of heaven thundered in awful eloquence from his lips; before him the learned ministers of the city of New York have quailed in amazement; not one of them could stand before him in the discussion of gospel truth: his hearers, *perceiving that he was unlearned and ignorant took knowledge that he had been with Jesus*. Time would fail us to speak of a Warren, a Mead, a Choat and host of others, some of whom have never spent one week in school. Brother Mead, (if we do not mistake) informed us that he had never spent but half a day in school in his life; yet who that knows the man as a preacher, does not know that he has been with Jesus. Not all the flowing tide of *moon-shiney* nonsense, taught in the halls of human science, and learned by the studious school boy, can ever feed a heaven born soul, as God is often pleased to feed his hungry children, through the gifts which he has bestowed on such unlearned and ignorant men as we have named.

Mr. Sands, says, he will "Never term any one illiterate who can embody his thoughts in writing with the accuracy and force of the Apostle Peter." Has Mr. Sands the audacity, in the face of heaven, to ascribe to human literature, the accuracy and force of the gospel that Peter wrote by immediate inspiration of the Holy Ghost! Does he not know that holy men wrote and spake as they were directed by the Holy Ghost? We are particularly informed by our Lord himself where Peter received his knowledge of the Son of God. "Blessed art thou Simon Barjonas, for flesh and blood hath not revealed these things unto thee; but my Father which is in heaven." Painful as it is, the conclusion is unavoidable, that all who embrace the theory of Mr. Sands and his brethren on this subject, are strangers to the teaching of the Holy Spirit; and are therefore left in the blindness of their minds, and in the gross darkness of human wisdom, to worship their *drag* and burn incense to their net. They are ever learning but never able to come to the knowledge of THE TRUTH.

Poetry.

THE BEGGAR.—Ps. xii. 5; xxxiv. 6.

A limping beggar, clothed in rags,
Disgraceful and forlorn;
In self a mass of hateful dregs,
In Satan's image born;

Tormented with a world of woes;
The plague in every part;
By earth and hell at once opposed,
Law-wreck'd in head and heart.

A wretched monster, all undone;
Plunged deep in wretchedness;
Without a friend below the sun
That could his woes redress:

To Jesus comes, with all his woes,
And loud for mercy cries;
And mercy, like a river, flows
From Jesus' heart and eyes.

He takes the rebel to his breast,
And, with a touch divine,
Heals him of all his wretchedness,
And makes his face to shine.

From guilt and sin, and wrath and hell,
He sets the rebel free;
And clothes the wretched begger well,
With robes of majesty.

Himself he binds by oath and blood,
To take the wretch to bliss;
Then gives his soul a glimpse of God,
And kills him with a kiss.

His kisses kill to guilt and wrath,
And cheer the throbbing breast;
And soon he'll kiss the sinner to death,
And take him to his rest.

Then shall the Savior wear the crown,
For he for Zion bled;
And every saved soul shall join
To fix it on his head.

No pharisee shall join the throng,
To make a fleshly claim;
But every heart and every tongue,
"Worthy the Lamb," proclaim.

Salvation unto God belongs!
Amen! we'll bless his name;
And when we have immortal tongues,
We'll still repeat the same.

GADSBY.

ASSOCIATIONAL MEETINGS.

The Delaware River Association will be held at Southampton Church, Buck Co., Pa., about 18 miles north of Philadelphia, and 15 south of New Hope; commencing on Friday preceding first Sunday in June next, 11 o'clock A. M.

The Warwick Association, will meet with the Waterloo Church, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June next, 11 o'clock A. M.

The Lexington Association will meet with, (if we mistake not) the church at Beaver Dam, Delaware Co., N. Y., commencing on Wednesday before third Sunday in June next, 11 o'clock A. M.

BROTHER BEEBE:—Please to give notice through the Signs that the Alleghany Old School Baptist Association will be held with the Old School Baptist Church in Lakeville, Livingston Co., N. Y., on the 10th and 11th days of July next. All Old School ministers and brethren are invited to attend.

Done by order and in behalf of the Church, Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

RECEIPTS to be acknowledged in our next.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting in Jackson, Susquehanna Co., Pa., on Wednesday and Thursday, June 17 and 18, 1840. At which time and place we hope to be favored with the company of many of our brethren from different parts, and with the manifest presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

OBITUARY.

South-hill, Bradford Co., Pa., March 25, 1840.

BROTHER BEEBE:—It becomes my duty by request, to communicate to you for publication in the Signs, the following obituary. "In the midst of life, we are in death." Major BENJAMIN MOODY, Post Master at Asylum, Bradford Co., Pa., is no more. He died on the morning of the 16th of Dec. last, after a short but painful illness, which he bore with the utmost patience and fortitude. He has been hurried away from the bosom of his family and friends, and has gone to dwell with his heavenly Father in the world of glory. Mr. Moody was about 42 years old—"His eye had not grown dim, nor was his natural strength abated;" and many years of health and usefulness seemed yet in store for him. He has been called away in the midst of an active and busy life, at a time when his presence seemed most necessary, not only to his family and immediate friends, but also to the church of which he was a member, and to society and community in general. But the ways of Providence are mysterious, and his dealings with his children, to our imperfect minds, often but faintly present his unbounded benevolence and tender mercy. It becomes us, nevertheless, humbly to submit to the afflictive visitations of the Almighty; for the Judge of all the earth cannot do wrong. The writer of this notice cannot now attempt even a sketch of Major Moody's busy career. Here, where his day have been spent—where the diversified incidents of his busy life have passed, his character will be fully appreciated. Amidst the vicissitudes and embarrassments which frequently attend a life of enterprise, he always exhibited great calmness and complacency; and passed unmoved and unshaken through trials and difficulties which would have paralyzed the efforts of ordinary men. By him they were only regarded as incentives to more industry, energy and vigilance—to the young, to the friendless and destitute, he was ever ready to hold out the helping hand; and the laboring class of community will long retain in grateful recollection his many acts of kindness and benevolence. Though immersed in the cares and business of life, our friend was not unmindful of the claims of religion and morality. For many years he was a professed disciple of the Divine Redeemer; and his urbanity and christian deportment were such as to adorn the profession he made. When the summons of the angel of death came, he gave the fullest assurance that he had not labored in vain—that he was prepared to leave all earthly pursuits, and ready and willing to depart and be with Christ.

His tender and affectionate companion, with five interesting children, and an extensive circle of friends, have witnessed the setting of his sun of life with deep affliction, yet they have left them the consoling evidence that it has risen beyond the precincts of time, in a cloudless sky to shine forever, where not a wave of sorrow rolls, and where the weary are at rest.

Yours as ever,

HEZEKIAH WEST.

P. S. The foregoing was written by his physician. Dated Asylum, Dec. 23, 1839. Signed H. F. G.—Brother Moody was an Old School Baptist.

H. W.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

The following letter from the Mt. Hope, Pa. church to the Delaware Association, was handed us for publication, by order of the Association.

The Baptist Church of Jesus Christ at Mount Hope, Chester Co., Pa.:—Holding the very unpopular, but truly scriptural doctrine, viz: The total depravity of the human family. God's free sovereign, eternal and unchangeable love to his church, made known to his people by calling them out of nature's darkness into his marvellous light by the operation of the Holy Spirit; Justification by the imputed righteousness of Christ: peace, pardon and reconciliation by his blood. The righteous shall not be forsaken, but kept by the power of God while passing through this vale of tears; The life eternal of the righteous, and the just and everlasting punishment of all those who die in their sins: That all scripture is given by inspiration of God, and is a complete and perfect rule of faith and practice to the church of Christ.—

To the Delaware Baptist Association to be convened with their sister church at Bethel, Newcastle Co., Del., to commence on the Saturday preceding the 4th Lord's-day in May 1840.

BELoved BRETHREN:—Grace to you and peace from God our Father and the Lord Jesus Christ. With pleasure we again address you and esteem it a great privilege, that we are permitted to meet you by our messengers and correspond with you by letter; believing that you love the Lord Jesus Christ and his blessed gospel in sincerity and truth. We would desire to be thankful for this blessing, as many of our brethren in ages past were not blessed with that religious liberty which we enjoy.

Since the Lord has been graciously pleased to call us by his grace, we have been led in some degree to mourn for our sins and imperfections, our want of conformity to our Lord in his imitable perfections, also our too great conformity to the world, and setting too great an estimate on those things which will soon pass away. Yet to the praise of the glory of his grace we can say: hitherto hath the Lord brought us, and we trust we are not desirous of returning to the beggarly elements of this world. In common with the

children of God scattered abroad we have witnessed with pain and sorrow of heart, the progress of the mystery of iniquity; the many headed monster Error has made sad havoc in the professed churches. Grievous wolves have entered in not sparing the flock, yea even men of our ourselves (calling themselves by our name) have arose, spoke perverse things and drew away multitudes after them; by good words and fair speeches (professing themselves as Philanthropists, Benevolent, &c.,) they have deceived the hearts of the simple. But "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us. Alas!—how soon had the Apostles to caution the churches against such characters." Acts xv. 24. They say, "We have heard that certain which went out from us have troubled you with words subverting your souls." The damnable heresies brought in, in the Apostolic and in the latter days is the doctrine of Merit (disguise it, wrap it up, and conceal it as they may,) it is that doctrine—a doctrine which is the bane of all true christianity and however plausible it may appear, is totally subversive of the grace of God. Blessed be God this doctrine was tested by the inspired Apostle of the Gentiles nearly eighteen centuries ago, and these scripture maxims will forever remain in the church of the living God, which is the pillar and ground of the truth—that If salvation be by grace, then is it no more of works, otherwise grace is no more grace and, *vice versa*.—If salvation be of works, then is it no more of grace, otherwise work is no more work.

We are well aware the opponents of the doctrine of grace, brand us as opposed to good works (the primitive saints too were thus slanderously reported) and why are we slandered?—Because we will not acknowledge good works as the cause of our election. On this subject we will say a few words. Good works we consider to be only such as we have precept or example for in the word of God, and we firmly believe these works can only be performed by the regenerate. From the beginning of Genesis to the end of Revelation; from the creation of the world to the present time, our opponents cannot cite one single person possessed of the necessary qualifications for performing them till implanted by the Almighty. Hence we hold with all the household of faith, that holiness is represented in scripture *not as the cause or foundation*, but as the fruits of election, what our Savior said to his disciples in the days of his flesh, is equally applicable to believers in every age, viz: ye have not chosen me, but I have chosen you, and or-

dained you that you should bring forth much fruit. As we love God, because he first loved us: so we choose him, because he first chose us.—The sweet singer of Israel said, Blessed is the man whom thou chooseth and causeth to approach unto thee. lxxv. 4.

We will say a few words, regarding the fruit the children of merit have brought forth. We find the proto-martyr Stephen addressing them as follows:

Ye stiffnecked, uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted and slain,—which shewed before the coming of the *Just one* of whom ye also were the betrayers and murderers. The epistles written to the churches plainly bring to view the enmity of the judaizing teachers against the gospel of the grace of God, and the sent servants of our Lord Jesus Christ; and when this doctrine was revived by the man of sin, history's honest page will testify with what zeal its devotees carried forward the work of destruction and death. The woman was drunken with the blood of the saints and of the martyrs of Jesus. This doctrine then being revived in our day under different names, not only in the professed protestant churches generally; but also in the Baptist denomination, it behooves us to take unto us the whole armor of God (in this day of rebuke and blasphemy) that we may be able to stand, and having done all to stand. Under the spacious garb of an exceeding great regard to morality and the welfare of the human family; they have attempted to drive the doctrine of grace out of the churches, and privily bring in its room the abomination of the uncircumcised in heart and ears, and also their inventions: yea more, to their everlasting infamy, they have branded those whom the Lord has sent into his vineyard to feed his people with knowledge and understanding, as opposed to what is good and unworthy of a place in the church of God. We see then dearly beloved, the necessity of contending not only earnestly, but unitedly, for the faith once delivered to the saints; it will cause great rejoicings in the army of the aliens if we are divided among ourselves. God is our refuge and strength, a very present help in time of trouble.

May the Master of assemblies bless you with his holy presence. May you be mutually edified and comforted, and the gospel have free course and be glorified. Peace be within thy walls O Zion! and prosperity within palaces.

Elder Thomas Barton whom we esteem highly for the truth's sake, continues as our pastor.

Done by order of the church, at her meeting in March, 1840.

The following letter was furnished for publication by a brother in Maryland. It will show that alarm was excited in some of the churches of the Philadelphia Association at an early date, on account of the rapid prevalence of error in that body.—ED.

The Baptist Church of Jesus Christ in Southampton, in the county of Bucks, and commonwealth of Pennsylvania, maintaining the doctrine of the gospel as she views it set forth in our excellent Confession of Faith, [viz:—God's everlasting love in Jesus to his people, who were redeemed by the precious blood of his dear Son, who are called of God by special distinguishing and irresistible grace, and who will persevere in the same to eternal glory;—that the first man Adam was the head and father of all mankind, that they all sinned in him and fell with his first transgression, the guilt of which sin was imputed to all the human race, in virtue of which they are all born in sin and depravity, from whence proceed all actual transgressions which end in eternal misery, though they have never sinned against the light of the gospel: we believe that none of the human family were redeemed, in sense of the word, but who will be eternally saved; that these sentiments believed and understood are the only sure promoters of good works: we believe that no one can be a proper subject of the Lord's supper but such as have been baptized, that immersion in water is essential thereto: we believe in the glorious doctrine of the resurrection of the dead and of life everlasting to the saints in glory, and the endless misery of all impenitent sinners.] To the Philadelphia Baptist Association of the same faith and gospel order, to meet in the Meeting-house of the Bud Street Church, Philadelphia, send this our letter.

BELOVED IN THE LORD:—Since our last to you, no very surprising scenes have transpired among us, save that in the assemblance of so numerous and regular congregation we should have no more increase; but this we must leave with Him in whose hand is the residue of the Spirit. We have baptized one, dismissed two; deceased, three: present number, 131. Seeing we have been so free to communicate our faith and practice, as in time past has been our custom, we would mention one thing that very much distresses our minds: the prevalence of strange and we think very unsound doctrine,—that mankind can believe savingly in the Lord Jesus Christ, and repent evangelically unto eternal life, in virtue of his own natural ability; but that he will not because he is morally indisposed. What do you think the churches of your Association would have said to such ideas forty years ago? Seeing we have asked the question we will say for ourselves in answer, the time has come when men will not endure sound doctrine, but are heaping up to themselves teachers having itching ears, by which the way of truth is evil spoken of. The day and age in which we live is

fraught with false doctrine, when the projectors creep (as the scripture saith) into houses, and lead, &c.; and we say into churches: that is, are artful and do not stand up and avow their sentiments openly; for if they did we feel persuaded the churches that compose your body would not knowingly err from the faith. For further information on the above or any other matters from us we refer you to our messenger Thomas B. Montanye, &c.

Southampton, 1825.

For the Signs of the Times.

"In this the children of God, are manifest and the children of the devil."—1 John iii. 10.

Many are of opinion that the wicked or non-professors, as such, are the children of the devil; but I have entirely a different view of the subject: for I have found them no where in the bible so called. In every place that I have noticed any one termed the child of the devil in God's word, it has been a false professor. If this idea is correct, we should come to the conclusion that true christians are the children of God, and false ones are the children of the devil. These different children have their respective fathers, families, homes and interests. God has for his children set up a visible order in the world, and so has the devil for his. God is true: therefore the church he has established in the world is called God's house or God's household. But the devil is a liar: therefore the interest he has set up he does not call by his own name, but by the name of some god;—sometimes by one and sometimes by another, but always by the name of that god which is the most acceptable among the people. At the present time it is called by the name of the missionary god's kingdom. If any person should be ignorant of that god, I will give a few traits of his character, as I have heard him described by those that profess to follow him. He loves *all men*, and desires that *all* should be saved, and has made an atonement for *all*, that *all* might be saved, and has done all that he can to save *all*; and has sent his spirit to woo and beseech *all* to give up their hearts to him, that he might save them, and has sent *all* the preachers that his agents can beg money to employ to persuade *all* to be willing to let him save them, and he blesses *all the means* that his followers can invent to have *all* saved. But *all* that will not let him save them within a certain time which he calls a day of grace (and which is not near as long now as it was 50 years ago) he will turn his love for them into hatred against them, and will punish them to all eternity for not letting him save them. Now, notwithstanding, God's children have his house to go to as their home, and the children of the devil have the synagogue of Satan to resort to as their home; and although the children of God may be distinguished from the children of the devil by those who have keen eyes by giving good heed in a day that is without clouds, yet on account of clouds and smoke and darkness, especially by not having our eyes al-

ways *single* there is much perplexity and mixing and confusion; for the devil is always trying to crowd his children into God's house, and to draw God's children into his ranks. By this means he can work much more to his advantage than if they were separate. Just notice the great feats he has performed by flattering his ministers into the Baptist denomination. Alas! how soon his cause began to flourish—pride, popularity, conformity to the world, hypocrisy, error, delusion, divisions and contentions came in like a flood after them. How easy too he could then stop the mouths of God's faithful ministers, or force them into submission, or destroy their influence which he never could have done in any other way! And now since he has got the Baptist name inscribed upon his banner, how they will manœuvre to retain a godly saint among them [although they hate them and call them dead weights to their cars] because it gives credit to their cause. Now this mixing up is attended with so much evil, and so little good, that I should think every man that has the least desire for *peace* and agreeable company, would wish to be with his own kindred. For this purpose God has given us some signs, whereby we may know them, and these are their fruits, and John tells us that they are manifested. Now, notwithstanding, all the transforming of Satan and his ministers and children, if we would examine them closely we should discover more difference between them and the household of faith, than we at first sight might expect. In a natural state, all are the children of wrath, and they are all sensible of it, and all design to escape wrath in the same way, and that is by works of righteousness which they calculate to perform. Here begins the visible difference between God's children and the children of the devil; God by his spirit commences a work with his children, and they begin the work of reformation they had designed to reconcile God to them. But by the influence of the Spirit, their works do not have that appearance they expected them to;—but knowing no other resort, they work away their works and themselves too growing worse and worse in their own estimation, until they feel themselves on the verge of eternal misery, justly condemned and completely dependent on the sovereign pleasure of God. In this situation God manifests himself to them as a Savior, and they for the first time see that it is not by works of righteousness which we have done; but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. The children of the devil experience a change somewhat similar in appearance, so much so, that it is often considered the same, but in reality it is as different as light is from darkness. They too, are set to work not by being reformed by God's spirit as many suppose; but by some external excitement; at present it is generally by the *machinery of a protracted meeting*, by which their conscience is set in operation, and they begin immediately to work for God as they believe

by putting what they call their good free will and abilities into practice. They having nothing to judge by but their conscience modified by their teachers their works are esteemed by them of great importance, and as soon as they think they have done their part, their conscience is at ease and they feel happy, and are become children of the devil. This difference in beginning leads to different conclusions; the children of God believe that regeneration consists in a change of principle, that he that is born again is a new creature, spiritual and holy. The children of the devil maintain that regeneration consists in a change of motive: hence the language we often hear among them, "It is as easy to be a christian as to turn your hand over, cease to serve the devil, and begin to serve God and you are a christian." The children of God believe in salvation wholly by grace; because the bible declares it, and their own experience harmonizes with it. The children of the devil maintain that salvation is a system compounded of grace and works, that God has done his part and that every person that will do his part may be saved; and he that will not do his part will be damned.—They come to this conclusion because they are naturally arminians and their experience agrees with that system. This is the cause I conclude of the two kinds of gospels preached in our world called special and general; for if salvation is by grace, it is of God and he saves whom he pleases; but if it is conditional, then for any thing that we can see one has as good a chance as another. The children of God believe that they are justified through the blood of Jesus and that they are holy by being made partakers of the divine nature. The devil's children believe that they are justified by fulfilling on their part the conditions of salvation; and that they are made holy by performing holy works: God's children believe that they are kept by the power of God through faith unto salvation ready to be revealed in the last time—this they believe, because God has promised it in his word; because the faith which God has given them enables them to rest implicitly on that promise, and because they have no confidence in keeping themselves. The children of the devil believe that they are kept by their own faithfulness by performing all that God requires them to perform, or as much of it as they can, or as much of it as they think they had ought to, or if they fail now and then by being sorry for that and then working harder. They come to this conclusion because their faith is not in God but in themselves; not in the righteousness of Jesus Christ, but in their own works.

We might follow the subject and we should see a vast difference between God's children and the children of the devil in almost every trait in their character and act in their conduct; and if we had time and room we would pursue it to a considerable length; but we fancy that enough has been said to enable each one to decide who is his father, God or devil. We would therefore exhort and entreat every man to go to his own

company, if on an examination he should find himself among strangers, for there is no fellowship between Christ and Belial but a continual warfare.

All harness'd for battle, I gladly will stand
Like David of old, with my sling in my hand
Prepared for to conquer or die.
Having hope for a helmet, and faith for a shield,
Engaged by my Captain, I never will yield—
Undaunted the sword of the Spirit I'll wield,
Salvation to Jesus I'll cry.
Commanded by scripture, the war I'll pursue—
All glory to God, he will guard me safe through
Let sin, men and devils oppose.
Volcanoes of tophet may darken the air—
Eura'd may the locusts and dragon appear,
Redeem'd from their power my course I will steer
To Jesus that conquer'd and rose.

For the Signs of the Times.

FRAGMENTS, or a few thoughts on BROTHERLY LOVE. [Letter II.]

MY DEAR BROTHER:—In my first I endeavored, though faintly, to enforce the necessity and obligation that professors of discipleship to the great Head of the Church, are under to love one another; and even as he hath set or left us an example, so we should follow his footsteps.—I there also adverted to some cases wherein it would seem justifiable to withdraw fellowship, to wit: from brethren who walk disorderly either in the ministry or as private christians. I closed the same with a brief account of that miserable traitor Judas Iscariot, one of the twelve who took part of the ministry with the other eleven, and from which he did by transgression fall.—In short, the whole history of the church forms to a vast extent one scene of interruption, grief and sorrow. In the posterity of the first man there was a Cain, in the household of Noah there was a Ham, and good old Isaac had in his family an Esau as well as a Jacob. Paul also in his beautiful epistle to Timothy, relates to him the falling away of Demas, who no doubt was a professor of the Catholic faith, but who loved this world supremely: an Alexander also did him much evil, but he dared not take vengeance in his own hands; the Lord [said the holy man] reward him according to his works. 2 Tim. iv. 10, 14. Neither have I the shadow of doubt but these children of disobedience were often carried in the arms of faith and prayer to the throne of God's grace, and there entreated for frequently and fervently with submission to the will of heaven. Fail we may, and fail we do in a thousand instances of negligence and non-conformity to the will of God our heavenly Father, but we cannot fail when in performance of the high privilege of carrying all things to the throne of Jehovah's grace. Whether therefore we have enemies from the world professing or the world profane, may we be always enabled to follow the unerring direction of infinite wisdom, whose ways are ways of pleasantness and paths that lead to peace. "Love your enemies," was

the mandate of Zion's King to Zion's sons.—Bless them that curse you with vile and malicious imprecations: do good to them that hate you even without a cause, and pray for them that despitefully use you and persecute you, that ye may manifest ye are the children of your Father which is in heaven. Matt. v. 44.

I am aware that we are often puzzling our brains about the tares, and would fain have them out root and branch; and sometimes they look so black and unsightly that it is difficult to withhold from interference with them in some way or other. The will however of the great Husbandman Christ Jesus who is Lord of all is that the tares and the wheat shall grow together until the harvest, (that is the end of the world) and at that time I will say to the reapers my angels, "Gather ye together first the tares, (the children of the wicked one, the devil) and bind them in bundles to burn them,—and a moment's reflection makes my poor soul tremble—whole massy bundles! bundles of liars, bundles of thieves, bundles of adulterers, bundles of drunkards and unjust; and methinks these will be but as dust in the balance when compared with the huge bundles of blind carnal hypocrites who swell so many of the churches in these times of thick darkness, and who, with all the precaution that is taken, get admission into the churches of Christ, and and though it never was a home to them, they nevertheless by carrying a respectable appearance, and casting a few dollars into the funds of unscriptural institutions, (no matter if it belongs to other people!) and now and then spueing out some unmeaning speech at an anniversary meeting.* And in addition to the former there will according to God's word be immense bundles of poor infatuated blind-guides who have filled the priests' office for a morsel of bread, or some other base design, wrested and perverted the word of God, which in their hearts they hate and make him a liar, deceived the souls of men, made hypocrites, and cried Peace, peace, when destruction was at the door—oh! blind leaders of the blind, now bound in bundles, and ripe for everlasting destruction from Jehovah's presence, And sure I am if Jacob Knapp late of Mulbury Street, lying and blaspheming against God and truth, is not called up in one of these bundles to be burned, it will be through amazing grace and mercy, treasured up for him in the person of the Lord Jesus before the world began, which grace if consistent with Jehovah's will, may he receive and acknowledge to be the grace of God, which alone bringeth salvation. I would say more respecting this necromancer, but have digressed too much already: one thing, however, is certain respecting the whole herd of those swine which is, that the divine authenticity of God's

* Here I could name a certain saint who at a Bible Society brought forward a resolution that the church to which he then belonged would support the Bible Society as long as they lived, whilst all he done was with the property of others and whose villainy in a number of instances is unparalleled in this or any other city.

eternal truth is more abundantly established, whilst they are clearly proved to be false witnesses against God. Reader, turn to thy bible and see Titus i. 10, 11; and 2 Tim. iii. 1—7.

Leaving for a moment all other considerations aside, may we be aided by Jehovah, the Holy Ghost in our meditations on the grace of love; for if this be lacking, all pretensions and forms of faith, however sound and scriptural, will avail nothing in the sight of God. Yea, all the benevolence and liberality so much sounded out in these days of gross darkness, will profit nothing to the soul destitute of the love of God. Paul bears the same testimony to the church at Corinth,—Though (said he) I bestow all my goods to feed the poor, (an act of benevolence almost out of date) and though I give my body to be burned, and have not charity, or pure love, it (i. e. all my round of forms and doings) profiteth me nothing. 1 Cor. xiii. 1—7.

It is not in my power, my brother, to define the love of God in the soul of a poor sinner.—No, I should find it an unfathomable abyss—an ocean of infinitude where all my thoughts would be drowned; and it is beyond the reach and comprehension of all finite beings; and though the Apostle prayed that the church at Ephesus, amongst the many indescribable blessings, might know the “Love of Christ,” yet he is constrained to admit that it passeth knowledge. Eph. iii. 19. Nevertheless, blessed be God even the Father, that although we cannot tell when he began to love, nor why he did love, nor the number on whom his love was eternally fixed, yet we know that he hath loved, and that from everlasting, and that he appeared of old unto one of his beloved and said unto him, Yea, of a truth, I, Jehovah the Almighty, have loved thee with an everlasting love; therefore [precious therefore] with loving kindness have I drawn thee. Jer. xxxi. 3. And this everlasting love hath been beaming forth in all its life giving sin-subduing and God glorifying influence in all ages of the world; it has been shed abroad in the hearts of the most abandoned and profligate of the world, thieves, murderers, adulterers, blasphemers, liars and persecutors have felt, through the quickening power of God the Holy Ghost, the refulgent rays of that love which has no beginning, but is, as its divine author, from everlasting to everlasting. The grace of love, in its gracious influence on the soul, is of a drawing character. Hence Jehovah saith to one and to all of his church, With loving kindness [i. e. kindness emanating from eternal love] have I drawn thee.” And so sure as this is shed abroad in the heart, by the Holy Ghost given unto us, (Rom. v. 5) so sure will the soul be drawn away from the love of sin and self—from the love of legal hopes or doings to merit salvation, and from conformity to the letter of the law as his rule for life; and it draws the soul also from false teachers, blind guides and lying prophets, who pervert the right way of the Lord, hold the truth in unrighteousness and talk deceitfully with their lips, lie against the right of

the child of grace, but never lead to Christ.—These “thieves and robbers” come before the sheep with new ways of salvation, being ignorant of the saints’ Way to glory; and though they have presumptuously climbed up some other way, it is not to their credit here nor will it be to their glory as they expect hereafter. John x. 1; Matt. vii. 21, 22. All the while however that this loving kindness is drawing the soul away from false hopes and false professors, it is leading to the fountain of Immanuel’s blood, which cleanseth from all sin: and I think Christ meant as much when he said, “No man can come to me except the Father which hath sent me draw him,”—and souls thus drawn will rise to life eternal at the last day. John vi. 44.

May I trespass on thy patience, my brother, for one moment longer, while I offer one thought more respecting the precious grace of love, it being indispensable in order to unfeigned love of the brethren as well as communion and fellowship with Jehovah. It is this, I mention it the rather knowing that we live in an age of masquerade, when both men and things appear to be everything but what they really are. But amid the degeneracy and profligacy of the nominal religious world, may Jesus, by his sweet remembrance, bring always to our souls’ recollection that it is by virtue of our eternal union and covenant interest to and with Christ, that any poor hell deserving sinner has ever felt in his own soul the free, boundless, matchless and unspeakable grace of God, which bringeth salvation. And sure I am (and, my soul, bear thou thy testimony for Jesus) that where much has been forgiven, the same loveth much. Well do I remember when I was a bondman in the land of Egypt, and that my redemption therefrom was by the Lord Jehovah Jesus. Deut. xv. 15.—Surely then the great truth which the apostle spake to the church of Christ, though almost universally denied, is the great and grand mystery of the rejoicing of our souls. We love him (not that he may love us, but) because he first loved us; and we love the poor brethren on whom the image of Christ is stamped, for his sake. Unto him then that hath so loved us, be praise and glory forever. Amen.

Thine in the bonds of the gospel,
SAMUEL ALLEN.

For the Signs of the Times.

Charlestown, Ill., May 8, 1840.

DEAR BROTHER BEEBE:—I have been requested to give information through the “Signs” of three ordinations of preachers, which I have neglected to do hitherto. Brother JOEL HUME of Newport, Ia., was ordained to the work of the gospel ministry better than a year ago, and is one of the most clear headed, sound hearted and penetrating minded young ministers of my acquaintance. Though holding at the time he engaged in the ministry one of the first offices in the gift of the people of his county, he felt not to confer with flesh and blood, but was content to sacrifice

domestic and pecuniary considerations, and be entirely devoted to the more important work of the gospel ministry. His usefulness is extensive and his sphere increasing.

Brother WILLIAM SHIELDS of Sugar Creek, Edgar County, Ill., was ordained the first Saturday in December last. He is younger but equally promising with Brother Hume; and he too was in lucrative employment, but was willing to “forsake all” and follow his Lord and be devoted to his service.

Brother JAMES NORRIS of Danville, Ill., another truly valuable young minister, was ordained the first Saturday in March last. He is perhaps among the most clear and profound reasoners I have ever heard. All the abovenamed brethren are closely conversant with the bible; they make it their constant companion. Of course they are thorough bred Old School Baptists. I had the pleasure of assisting at each of the above ordinations, and, by the special request of their churches, preaching a sermon on each occasion. While I looked around and saw so many old fathers in the ministry who were nearly worn down, and then contemplated God’s special care of his sheep and lambs in this dark and cloudy day, my feelings were indescribable; and I could, I think, truly say I thanked God and took courage.

There was also a Brother DANIEL DOTY, a young preacher of the right stamp, ordained in the bounds of our Association some time since. I was from home and could not attend, but I am personally acquainted with him. He is extensively useful.

We have also a Brother *Beverley B. Piper*, a licentiate, who began exercising in the word and doctrine a few months since, and who bids fair for extensive usefulness. We trust that God has not nor will not forsake his Israel.

I assisted in constituting an Old School Church in the north part of Edgar county, on Wednesday last. Another it is expected will be constituted in Coles Co., next June. May the Lord prosper the cause of truth, and bring to naught the religious devices of men.

Yours as ever,
in the hope of eternal life,
RICHARD M. NEWPORT.

For the Signs of the Times.

EXTRACT.

Owenton, Ky., April 5, 1840.

BROTHER BEEBE:—I have been much pleased and edified in reading your views on several passages of scripture, which you have written by request of others, and I wish you to favor us with your views on a few other portions of the word. We have a very worthy sister living near me, who sends her christian regards to you, and wishes your views through the Signs, on Cant. viii. 8, 9; and also on Rev. xxii. 1, 2. I also would be gratified if you will give your views on the “unjust steward.” Luke xvi. 1—9; the 8 and 9, in parbtiular.

Dear brother, I was surprised that one of our brethren should think your language more severe upon Anti-christ, than that used in the bible. I have seen nothing in the "Signs" as severe as that which Christ and the Apostles used, when they called their opponents, *dogs, sorcerers, vipers, swine, &c.*; and demanded of them how they could escape the damnation of hell.

I have been thinking much upon the destruction of Jerusalem, and the many signs and wonders, that our Lord said should come to pass, before that event. The confused sounds of "lo here! and Lo there!" remind me of the words of the Apostle; that, "In the last days perilous times should come." To me it seems, that as things are now going on, a short time only will be required to make perilous times for the saints of God: but amidst all these trying reflections, I am sometimes made to rejoice to find on divine record, that "Neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword," &c., shall be able to separate us from the love of Christ; that in all these things we are more than conquerors through him that hath loved us. Well might John say, Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Truly the Lord hath loved his people with an everlasting love; therefore with loving kindness hath he drawn them.

Dear brother, let me give you a word of encouragement. Stand up in defence of the truth; for greater is he that is in you than he that is in the world. Finally, may peace and prosperity, both spiritual and temporal attend you and all the dear saints. The time will come when they shall all be gathered together, and there shall be but one fold and one Shepherd. In the strongest ties of love and affection,

I remain yours,
JAMES MARTIN.

EDITORIAL.

New Vernon, Orange Co. N. Y., June 1, 1840.

THE CORRESPONDENT DISCONTINUED.—We perceive by the last number received, that Brother Watson of Tennessee has discontinued the publication of the abovementioned paper: we copy below his valedictory address to his readers.

"VALEDICTORY."

DEAR BRETHREN:—Our editorial relation with you is now about to be dissolved, yet will leave other ties, we hope of a better and more durable nature, which neither time, death nor eternity, we trust, will ever sever. In taking our leave of you as Editor of THE CORRESPONDENT, we feel that we are only yielding to propriety and not to any kind of an interdict, that may hereafter prevent a free interchange of sentiments; for 'The Signs of the Times, Primitive Baptist, and Doctrinal Advocate,' will we presume be continued; and through them we may yet correspond, yea 'Speak often one to another.'

As our paper is only half the size of one, and publish only once a month, while two others of equal size are published semimonthly, and yet

at the same cost, we should not be surprised at the withdrawal of some of our subscribers. We have never regarded patronage of our paper as a test of fellowship,—no, we have predicated that of better things.

We have tried to pursue a course consonant with the scriptures of divine truth, but never entertained a hope that we should please all our readers; our paper could not have subserved the cause of truth and done this; and we would sooner have it stopped than go on in violation of truth, or 'a right Spirit.' We have plainly and frankly set forth our religious sentiments, and on a careful review of the same, we have nothing to take back: no apology to offer to Antinomians for teaching practical religion; none to Arminians for showing that 'salvation is of God' alone, nor to the world for teaching things that may be deemed foolishness. We feel amenable to one only, whose testimony alone we have labored to set forth.

We are yet in favor of 'Old Baptist' periodicals and regard it a great privilege to speak to, and hear from, our brethren through them. By them we have been comforted and strengthened and have become acquainted with many brethren for whom we entertain christian fellowship, although we have never seen them in the flesh;—yet at the same time, we will not conceal the fact, that we have, through the same medium become acquainted with others, whom we are constrained to stand 'in doubt of,' from the spirit of pride, vindictive feeling and self sufficiency manifested in their writings. The blessed truths of the gospel are most adorned by the Spirit of the gospel, and do not look well in connexion with any other spirit. We see indeed much to admire and be thankful for in the writings of our Old Baptist Brethren, but alas! we too often have just cause to deplore their want of 'a right Spirit.' Some of our brethren seem to have forgotten that we are commanded to instruct those who oppose, in meekness and not in pride, in love and not in hatred—that we are to contend for the faith earnestly and not vindictively—That we are to seek an unction from on high, and not stir up carnal feelings within. Our readers will pardon our digression in view of its importance.

Brethren let us 'try the spirits,' let us beware of false ones—Let us endeavor to keep the unity of the Spirit in the bonds of peace. We should seek this through our Old Baptist papers as well as through other means. There are popular spirits as well as popular heresies, and some seem to think if they can only avoid heresy in the letter it makes no difference what kind of a spirit they may have and show forth.

Moreover we have been much pleased to see that many of our beloved brethren are fond of reading both the scriptures of truth and the writings of men of grace; but from our personal acquaintance with others, we would infer they neglect this to a shameful extent. Where we have proposed Old Baptist papers and other spiritual writings to them to read, they would say they read nothing but the scriptures—a sure evidence that they read them but seldom, if at all. We must close.—Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.—Ed."

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30.

We have been requested by a friend, in Chester Co., Pa., to give our views on the above text, through the "Signs of the Times." The popu-

lar sentiment of arminians and workmongers in general seems to be, that the children of men, even in their fallen condition, have power to inflict upon the eternal and unchanging God, the Holy Ghost, disappointment, sorrow and grief; they have therefore supposed that the above text was designed as an exhortation to unregenerate sinners, to beware of their liability to grieve the Holy Spirit of God, by obstinately refusing to be quickened by his divine operation.—They hold that God, the Holy Ghost operates, to some extent, on all hearts, and strives with all sinners, to regenerate them; but, some sinners are so hardened or careless, that the Spirit becomes grieved with them, and gives them over to hardness of heart and a reprobate mind, &c. If by any fair construction of the admonition of the text under consideration, we could arrive at any such conclusion, we would be compelled to yield the ground we occupy in regard to salvation's being of the Lord alone, and in this surrender yield also the doctrine of the immutability of God, and of the depravity and consequent inability of men. The absurdity, however, of such notions will sufficiently appear, at least to such as are divinely enlightened, when we present the true meaning of the subject.

In the discussion of this subject, we take the position, that neither the above text nor any other part or portion of the epistle was addressed to unregenerate sinners. The whole epistle by authority of the Holy Ghost, was addressed to the saints at Ephesus, and to the faithful in Christ Jesus; such as were blessed with all spiritual blessings, according as they were chosen in Christ before the foundation of the world; predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will—chap. i. 1—5. Such as were quickened by the Holy Spirit, from a state of death in trespasses and sins; raised up together with Christ, and made to sit together with Christ, in heavenly places, in Christ Jesus:—ii. 1—6. Paul having fully identified the subjects of address, as the *blessed, chosen, predestinated, redeemed, called and quicken* people of God, organized into a gospel church, as one body, in one hope of their calling; one Lord, one faith, one baptism: one God and Father of all, and through all, and in them all, proceeds in this iv. chapter to beseech them to walk worthy of the vocation wherewith they are called. Had their calling, like many professors in modern days, been of men; then to walk according thereto, would require them to follow the traditions, doctrines, and inventions of men; but their vocation or calling was of God, and that according as he had chosen them in Christ before the foundation of the world; saved and called, not according to our works,—but according to His own purpose and grace which was given us in Him before the world began—2 Tim. i. 9: therefore to walk worthy of such a heavenly calling would require that as they had received Christ Jesus the Lord, they should walk in him. Suffer us here to remark

when men exhort unregenerate sinners they have to present selfish motives, such as their eternal destiny at stake! The terrors of damnation on one hand, and the prospect of eternal happiness on the other, or their exhortations avail nothing; but to the living children of God the Apostle could present no more powerful incentive, than the nature of their vocation; the eternity of God's love towards them in Christ Jesus, their election, safety and identity with Jesus Christ as the Head over all things to his church, which is his body and the fulness of him that filleth all in all—chap. i. 23.

If by the *Holy Spirit of God whereby ye are sealed*, &c., we are to understand, God himself as a Spirit, infinite, eternal, independent and immutable, or the Holy Ghost as God, we would be compelled to consider him susceptible of grief, sorrow, disappointment, &c., which things are quite incompatible with what we have been taught of God: but our Lord told Nicodemus, "That which is born of the Spirit is spirit," as that which is born of the flesh is flesh. So in this text, the *holy spirit of God* appears to mean the *spirit of the renewed mind*, otherwise called the "New man, which after God is created in righteousness and true holiness,"—verse 23, 24. This spirit of God whereby the saints are sealed is called the *spirit of promise*, and is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. i. 13, 14. This spirit then we understand to be the spirit of life; the incorruptible seed by the word of the Lord that liveth and abideth forever; the seed that remaineth; the spirit of him that raised up Christ from the dead, and which dwells in all that are born of God. It is here called the spirit, because it is born of the Holy Ghost; it is called the *holy spirit*, for that which emanates only from the Holy Ghost must necessarily be holy: it is called the *holy spirit of God*, because it is of God. That spiritual life which was given to the saints in Christ before the world began is called, when received by us experimentally in regeneration, "Christ in you the hope of glory," for in him, the eternal Logos or WORD, was life, and that life is the light of men. When we receive it we receive Christ; for Christ is our life: He is the resurrection and the life; and when he who is our life appeareth, then shall we appear with him in glory. That life which was given us in Adam, and which the Apostle here distinguishes from the spiritual by the appellation "the old man," which is corrupt and carnal, standing connected with law, sin, condemnation and wrath; but this holy spirit or new man is spiritual, incorruptible, undefiled and cannot fade away; for it was and is reserved in heaven for you who by him do believe in God; an earnest of it is given us when quickened, or after that we believe. As the first operation of the Holy Ghost on our hearts brings us to believe, or in other words convinces us of sin; of the spirituality of the law; of the impossibility of salvation by works of righteousness that we can do: so after this is

effected by the exceeding greatness of his mighty power that brought again our Lord Jesus Christ from the dead; the struggle, the labor, the travel of regeneration gives place to deliverance of the *new man* which, not after Adam is created a natural, carnal or corruptible man, of the earth, earthy; but is created after God, (Christ) in Righteousness (Christ) & true Holiness (Christ.) By this renewing of the Holy Ghost, a spiritual life is communicated to the child of God, which is the spirit of promise, (in distinction from law,) and whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature. 2 Pet. i. 4. This spirit in our hearts, exerts a transforming influence, by it the saints are *sealed*. This metaphor teaches two things: first, as the seal makes its full impression on the wax, and which cannot be counterfeited, so the indwelling life born from above makes an inimitable impression upon believers, conforming them to the image of Christ; and secondly, as the seal makes the instrument, covenant, Will, Testament or promise, valued, so this incorruptible seed implanted in the saints, is an earnest of their divine inheritance in glory.

This seal of God, instamped on his children is to serve as an earnest, or assurance to the saints until the redemption of the purchased possession unto the praise of his glory, or as in our text, *until the day of redemption*. That is, as long as the saints are to live by faith upon the Son of God.

The day of redemption in this text means the same as in the 1st chap. and 14th verse, viz: the redemption of the purchased possession unto the praise of his glory. The *possession* which Christ purchased with his blood, is the flock, or church of God. "The Lord's portion is his people, Jacob is the lot of his inheritance." The purchase of this possession, was a redemption purchase;—not affected with such corruptible things as silver and gold; but with the precious blood of Christ, &c. The day of their redemption, in this case, means their final deliverance from corruption, depravity and death: but our Apostle says, even we ourselves, who have received the first fruits of the spirit; do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. viii. 23. Until therefore, these mortal bodies of the purchased flock of Christ, are arrayed in spotless immortality; until these corruptibles shall put on incorruption, and the saying be fulfilled, "Death is swallowed up of victory," and the saints prepared to sing the triumphant anthem:—"O death! where is thy sting? O grave! where is thy victory?"—This Holy Spirit as the signet of our God, shall be to us an earnest, evidence and assurance that when this earthly house shall be dissolved and fall, that we have a building of God; a house not made with hands, eternal in the heavens.—Until that illustrious day shall dawn on us we shall need this earnest but no longer, for

"When from the dust of death we rise,
To take our mansion in the skies,"

we shall see as we are seen and know as we are known. Until then may it be our inexpressible happiness, through grace abounding to the chief of sinners, to stand upon Mount Zion with the hundred and forty and four thousand, and the innumerable multitude redeemed out of every nation, kindred and tongue; having the seal of our Father God deeply impressed upon us in heart, in life and in practice.

But the solemn admonition of our subject demands our special attention, "Grieve not the holy spirit." While the eternal God is infinitely above being moved by any such passions as grief, sorrow or disappointment, being of *one mind and none can turn him*, that spirit begotten in his saints, which is an emanation from him, can be grieved. In Noah it strove with a world lying in wickedness and devoted to awful destruction. In Lot, his righteous soul was vexed with the ungodly deeds of those among whom he dwelt in Sodom. This holy spirit, as it has existed in all the holy prophets since the world began, has been resisted by the generation of vipers, who do always resist the Holy Ghost: they fight against God, resist God, &c., but they cannot grieve nor change the immutable God, for He that sitteth in the heavens shall laugh, and God will hold them in derision: but the spirit begotten of God in his people can be grieved, burdened and sorrowful. For example witness the case of our blessed Lord in incarnation: he rejoiced in spirit; he groaned in spirit, &c. In all the saints also may be found the same *spirit of God* which was in Christ; and that susceptibility to sorrow and grief implied in our subject. From the world the saints expect persecution, and in the world tribulation: it does not grieve them when they realize such opposition from that quarter; but they rejoice and give thanks to God that they are accounted worthy thus to suffer for the sake of Christ. The exhortation in our subject is not therefore to the men of the world,—let them "rage and waste the fury of their spite;" but the spirit of God in the hearts of all his saints is grieved when they witness the departure of their brethren from the simplicity of the gospel of Christ; they are deeply afflicted when they see any in whom they have had confidence as Christians, giving heed to seducing spirits and doctrines of devils; or when any who profess to know and love the truth depart from a gospel walk and correct deportment.—Christians too frequently inflict deep wounds upon the hearts of their brethren by an unbecoming course in life and deportment. Indeed examples have not been lacking within the last twenty years in the church of Christ. An awful disregard of the admonition before us has marked the course of very many who have now gone out from us, that they might be made manifest that they were not all of us. Christians are often grieved in spirit with the corruptions of their own natures, indwelling sin; and perhaps this is the most prolific source of all their grief.

To avoid grieving the holy spirit of God in

the sense of this admonition, requires that all the saints should walk worthy the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace, That we be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive—That we walk no more as other Gentiles walk in the vanity of their mind—That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts. And putting away lying, speak every man truth with his neighbor, for we are members one of another.—Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more. Let no corrupt communication proceed out of your mouths: By indulging in any of those things discountenanced by the apostle or by neglecting anything enjoined will necessarily grieve the holy spirit of God whereby they are sealed unto the day of redemption.

O that the Lord may enforce this important admonition on all his dear children: we feel our need of its special application to our heart, and we would, in the language of the apostle, *beseech* our brethren to attend to these things. Let all our arrows be hurled at Babylon, and our artillery thunder against the hidden things of dishonesty;—let us fight the good fight, and never under pretension of divine influence, cease to contend against principalities and powers, and spiritual wickedness in high places; but while valiant for the truth, and ever hostile to the spirit of compromise with Zion's foes, Let brotherly love continue among all those whose calling is by a vocation from God, to one hope of our calling. And as the Apostle closed this chapter so close we this article, in his words, (not that we pretend to write by inspiration as he wrote, but because we wish to be guided and directed by apostolic precept and example) "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

A SHORT SERMON.—"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." PAUL to TIMOTHY.

Unpopular as this text may appear in this day of religious reform, in which the scriptures have fallen so far behind the spirit of the age, we having nothing of popularity at stake, may venture a few remarks upon it, without the fear of losing the favor of the reformers of the day.

Paul, the writer of the text, was an inspired Apostle, and wrote as he was directed by the Holy Ghost. Timothy was a minister of the gospel, and a bishop or elder of the church of Christ at Ephesus. It was therefore proper that Paul, as one of the twelve Judges, of the twelve

spiritual tribes, should instruct Timothy, how he ought to behave himself in the house of God.

From the text we learn that Timothy was a man of frequent infirmity, and from the fact infer, that although gospel ministers are required to be sound in the faith and practice of the gospel, they are men of bodily infirmity like all the balance of mankind.

Timothy could not be temperate in all things, unless he discontinued the use of water, and used a little wine. We do not know that Paul required a te-total abstinence from water; but he evidently believed that water was more injurious to the health of Timothy than wine would be; he therefore directed a discontinuance of the former and the use of a *little* of the latter.

Paul did not in this case, nor in any other case direct the use of *much* wine; but elsewhere forbids that the saints should be drunken with wine, wherein there is excess.

From the above considerations, we infer, that there is a very wide difference between the views of Paul and those of the modern false apostles of our age, as the latter hold that the use of intoxicating drinks, to any extent, is a moral sin; that they are not to be used in any case, to any extent whatever, without involving guilt and sin on the part of the person or persons so using it. Paul however, held with his Lord, that the use, *not abuse*, of all things was lawful and expedient, and all things were to be received and used by the saints with thanksgiving. Had our Lord regarded the use of intoxicating liquors, as a *sin*, is it consistent to believe that he would have given Israel wine as a blessing, or directed the children of Israel to buy wine and strong drink; or would our Savior changed the *pure element of water*, into such wicked stuff as *wine*; and then, after the people had already well drank, cause the better wine to be served to the governor and the guests? Had our Lord approved of the doctrine of *modern* te-total temperance, would he been called a *wine-bibber* or *wine drinker*?

Again we infer, that the modern theory is not only without a divine warrant in the sacred pages, but is absolutely in opposition to the revealed laws of the kingdom of our Lord Jesus Christ. Any person therefore connected with the church of God who shall violate the laws of Christ, by uniting in modern societies which are hostile to his laws, are guilty of disorder and should be labored with as offenders, and if not reclaimed excluded, as in all other cases of walking disorderly.

In rejecting the inventions of men on this subject and adhering strictly to the bible, let no one suppose us an advocate for an excessive or even *habitual* use of wine or other intoxicating drink, such is not the fact either in theory or in practice. But we do believe and maintain that the bible is a full, perfect and infallible guide for the children of God. They no where countenance the excessive use of wine or strong drink, or of any thing else; but they direct that we should

use all things bestowed on us by a bountiful providence as not abusing them. It is a reflection on the wisdom and goodness of God, for men to attempt an improvement of the divine rule. The church is required to withhold her fellowship from drunkards, and if any in our connection become intemperate in eating, or drinking, or otherwise, they are to be put away if they cannot be reclaimed by gospel measures. It is disgraceful, and abominably wicked for christians to indulge in an unbecoming use, or we would rather say *abuse* of what God has given us. Any person who cannot be reclaimed from intemperate habits, by gospel discipline, from a sense of their allegiance to their heavenly king, by the love of God dwelling in their hearts, by a sense of gospel order, by a desire to walk circumspectly, ought to be put away from the communion and fellowship of the church of Christ. To sustain them in the church by any other constraint than that found in the New Testament, is a perversion of the laws of Christ, and involves the sin of retaining in church connexion such as the laws of Zion have commanded us to put away. We care not for the slang of the enemy, in slanderously reporting us as wine bibbers, gluttons, &c.; for so they accused our Lord; but when any of the household of faith give occasion to the enemy to reproach them, on this ground it is trying indeed; therefore suffer the word of exhortation.

Dear brethren, let us abstain from all appearance of evil: let us live soberly, righteously and godly in the present world. And although we are not at liberty to allow any man to judge us *in meats, or in drinks, or in regard to an holy day*; let us as the children of the light, as the followers of the Lamb, as the disciples of the Lord Jesus Christ, deny ourselves of all unrighteousness and worldly lusts, and endeavor to show an ungodly generation that we by the laws of Christ alone are taught to walk worthy of the high vocation wherewith we are called. If our infirmities (we don't mean *depraved appetites*) require strong drink there is no more harm in using it moderately than milk or bread, providing we use it lawfully; and it is as great a sin for us to refuse it when, like Timothy, our sickness or natural infirmity requires it, as to refuse any other temporal blessing that God has given us. It is not in drinking a *little* wine that the evil lies, but in carnal indulgence, which inculcates an appetite for still greater indulgence, and so leads on to actual intemperance. In the use of wine and other strong drink there is perhaps a much greater danger of cherishing an immoderate thirst than in the use of many other things: we are therefore to be the more guarded—to use it with the greater caution; and if we cannot use it without exciting an inclination to use it excessively, it is our duty as christians to abandon the use of it altogether. By the same rule which required Timothy to discontinue the use of water, because it was detrimental to his health, we are required to abstain from wine and strong drink when our infirmities require water instead of wine.

Poetry.

"MINE ELECT, IN WHOM MY SOUL DE
LIGHTETH."—Isa. xlii. 1.

Before the earth or seas were made,
Jesus was chosen as our Head,
The Father's first Elect;
In him the church was chosen too,
And he engaged to bring them through,
Nor will he them neglect.

He undertook the care and charge,
And promised they should walk at large,
And all his glory view.
Anon the Father's set time came,
Nor did the Saviour then disdain
The Father's will to do.

"Behold him now," the Father cries,
"Ye mourning souls, lift up your eyes,
And view your Savior dear:
In him my soul delighteth well;
My great commands he shall fulfil,
And banish all your fear."

Ye tried, ye tempted sinners, look
To my Elect, who undertook
To ransom you with blood:
In him I'm ever, ever pleased,
And you shall of your pain be eased,
And see a smiling God.

As you pass through this world of woe,
Keep Christ your righteousness in view,
For there you stand complete:
Lean nowhere else, on him depend;
Rest on him, as your God and Friend;
His boundless love repeat.

Whatever be your frame of mind,
You never will perfection find,
But in the Lord alone:
No spot nor wrinkle can I see
In them that unto Jesus flee:
For they and he are one."

GADSEY.

MARRIED.

In this place on Saturday evening the 30th ult., by
Eld. Gilbert Beebe, MR. ROBERT PALMER, to Miss
CAROLINE, daughter of MR. CHARLES HARDING, all of
Mt. Hope.

OBITUARY.

Died at Groton, Tompkins Co., N. Y., RUTH HART,
consort of Dea. Amos Hart, in the 61st year of her
age. She was afflicted with infirmity about two years,
suffered much with pain, but bore it with christian fortitude.
Sister Hart has left a respected family to mourn
her loss: she left ten children, eight of whom were
members with her of the Baptist Church. Sister Hart
it may be said was a guide to the youth, a friend to the
poor, a kind neighbor, affectionate mother and a kind
companion. Sister Hart has been for many years a
member of the Baptist Church of the Old School,
sound in faith and consistent in doctrine. Her praise was
in all the churches. Sister Hart believed salvation
was by grace and not of works. It was a source of
grief to her to see the people of God led away by New
Schoolism and the cunning craftiness of men whereby
they lay in wait to deceive.

Sister H. was a native of New Jersey—was a member
of Hopewell church. We sincerely mourn with
the family for their loss. May God grant them grace
to say, The Lord hath given and hath taken away, and
blessed be his name.

Yours in fellowship,

J. C. SMITH.

NEW AGENT.—Eld. Daniel Davis, pastor of Mt.
Tabor Church, Philadelphia.

ASSOCIATIONAL MEETINGS.

The Warwick Association, will meet with the
Waterloo Church, Orange Co., N. Y., commen-
cing on Wednesday before the second Sunday
in June next, 11 o'clock A. M.

The Lexington Association will meet with (if
we mistake not) the church at Beaver Dam, Del-
aware Co., N. Y., commencing on Wednesday
before third Sunday in June next, 11 o'clock
A. M.

BROTHER BEEBE:—Please to give notice
through the Signs that the Alleghany Old School
Baptist Association will be held with the Old
School Baptist Church in Lakeville, Livingston
Co., N. Y., on the 10th and 11th days of July
next. All Old School ministers and brethren are
invited to attend.

Done by order and in behalf of the Church,
Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

OLD SCHOOL MEETING.

Please publish in the Signs, an Old School Meeting
in Jackson, Susquehanna Co., Pa., on Wednesday and
Thursday, June 17 and 18, 1840. At which time and
place we hope to be favored with the company of many
of our brethren from different parts, and with the man-
ifest presence of the sinner's Friend.

In behalf of the Meeting,

HEZEKIAH WEST.

BROTHER BEEBE:—Please give notice in the
Signs that there will be a meeting of Old School
Baptists on Brown's Hill, (Tyrone) Steuben Co.,
N. Y., commencing on the first Wednesday in
July next. All ministers and brethren who can
bear the truth and are not afraid of *big guns*, are
invited to attend.

ALPHEUS CALVERT.

Reading, Steuben Co., N. Y., May 12, 1840.

Receipts.

Wm. Sprigg,	N. Y.	\$1 00
Dea. J. Clay,	"	1 00
Levis Havens,	"	1 00
J. Rittenhouse,	"	1 00
A. Bray,	"	1 00
Jonas Lake,	"	10 00
Dea. J. Hammond,	"	1 00
Mrs. S. Norris, (Balt.)	Md.	1 50
Mrs. Gill,	"	1 00
Eld. E. Choat,	"	2 00
L. Reynolds,	"	1 00
John Harris,	"	1 00
Miss R. Davis,	"	1 00
James Blizard, Esq.	"	1 00
John Jenkins,	Va.	1 00
A. L. Gardner,	"	1 00
Joseph Hughes,	Pa.	2 00
A. J. Hanna,	"	1 00
Eld. Hezekiah West,	"	12 00
D. Carlisle,	"	1 00
J. W. Dance,	"	2 00
S. McMullen,	Del.	1 00
Eld. John Miller,	"	5 00
John McCrone, Junr.,	"	1 00
R. Lockard,	"	1 50
Eld. Wm. K. Roberson,	"	4 00
Eld. John W. Turner,	Ga.	1 00
John Larew,	Ky.	7 00
Eld. T. P. Dudley,	"	10 00
E. S. Morton, Esq. and R. M. Newport, Ill.	"	10 00
Dea. M. L. Corwin,	N. Y.	1 00
Asa. Mapes,	"	2 00
Dea. A. Hart,	"	3 00
J. A. Boyd,	"	1 00
O. S. Sheldon, Esq.,	Ct.	5 00

Total,

\$97 00

List of Agents.

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John Bailey.

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MASSACHUSETTS.—David Cole, David Clark.

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Woodward, James Robinson, Green Elliott, Charles
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Wm. Drake, Jonas Lake.

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E. H. Calhoun, J. W. Turner, A. Preston, J. Holmes.

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Daniel Roberson, Nathaniel Hart, Richard A. Morton,
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IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., JUNE 15, 1840.

NO. 12.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th. of each month,

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

Minutes of a Corresponding social meeting of Baptists, held with the church at Poplar Grove, Bath Co., Ky., commencing on the 2nd Friday in May, 1840, and continuing the two succeeding days:

Brethren met pursuant to appointment with the church.

Present Elders—D. Chenault, P. Tribble, C. Webb, and G. Marshall.

The reading of the letters deferred until tomorrow.

Commenced worship about 11 o'clock—Elder Chenault preached from Jonah iii. 9. "Salvation is of the Lord." Elder Tribble preached from 1 Cor. i. 30: "But of him are ye in Chris. Jesus, Righteousness, Sanctification and Redemption." Elder Webb commented from the two texts just named.

Adjourned to Saturday morning, 10 o'clock.

SATURDAY MORNING.—The brethren met pursuant to adjournment: and after singing and prayer, proceeded to read the letters from the several churches in the union. There are seven churches in the correspondence.

Elder J. Morehead, the pastor of the church where the meeting was held, acted as Moderator; and Brother D. T. Feaster, Clerk of said church, officiated as clerk in this meeting.

The church at Mill-Creek applied by letter and Messenger, for admission into our union, and was received. This is the eighth church.

The Circular Letter was read and adopted.

Our next Corresponding Meeting is to be held with the church at Mill-Creek, on the Friday before the fourth Saturday in October next, and continue the Saturday and Lord's-day following, in Hardin Co., Ky.

Then proceeded to worship. Elder Webb preached from 2 Tim. i. 12; "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Elder Chenault preached from Exodus iii. 7, 8. "And the Lord said, Surely I have seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and have come down to deliver them out of the hand of the Egyptians."

Adjourned to Sunday morning, 10 o'clock.

Sunday morning the brethren met and commenced worship. Elder Tribble preached from Mark xv. 16: "Go ye into all the world and preach the gospel to every creature; and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Elder Chenault preached from Acts xvii. 30: "And the times of this ignorance God winked at, but now commands all men every where to repent."—Elder Marshall preached from 1 John iv. 14: "And we have seen and do testify that the Father sent the Son to be the Savior of the world."

Adjourned to meeting in course as stated.

The Circular Letter of the social or corresponding meeting held with the Church at Poplar Grove, Bath Co., Ky., on the second Friday in May, 1840, and the two succeeding days:

DEAR BRETHREN IN THE LORD:—We have abundant reason to be thankful to our Heavenly Father for the privileges we enjoy as the professed followers of the adorable Redeemer, although we are called to witness much that is calculated to mar the peace and happiness of every child of grace. Scisms, divisions and animosities among professors that cause the head to bow as a bulrush. Yet, notwithstanding, there is much cause of rejoicing with the disciples of the blessed Jesus when they reflect that the government under which they live guaranties to them the liberty of worshipping God under their own vine and fig tree, while there is none to hinder nor make them afraid. A few churches of us in this section of country, feeling that we are the happy recipients of those privileges, have been induced as conscientious Old School Baptists, to withdraw from Associations, (not that we have any thing against the name or particularly against the practice in their primitive age) and unite in social or corresponding meetings; having nothing at heart, as we trust, but the glory of God and the good of his church. We meet as usual by letters and messengers: yet all the members that are in attendance are entitled to equal privileges as messengers. The pastor of the church where the meeting is held acts as Moderator; and the records are kept on the church book by the Clerk of the church. We have no Articles of Faith nor Rules of Decorum, only those of the church or churches with whom we meet. We hold our meetings in May and October of each year; yet they are changed to different weeks in those months in order to suit the church meetings.—Our object in these meetings is to extend our acquaintance with the church and people of God, and to supply destitute churches of our union with ministerial aid. As we have but little busi-

ness to do, our time is almost wholly occupied in social worship—singing, praying, and preaching the word.

Dear brethren in the Lord, we have had two or three meetings of this kind, and we have enjoyed much satisfaction; and we would here invite our brethren, at home and abroad, to come and unite with us in solemn prayer to the Great Head of the Church for a manifestation of his lovely presence; and that Zion may again travail and bring forth sons and daughters: for, although we have been constrained to leave Associations, (for causes which we will not here name) we still retain sweet fellowship for many who yet belong to them, and cordially invite them to come and see us; and if they cannot visit us, we wish them to pray for us. Pray that the same spirit may be in us that was in the Master, and that the church may be one as he and the Father are one, and that we may together choose to suffer wrong rather than do wrong.

Very dear brethren, time is short; therefore we see no necessity in striving for the mastery; for though we were to gain the whole world and lose our own souls, we are informed that we should be nothing profited. Our object in leaving Associations and uniting in a different way, was not, as we trust, to start a new sect, or otherwise distinguish ourselves from Old Fashioned Baptists; but to promote the happiness of the dear sheep and lambs of Christ, some of whom were groaning under the man hand of oppression—under a weight, to such a degree that, left to ourselves, we must have shrunk; but glory be to God, we hope we are not our own, but are bought with a price: therefore we feel willing to glorify God in our bodies and our hearts which are his, and to forsake all for his sake. O brethren, who are the people that will yield all for Christ's sake? Will not those who have felt the sting of sin, and their total inability to extricate themselves therefrom; who have discovered that by nature they were the children of wrath even as others, having felt as entirely helpless as the new born infant fleeing after the law for relief, but no relief could find; could see no way whereby God could be just and save them; and could discover nothing but an angry and incensed God hanging over them,—and to whom, at this awful crisis, the blessed Jesus is discovered as their Way, their Truth and their Life, and who are made to rejoice in him as the only name under heaven or among men whereby they could be saved—will not such yield all for his sake?—They will most assuredly, and they only. Having, as we hope, had a discovery of our entire helplessness as lost creatures, and the full sufficiency in Christ our Head, we have united in social com-

pact; and we are not only willing to renounce all for his sake, but to spend and be spent for him, praying that he may strengthen us.

We again invite our friends to visit us, and inform them that our hearts are open to receive into our union all Old Fashioned Baptist churches, that are in good standing who may prefer our manner of worship and wish to unite with us.

And now may the grace of Jesus Christ remain with us all. AMEN.

DEAR BROTHER.—You will discover by what we here send you for publication, what course we are trying to pursue. If we are right, I hope the Lord will bless and prosper our endeavors; and if we are wrong—in error, or actuated by an improper spirit, I do hope he will shew us our failings, and give us hearts inclined and disposed to do that which is right and acceptable to him.

No more at present—but my respects and best wishes for you. That your labors may be crowned with a divine blessing, is my prayer.

JOHN DEBELL.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been for some time past reflecting much upon the state of religion in this and other parts of the world; and while I hear the doctrines of the day set forth for truth, I feel assured that my precious Master's truth can never fall to the ground. I would, if it were possible, stand forth, and, with a voice as loud as thunder, speak to the misled and mis-taught nations of the earth, the true word of life—to the deliverance of the Lord's little ones out of the snares and traps of the devil, and money hunters,—not to be seen or heard for a name to be sounded to the four winds of the earth, for popularity and the gain that such are seeking after (money); but alone for the true defence of my precious Master's truth, and for the comfort of the dear children of God from one end of the earth to the other, that the name of the blessed Lord should alone be glorified, and not man's.—Poor man, who is but a worm of the dust, in these last days assumes the power to teach the Lord of life and glory who made all things, and who carries with him all power in heaven and in earth! "For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ." 1 Cor. ii. 16. Then what can poor finite man do? The Lord will do all his pleasure and all his work will stand, while man's work will all fall to the ground. Yet there are many—yes, very many that would and do pervert the gospel of Christ and lead away disciples after them, teaching for doctrine the commandments of men. Poor deluded souls! (I mean the teachers and followers of the antichristian phalanx.) But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned, that by the power and spirit of Almighty God is quickened, and brought forth

from death to life and made to see by an eye of faith the glorious character of the blessed Lord Jesus, that suffered and died the just for the unjust, to save poor lost sinners, such as they are made to see themselves, by this life-giving principle; the eyes of their understanding being enlightened, and they being changed from nature to grace by his blood, that they might understand spiritual things that they could not understand while in a state of nature.

My brethren and sisters that I am now addressing throughout our wide spread country, that I have never seen, but love in the Lord, I always rejoice to hear from your pens through his little messenger, the glorious news of the love of God shed abroad in your hearts and souls—not by antichristian doctrines, but by the power and Spirit of God. Yet it is said and taught that any man can read the scriptures and understand them spiritually. Brethren and sisters, I affirm unequivocally that they cannot until the power of God reaches the heart and subdues it, changes it by grace and fits and qualifies it for the reception of his truth spiritually, and makes the soul see what it was by nature and then what it is by grace. Now then this is a spiritual subject, under a spiritual King, understands spiritual things and is no more subject to a natural king; he is opposed to all that he once delighted in, while under the dominion of sin and Satan: he is now no more under the law but under grace. A natural kingdom has natural subjects, and those subjects are not the subjects of a spiritual King: neither are the spiritual subjects subject to a natural king. While in a state of nature the soul is free from all spiritual obligations, and there is no spiritual obedience required of him. After passing through the process of regeneration from nature to grace the soul becomes free from sin and death, to which it was subject before, and is brought from death to life; and is now under the law of Christ enjoying all the liberties of the child of God, with a full assurance of a blessed inheritance after this mortal life is passed. The great contest is with the world (i. e. antichristians.) For the Lord knows them that are his; and rest assured, brethren and sisters, that there are but two classes—the righteous and the wicked: and when men choose to worship contrary to the law and the testimony of God, they are wrong. The scriptures teach us that the Lord knows them that are his, and that all his people shall be taught of the Lord: for his teaching is not after man's device, but from heaven—the heaven of eternal rest. O, the thought! Am I one or am I not?—I can only say, my brethren, I fear that all my walk, talk and conduct does not comport with the character portrayed in the good book of one who has put on Christ and made profession of his great name before many witnesses. I sometimes fear that I have not known him as he is, and that I am yet in my sins and a stranger to grace.—But I cannot give up my hope of that rest that awaits all the people of God, ere long, when

time is no more—when all hearts will be known. Brethren, I think at that great day some will have souls for their hire, and some will have left all behind, for the work which they have done will be but sordid dust: for all the money gospels must have their reward; and the gospel of Jesus will yield its reward *Eternal life through Jesus Christ*: and I hope, my brethren, though we be strangers in the flesh, that we may form a part of that grand company of saints and angels that will ere long surround the throne of God, and the Lamb. The fears of death and hell that once hung over me, as a mighty and heavy cloud, seem to have passed away and I have sometimes a faint view of that eternal rest that is prepared for all the dear children of the Lord Almighty; and I feel that there can no antichristian principles enter there to break that peace and union that will be enjoyed among the saints and angels in eternal heaven of rest, giving all glory and honor and salvation to God and to the Lamb forever, in a world without end. AMEN.

Yours in the bonds of peace

and continual love,
LEWIS JACOBS.

For the Signs of the Times.

Pleasant Hill, Talbot Co., Ga., May, 1840.

DEAR BROTHER BEEBE:—Having by reason of affliction in my family to stay at home on the sabbath, and finding a little time to devote to something, and as I have not very recently written any thing for your much esteemed and beloved, yet dispised paper, I will write an epistle on that very much loved theme to me, though as much disliked and denied by thousands, viz:—*The Absolute Predestination of all things by the eternal I AM*. Now, my brother, I am well convinced there are hundreds that have subscribed to this doctrine, who when it is preached in its purity will cry, *Antinomian, Fatalist, &c.* And if they be asked what is the prime sense of those words, it will be like the missionist that accused me of being a Fatalist, and who when I interrogated him on the matter, said that he had not looked at his dictionary in some time, and that he never saw but one before me whom he thought a Fatalist. I then asked him if he was not a Predestinarian. He observed he was; but when I came to sound him well I found him an Arminian in full. There are thousands that will admit that God did foreknow all things; but, say they, that don't make them so. But, my brother, it is impossible for any thing to be so—to be known and yet be uncertain! That which is known is certain, and cannot be otherwise. Some will say, Take care—you will make God the author of sin. To such I would reply, Do not be mistaken on that ground; for that is impossible. Why? says the objector. Answer—What is sin? it is the transgression of the law. Very well, where there is no law there is no transgression, and God was before all law: none to give him a law. He is a Sovereign and cannot commit sin. He is infinitely pure and holy, therefore does not authorize others to sin.

But, to the subject. To *predestinate* is to *decree, appoint beforehand, &c.* Predestination is the decree of God, whereby he hath for his own glory fore-ordained whatever comes to pass. So says Mr. Buck. And this is a scriptural doctrine. But the truth is that our finite minds know so little of the nature of Divine Justice, or any of the attributes of Deity, that we are always ready to find fault with his doings and to accuse him of being partial or unjust. And when it is stated, that God predestinated the infallible salvation of a definite number of the human family to eternal life by Jesus Christ to himself, from eternity, or that he did save, call and give grace to a certain number of Adam's family before the world began, and that for his own glory and their good; and did foresee, foreknow and predestinate to leave the residue in a fallen condition, although they are at enmity against him. Some will say if that is done he is unjust. Rom. ix. 20, 21:—"Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay to make one vessel unto honor, and another unto dishonor? &c. Read the eighth chapter and you will find that whom he did predestinate he also called, and whom he called, he also justified and glorified,—in the past tense. But the Book abounds with passages to the point, of which we will only give a few at present for lack of room. Matt. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.* Eph. i. 5, 6—11.—Read for yourself. Question, Can two walk together except they be agreed? 2 Tim. i. 9. Question, How could a certain people have been chosen in Christ before the foundation of the world, and saved, and grace have been given them, if there had not been such a people and such a Christ who says I and my Father are one. Again, 1 Pet. i. 2; Rev. xiii. 8; Dan. iv. 35; 1 Thess. v. 9; Exodus iv. 21; Acts xiii. 48, *And as many as were ordained unto eternal life believed.* We think it unnecessary to mention any other passages at this time, but wish the reader to peruse with care the abovementioned scriptures, and see if the following conclusions are not sure.

And first: This doctrine hides pride from man—secondly, excludes the idea of chance—thirdly, exalts the grace of God—fourthly, renders salvation certain—fifthly, affords believers great consolation—sixthly, proves that God is infinitely perfect, and therefore cannot do otherwise than right—seventh, christian experience proves all this doctrine to a fraction, and there cannot be any thing found in heaven or earth that is so heart-cheering to a poor sinner that has been converted and become a little child, as the natural consequences arising from this doctrine of the Absolute Predestination of all things: for amongst the rest of the *all things* it is certain that as God is love, there must have been an object upon which that love was fixed,—and what was it? *The Bride the Lamb's wife*; and as God is unchangeable, he can never cease to

love the same object with the same love. Therefore having loved his own which were in the world, he loved them to the end; and it occurs to the mind of the little new born babe that, this being the case, God—that great eternal Sovereign Spirit—did love such a poor sinful worm of the earth as I, in the ancients of eternity! O the glorious thought,

Why was I made to hear his voice,
And enter where there's room,
While others make a wretched choice,
And rather starve than come.

It was this love that spread the feast,
That sweetly forc'd me in;
Else I had still refus'd to taste,
And perish'd in my sin.

And is there not a cause? Yes, if a son then an heir: and there cannot be an heir where there is no estate; but if an heir of God a joint heir with Jesus Christ; and there is an inheritance incorruptible, &c.; and even as Eve had a standing in Adam, her head and husband, even so did the Bride, the Lamb's wife, have a standing in her Head and Husband, as is so beautifully shown by Brethren Flint, West and yourself, in No. 7. of the present volume of the Signs. I can say of a truth that my heart melted in gratitude to God our blessed Savior, while reading those precious truths.

I would only notice one thing more in this epistle,—that contained in 2 Cor. iv. 5: "*For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*"—Now, Brother Beebe, I might fill sheets with the matter contained in this text, but only design saying a few things in connexion therewith. And, as the result of the faith of God's elect, we profess to be Primitive Baptists, and to have declared against the traditions of men. In the text the Apostle tells what the primitives preached, viz: Christ Jesus the Lord, the Head and Husband of the Church; and therefore *ourselves your [the church's] servants for Jesus' sake.* In this metaphor is contained the whole of the duty of the church relative to her minister—and his to her. Now what mistress, being left with all of her husband's servants, with a full knowledge of his will concerning them—that they should give themselves wholly or entirely to the work of promoting his cause,—could think of raising a subscription and holding it out to others, for the support of those servants, and at the same time have an abundance of provisions herself? Would she not be called covetous? And how would she feel if she did not do according to her husband's will, when the time of his return drew near? The church has gone into tradition in this matter. The deacons were chosen for the express purpose of serving tables. My sheet is full or I would try to make truth appear. "A hint to the wise is sufficient."

Yours,

JOHN W. TURNER.

Pleasant Hill, Talbot Co., Ga., May, 1840.

A VOICE FROM FLORIDA!

For the Signs of the Times.

Madison Co., Florida, May 18, 1840.

DEAR BROTHER BEEBE:—From a close examination, I find that I am the only subscriber you have in Florida; and as such, I feel it to be my duty to write a few lines, not because I am capable of introducing any thing profitable into your columns; but because I believe it to be my duty to bear testimony to the truth that I have seen and read in the "Signs of the Times."—When I read communications from brethren, living in every State and Territory almost in America, the greater part of whom I have never seen, nor shall I ever see in this life, my soul is made to rejoice, to find so many earnestly contending for the faith once delivered to the saints; notwithstanding the opposition that Satan has made, by bringing in the church of Anti-christ under the flowery titles of benevolence with all the popular schemes of the day, to deceive the Elect if it were possible; but I do know from thirty years experience that the doctrine of the gospel of our Lord and Savior Jesus Christ, is held forth in its clearest light through the "Signs of the Times." It revives my soul to hear so many of the brethren in distant lands express the same things in substance; that God is the Author and finisher of salvation. Thanks be to the Lord, for his goodness, for his mercies endure forever; for he has not left himself without a witness, even in our day, in which superstition, pride and ambition threatens to sweep all before it:—but God has provided some better things for us, in as much as he has put it in the minds of some of his dear children, for the edification and consolation of the church, [not churches] to bring out the little periodical, the "Signs of the Times," which is a great blessing indeed; and a high privilege; for until I got your valuable paper, I had for many years, felt almost as one alone;—for it did appear that arminianism was about to cover the earth and gross darkness the people.—I rejoice to find so many on the Lord's side speaking the same language, from east to west, from north to south; that is, the language of the heavenly Canaan.

My dear brethren, thirty years ago I was made, yea, constrained, to believe the doctrine of Election and Predestination; just as much as I believed in the being of a God; but when the duties of holiness were opened to my view, I was made to rejoice in God my Savior; for he had done all things well. I do believe in one only true and living God, and that there are three persons in the God head; the Father, the Son, and the Holy Ghost: I believe the scriptures, are the word of God; and the only infallible and perfect rule of faith and practice to the saints. I believe in the doctrine of Election; also of original sin; and of man's impotency to recover himself from the state he is in, by nature or by his own free will. I believe that sinners are justified in the sight of God, only by the imputed righteousness of Christ; and that all God's Elect

shall be called, regenerated and sanctified by the Holy Ghost; that the saints shall pursue in grace, and never finally fall away.

From what I have said, you may know that I am an Old School Baptist; I was a member in the church at Rich Sand-creek, in Twiggs Co., Ga., when Jesse Merse and others, first undertook to introduce the Mission system into the Churches and Associations in Ga.; but finding that money was the pillar, or foundation on which the fabric stood, I was confirmed in the belief that it was the invention of men; for it did not agree with the Apostles' doctrine, and he has told us that if an angel preach any other doctrine not to believe it. So I set it down that it was false, and from 1814. up to the present day I never have given the first cent to the support of the missionaries; only what they have cheated me out of in purchasing books. From thirty years, experience in reading I have found but little else in our modern writings than arminianism, until I read the "Signs of the Times;" and I do bear testimony to the truth that is exhibited through its columns: for I have found my own sentiments explained in the most brilliant light without a jar of sentiment. I have just as much fellowship for an arminian of any other name, as I have for an arminian Baptist.

Lest I weary your patience, I will conclude by requesting Brother Beebe or Brother Trott to give their views on Rev. xi. 3; to 13, as I never have been able to comprehend fully to my satisfaction what to make of the two witnesses.

DAVID CALLOWAY.

Publication of Correspondence.

HEZEKIAH WEST TO HENRY CURTIS—SIR,—If I might be allowed to compliment with you, I would say, I thank you (unworthy as you think me of your regard) for the notice you have given the public of me, in company with so many respectable names as you have ranked me.—I would also thank you for publishing your letter to me with your strictures on Elder Conklin's "Examination" of your poor thing ushered into the world without a father, but since publicly honored by being adopted as a child of the Abington Association, called "The truth as it is." And I would thank you that you did not publish my rejoinder to your answer to my note. I would say, I thank you for beginning to publish the correspondence between us; for now it is my turn. I would thank you for the definite expressions by which you denominated myself and precious brethren, "men who lie in wait to deceive," &c., &c., of which I shall take more notice in its place. I would thank you for your bombardment, and the three mighty bombs thrown at us, viz: The terms *immersion*, *imputed righteousness*, and *associations*, with the query where they are found in the New Testament. I would also thank you for bursting the first of them, before it reached us, by acknowledging that "The word *baptism*, signifies immersion, and is susceptible of no other meaning." The

2nd, the Apostle Paul will shield us from. See Rom. iv. 6. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness." Here it stands in the present tense *imputeth*, only change it to the past, and it must be *imputed*. See also verse 11;—And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also. That the language of the doctrine of imputed righteousness is plain in the New Testament, is as plain as that immersion is the only meaning of the word baptism. And that when people meet in friendship and associate together, that their meeting is an Association is as plain as any thing can be. So the whole force of your ordinance is spent, before any blood is shed or bones broken. And you have wholly failed, and forever will fail, to support your idolatrous practices by such sophistry against the force of truth. But as I do not think Brother Conklin needs my help to sustain his main position against your work, I shall not attempt to get between him and yourself, and shall notice such things as may properly come between you and myself. And as you rank me among the men whom you call schismatical, and such as you say "lie in wait to deceive," &c. If I understand you, your main point is, that the antission spirit is an unholy spirit, and leads to wicked conduct, even to troubling Israel: or to use your own words, in referring to the church in Abington, you say, "In which church that schismatical anti-missionary, and unholy spirit, which has for some years troubled portions of the Zion of God, had made its appearance, encouraged and strengthened, (if I have been rightly informed) by such men as Gilbert Beebe, G. Conklin, Daniel Robinson, Wm. Huse, and Hezekiah West, and others of a kindred spirit." Now sir, I am not about to contradict you, by saying that there was not a schismatical spirit in the church at Abington; but to show you, if you are not blind, that you have charged it to the wrong men. The men which you charge with uniting "with Gilbert Beebe and Co., in his crusade against missionary operations, and other benevolent efforts," are doubtless the same or such like men as you embraced in the five above named men with "others of a kindred spirit." Yes, the very same, or such like men, no matter which; you charge with creeping "in unawares;" you call them "opposers of that which is good;" and say they are, or were "seeking to build themselves up by pulling others down, troublers in Israel, men "who lie in wait to deceive."—These men, or such in character as they are, you accuse of "false representations." Sir, please to read what I write, and clear yourself, and those in your fellowship if you can from the wounds that your charges will inflict when they shall fall back upon yourselves. Since I am one that you have named; and you are pleading for the

present mission case, I will meet you with the language of Elijah to Ahab, when Ahab said to Elijah, Art thou he that troubleth Israel? And he, [Elijah] answered, I have not troubled Israel; but thou, and thy father's house, in that you have forsaken the commandments of the Lord, and thou hast followed Baalim. It is not the men that you have named that have troubled Israel, &c., &c., as you have falsely represented, but it is *yourself, and the men you esteem so high*, and whose cause you plead. How canst thou say I am not polluted, I have not gone after Baalim? "See thy way in the valley, know what thou hast done." Thou hast loved strangers, strange religious institutions not known in the gospel, and after them thou wilt go. As a thief is ashamed when he is found; so ought you to be ashamed—saying to a stock (or idol) Thou art my father; and to a stone, Thou hast brought me forth; for you have turned to the Lord the back, and not the face. But where are thy gods that thou hast made thee, thy national or state convention?—thy missionary boards; thy gold and thy silver; for which, and to which thou art praying, and upon which thou art depending for evangelizing the world; and to which thou art ascribing the salvation of men, and for the want of which,—"Some, yea, many are now in hell!" which might have been saved, had there been considerable more money paid, &c. Now you cannot speak the truth, in saying this is a false representation; for I think you must know, that it is stated upon undoubted authority. You also know as I think, that the work of saving men is ascribed to men, is ascribed to some, if not all of the professedly benevolent societies, upon the same principle as raising grain is ascribed to men. You also ought to know that for carrying into effect the salvation of men by the aforesaid societies, there is such a dependence upon mammon, that if the money fails, the work must stop, and the blessed Jesus lose a part of the purchase of his blood. Have not the abettors of such a system turned to God the back, and not the face, and you certainly are one of them! Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest I have not sinned. Why gaddest thou about so much to change thy way: surely you cannot wish to be thought so ignorant, as not to know that there is a great change effected by means of the popular religious institutions in this day, in relation to what is called spreading the gospel, from what it was in former years, when men were driven by persecution from house and home, and went every where preaching the word.—Why trimmest thou thy way to seek love?—Therefore, hast thou also taught the wicked ones thy ways—also in thy skirts is found the blood of the souls of the poor innocents; "I have not found it by secret search, but upon all these."—The plans of the great societies to get money, both from the rich and the poor; by selling offices, honorary titles, and by gambling, (writing premium Tracts,) &c., &c., is teaching the wick-

ed ones your ways. How can you believe which receive honor one of another, &c. There are also many other ways of teaching the wicked ones your ways: among which are, speaking great swelling words, having men's persons in admiration because of advantage. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." "While they promise them" (as is common to do to the front bench converts) they themselves are the servants of corruption. Also "in thy skirts is found the blood of the souls of the poor innocents." The wounds and grief, the broils and divisions, caused by the introduction of the new measures is found in *thy* not *my* skirts. I have not found it by secret search, but it is publicly known among men: for you declare your sin as Sodom, you hide it not. That your whole system of new measures, is a system of idolatry; and departing from the simplicity that is in Christ is as plain to them that understand divine testimony, as the system introduced by the false prophets was, to the prophets of the Lord of old. And your increase of members, is no more evidence of the righteousness of your cause, than the multitude of their adherents was of theirs; or the multitude of the nation of the Jews rejecting Jesus, was, of his not being the true Messiah. And the judaizing teachers had as good a right to charge Paul and Barnabas with lying in wait to deceive—being schismatical, and having an unholy spirit, as you have to bring the charge you have brought against the men you named in your letter to me, in reference to the church in Abington. Your doctrine also, and that of the judaizing teachers is substantially the same, only differing somewhat in its dress. If you deny it, your own lips, or pen will prove you perverse. Although you may think to get clear by saying, that you believe and preach the doctrine of sovereign grace, I can prove by your own testimony that you do receive and bid God's speed to them that do not bring this doctrine, and you therefore are a partaker of their evil deeds.

The Holy Ghost by Paul, has cursed any that preach another gospel. You therefore cannot escape the charge which you have brought against me, of being schismatical and lying in wait to deceive, &c., &c.; only by forsaking the company you keep—the path you tread, and turning from your idolatry, to serve the living and true God. But sir, since you have the audacity to claim the work or office of an Apostle, for yourself, and the whole posse of men you call missionaries; and since in Rev. ii. 2, we read of the church in Ephesus, trying them which say they are Apostles, and are not, and of their finding them liars. Suffer a muddy headed ignoramus, to ask you, who are a man of lore, a few questions on the point. And 1st. Was it not essential to the apostolic office, that they should have seen the Lord, and have been eye and ear witnesses of what they testified to the world?—

2nd. Are yourself, or any of those sent by your convention boards, possessed of the above qualifications? 3rd. Was it not essential to the apostolic office, that men must have been immediately called, and chosen to that office by Christ himself? 4th. Were the 70 which Christ sent out to preach, by Him named Apostles as the 12 were? 5th. Was not infallibility in doctrine a portion of their official qualification? So that what we are favored with of their writings in the bible, is authoritatively canonical. Dare you pretend to claim this authority for your own writings, or those of your hireling missionaries?—Since you do not claim the power of working miracles I will let that pass; and ask you whether you claim the high prerogative of conferring spiritual gifts upon such as you lay your hands, &c. Once more, are you or any of those which have of late been palmed upon the world as Apostles able to speak the different languages without a long course of study? If in all these you fail—How much truth is there in your assertion, that, "The word Apostle signified missionary—and will apply in an important sense to every minister sent by Christ to preach his gospel!"—Now hear thou what eternal truth declares on the point. 1 Cor. xii. 28, 29. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, &c., &c.—Are all apostles? are all prophets? are all teachers? &c. &c. Also Eph. iv. 11, 12: and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints for the work of the ministry, for the edifying the body of Christ.

Here sir, the application of your learned definition of the word Apostle is proved a falsehood by truth itself. A few remarks respecting your "Very striking similarity between the modern missionary enterprises and that instituted by Christ and his Apostles." If the modern one is not instituted by Christ, then it must be another.

In your 1st item of similarity, you have the following: "Our missionary brethren who are sent by Christ, are sent to preach precisely the same gospel." If I admit that in this you have spoken the truth, it will go, either to prove that the missionaries sent by the mission boards, are not sent by Christ, or have forfeited the confidence of them that sent them, and ought to be recalled. But it is a notorious fact that the present mission system of doctrine is as different from the gospel doctrine preached by Christ and his Apostles, as the system declaring salvation to be by works of righteousness which we have done, is, from that of salvation by grace through faith, &c.—Not of works lest any man should boast.

Your 2nd item, of similarity reads, "Christ after his resurrection commissioned his missionaries, for all coming time, to go into all the world, and preach the gospel to every creature. This is exactly what our missionary brethren are aiming to do in the present day." What a striking similarity! "Christ commissioned his missionaries. Our missionary brethren [boards] "Are

aiming to commission theirs." Christ sent his missionaries "into all the world," &c. "Our missionary brethren [boards] are aiming to send theirs into all the world," &c. The similarity is almost as striking as that mentioned by Paul speaking of that man of sin, "the son of perdition." So that he (or they) as God, sitteth in the temple of God, shewing himself (or themselves) that he is God (or they as gods) are aiming to commission men to go into all the world and preach their gospel. And they have no more divine authority for it, than his satanic majesty had to give our Lord the kingdoms of this world, and all the glory of them.

There is much more might be said, as what I have written is but a mere sketch of what I have on hand. But I forbear for the present—abundance more you can have if you accept my challenge, and fulfil your promise (as your words fairly import) of sending me your rejoinder to Elder Conklin's Examination, &c.

I am sir, truly your fellow citizen.

HEZEKIAH WEST.

South-hill, Bradford Co., Pa., March 22, 1840.

For the Signs of the Times.

Athens, Pa., May 20, 1840.

DEAR BROTHER:—I have long since desired to write you on matters that appertain to the household of faith; yet I entertain such diminutive views of my own abilities as to conclude that what I could say would be of little worth in your letter budget: and this accounts for my long silence. The subject is *the name of Old School assumed by persons who may not be the disciples of Christ, or those who have taken the name from other motives than gospel principles, or are yet weak and entangled with the yoke of bondage.* These possess an unwarrantable desire to be loved and admired by the world, and by those who by their doctrine and works are manifestly idolatrous, who shun to declare the whole council of God lest some of their hearers should complain. I have been charged by such brethren to speak not of such truths as would have such an effect, for the churches have had doctrine until they are dead.

Brother Gilbert, allow me to express to you my weakness on this subject, that you may retain that confidence in me that was enjoyed more than 20 years ago. To such brethren as above, I apply Paul's words: "I stand in doubt of you." They evidently have the spirit of the world, which is an enemy to God; and this spirit apparently is the moving cause in their sermonizing and general conduct which stands opposed to the spirit of the gospel of Christ. They most assuredly do believe in the *General Atonement*, which is the root of all amalgamation and damnable heresies now extant, and approved by Anti-christ and the world, the very *bane* of the gospel. The Apostles did not shun to declare the whole council of God, and in so doing they were only received by the saints: all others were avowed enemies. They of course lived Godly and suffered

persecution from the enemies of the cross of Christ, by their doctrine's being opposed to the pride of their hearts, &c. Also in their communications they brought to view the purpose of God: then his plan revealed by power to his children, that they should understand. Having this knowledge they act in love to him and to those who have been likewise taught that in this company only do they enjoy themselves, and desire not the fellowship of any others: for such was the love of Paul and others to Christ and his gospel as to cause them to warn the church against the systems and doctrines of men; for they saw them in embryo, and were definite in their remarks relative to the purpose of God, his plans, operations and effects to the Zion of God; and drew that line of demarkation that all the daughters of Babylon will never demolish.

Dear brother, neither I nor those brethren with whom I stand connected, can at present deviate from what we understand to be the apostolic practice, (as hinted above), for the small consideration of being thought *clever*, and that by those of whom we stand in doubt, although they may be the purchase of Christ's blood: if so God will soon bring them from the error of their ways, and teach them that the love of the world is enmity against God. For true it may be that truth can be spoken without doctrine: yet it must be of things natural. This of course would be approved by natural men and pleasing to many professors; of such the world is full at this present time. These brethren whom I esteem highly for the work's sake, speak of spiritual things, preach the word which is Christ the Foundation; then his purpose. 3d The revealing of it is the doctrine. 4th. The enjoyment of it is the evidence. 5th. The effect of it produces the practice of godliness. All of which are spiritual, and only discernible by those who have spiritual life, eyes, understanding and taste. Therefore his word is spirit and it is life to spiritual subjects; and by them only it is enjoyed and admired. It is their meat and their drink, their clothing and house of refuge. To those his promise is yea and amen to the glory of God the Father. They wish no other foundation, nor purpose, nor doctrine, nor practice, nor food, nor raiment, nor righteousness, nor refuge than what is thus revealed to make them live godly in this present wicked world. Thus God's work is perfect; and being a straight path the enemy cannot see it, nor enter into it: of course it kills the carnal churches, cuts off the world from church privileges, exposes the enemy, and makes the saints despised and hated, and causes all manner of evil to be spoken of them.

I am persuaded that the saints have nothing to fear when they pursue the course laid down in the New Testament, for God will maintain what he has said; and the evidence in such cases is the power working in us to will and to do of his own good pleasure, wherein we are attracted to glorify God in our bodies and spirits which are his: the results to us should not be a

matter of consultation: for, knowing the course, pursue it, and leave the event to him who has thus taught us: for it is impossible to preach the gospel with doctrine, or without God's purpose or plan; and it is equally impossible to be understood by any but those to whom God has revealed the Son: and to them it is their joy and their hope, their sure foundation and hiding place.—And those only possessing grace bring forth fruit unto everlasting life as the effect of the operation of the Spirit upon the heart.

HENRY ROWLAND.

EDITORIAL.

New Vernon, Orange Co., N. Y., June 15, 1840.

LATTERDAY GLORY OF NEW SCHOOLISM.—On our way to the Delaware Association we met with a brother who had recently visited Paterson, N. J., from whom we learned the following particulars of a recent revival in that place.—The Paterson Church resolved, some weeks since, to have a revival, *alias* protracted meeting; and, for want of a better, employed *rev.* Thomas Tisdale to conduct the same. And it came to pass, on the second night of the meeting, a gentleman of respectable standing in that village, becoming concerned, (not about his soul, but) about a young daughter who had been absent all the preceding night, attended the meeting in search of his absent child, and found her among the unfinished converts, and requested her to accompany him home; but was promptly answered by Mr. Tisdale, that she could not, at that time comply with his commands, and that *they* (himself and others of the meeting) had a better right to her than the father had. The father rejoined, that the girl was not of age, and that he had a right to direct her; but Mr. T. told him that she could not go with him until she was *baptized*.—The father, not willing to relinquish what he considered his lawful right, took his child by the arm to lead her out; when Mr. Tisdale gallantly seized his antagonist by the throat and gently tumbled him over the benches onto the floor, and continued his *feeling impressions*, until some of the spectators, in alarm for the safety of the *second best of the parties*, we mean the fallen parent of the contested convert, pulled the mock evangelist off from his victim. Whether the candidate for baptism felt more or less zeal to receive the sacred rite from the hands of so pious an administrator after this test of his heavenly mindedness, or after seeing her father struggling and gasping for life under his hands, we were not informed; but we were told that when an officer of the peace sought for Tisdale on the next day, that Tisdale was among the missing, having received a *special call* to minister in holy things at New Haven, Ct.

The excitement produced by Mr. Tisdale was so great that the church was called upon to express an opinion upon the propriety or impropriety of Mr. Tisdale's conduct: on this grave question the church was divided, a large

majority disapproving; but fifty members approved, and withdrew from the church, and are as we learn about to constitute a new interest.*

Such is the simple narration of the facts of the case, as we were very credibly informed, as stated above. If we have been misinformed, we will thank any person to inform us; but we have not the smallest doubt of the truth of the statement.

In writing the above, we are forcibly reminded of years that are past and gone. About eighteen years ago when the yellow fever was raging with awful fury in the city of New York, many citizens fleeing from the pestilence took up their abode in Paterson; about that time Paterson began to grow as an important manufacturing place: at, or about this time a small, but most lovely little church was gathered together, under the ministry of Elder Wm. House, a plain, honest, sound, and somewhat elderly Dutchman. This little church procured the use of a convenient school room, for public worship, and it was our happy privilege frequently to meet with them; as we then lived within about 17 miles of that place. It would have been truly distressing at that day to have thought that,—“The gold,” would so soon have, “*Become dim* and the most fine gold changed.” But, alas!—Echabod is now written upon that people, for the glory has long since departed. A few items of the history of that church may serve to illustrate the progress of error and apostacy in many of the now desolate places, where once the ark of the Lord rested. Under the sound and able preaching of Brother House, this interesting church flourished and increased in number, of which some were men of property. In the warmth of their feelings, they resolved to build a Meeting-house; this they commenced and completed about seventeen years ago. And when the Meeting-house was opened for worship Elder Wm. Parkinson, (then an Old Fashioned Baptist preacher) Eld. S. Trout, H. T. Judson and the writer of this sketch, attended with Brother House, by the special request of the church.—Well do we remember, on that occasion, addressing them from these words of the Apostle John. “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.” &c. O that they had heeded the solemn admonition of the Apostle!

Their house was *spacious and neat*, located in a very densely populated part of the village, and for a time they still seemed to enjoy something of the divine presence in their meetings. It was not long however, before some of the more fashionable families of the church began to whisper, old Eld. House, was not a suitable man to occupy so important a station; (he had been guilty of carrying his grain to mill on his back, or some thing of that kind, which was, in their estimation hardly proper for a village *dominy*).—The spirituality and happiness of the church, we hardly need add, began to decline: molehills were soon swelled into mountains, against the old pastor, and finally he was dismissed.—

* Are now constituted.

The church was now left destitute for some time; occasionally we supplied them, and they had some other occasional supplies. All this time they professed unanimously to hold the very doctrine that now distinguishes the Old School Baptists, and to reject all the doctrines and inventions which now characterize the N. School.

On one of our visits, we were inquired of, if we knew of any suitable preacher that we could recommend for that place. We answered negatively; but observed that we had been introduced on a late journey at the south, to an Elder Daniel Lewis, a man that was reputed sound in the faith; and that in conversation with him we were pleased; that he seemed to be a man of some talent; and that he had in conversation with us, said that he was determined to leave Wilmington, but knew not where he should go. At this suggestion the church wrote to Elder Lewis and invited him to make them a visit; he came; they were pleased with him; and they hired him at a salary of \$400, per annum. Had Elder Lewis at that time displayed the flag under which he now sails, we believe the church would have been disgusted with him; but he came among them, precisely what Old School Baptists now claim to be; and what that church then was. The balance of the story is soon told—Eld. L. had a great thirst for popularity; he persuaded the church to connect with and send funds to the "Representative Mission Society of the New York Association;" the gilded pill was swallowed, the church slid off from her old platform, and soon become too high-minded to be satisfied with Lewis. Since Mr. Lewis left them they have had Zelotes Grenell—(once a highly esteemed Old School Baptist in the Warwick Association, but now a ranting arminian, in the ranks of the New School.) Under his ministry the public press told of hundreds brought into that church, by Sunday schools, protracted meetings, and the like machinery—Grenell's master was in want of an apostate from the christian faith, in the city of New York and to that station he went, since that time Mr. Dennison, and others have supplied them, until the last account we have received, is that of the figure Mr. Tisdale cut among them. To the credit of Mr. Dennison, we are informed that he disapproves of Tisdale's conduct.* Nearly all of the old constituent members of Paterson church are gone; some by death, some have moved away, and some are excluded.

OLD SCHOOL MEETINGS, ASSOCIATIONS, &c.—It has not been our privilege this year, as formerly to attend the Baltimore, Delaware River or Lexington Associations; but we had the happiness to attend the Delaware Association at Bethel, Del.; the Warwick, to which we now belong, and the Meeting of Old School Baptists in Northern Pennsylvania, from the last named we have just returned; having enjoyed a precious season with the brethren convened on that occasion. The ministering brethren present,

* Since writing the above we learned through a New School print, that Mr. D. assisted in constituting Mr. Tisdale's fifty into a church.

were Elders Hez. West, D. Robinson, Amos Harding, J. Bryon, Benjamin Pitcher, Daniel E. Jewett and G. Beebe—of Licentiates, David Forshee, A. Bolch, and L. Manzer.

The meeting convened on Wednesday the 17th of June, and was continued the day following. The time was principally occupied in preaching the word and in the social worship of God; some letters of christian correspondence, from churches in that vicinity were also read, and the subjoined Corresponding Circular prepared and ordered to be published in the "Signs of the Times," and "Christian Doctrinal Advocate and Spiritual Monitor."

The churches in Northern Pennsylvania, have made arrangements to meet annually, and the time of meeting (if we recollect,) to be the first Wednesday and Thursday in October; the next to be held in Oct. 1841, with the church of New Milford and Rush, Susquehanna Co., Pa. of which, a farther and more explicit notice will be seasonably given.

CORRESPONDING CIRCULAR OF
The yearly meeting of the Old School Baptists in Northern Pennsylvania—met in Jackson, Susquehanna Co., June 17 & 18, 1840. Believing in God the Father, and our Lord Jesus Christ the Son of the Father, and in the Holy Ghost; that these are the only true God and eternal life. And rejecting the idolatrous money begging system, with the whole brood of humanly devised, flesh-pleasing blasphemous God dishonoring institutions, for evangelizing the world. To all their Old School Baptist Brethren of like precious faith, whether meeting in Associations, Corresponding meetings or otherwise; and to all their brethren and sisters scattered abroad in this day of darkness, error and delusion: wishing you grace mercy and peace, from God our Father, and in the Lord Jesus Christ; in truth and love—and where sin hath abounded as it has in us, grace hath much more abounded toward us:—so we wish it may to you, and in you—and through you be made manifest to the praise of his glory who withheld not his only begotten Son, but hath freely given him up for us all,—who will also supply all our need.

DEAR BRETHREN:—While the wheels of time are revolving, the purpose of God is fulfilling, the army of Gog and Ma-gog is gathering, the children of God are hoping, and the faith and patience of his people, God is trying; some rejoice with trembling, while others of them are fearing lest false brethren should fall into their ranks under the cover of friendship, to spy out our liberty which we have in Christ Jesus; that they might betray us into the hands of our enemies. But we are sure that the judgement of God is according to truth; and that all things work together for good to them that love God,—who are the called according to his purpose.—And since God in his kind providence has thus preserved us, amidst the surrounding convulsions

that attend this frail state; while many that we once called brethren are carried away with the flood of error which the serpent hath cast out of his mouth, we hope with humility to acknowledge that it is God which hath made us to differ, that we have nothing but what we have received; and we pray that we may not boast as though we had not received it. And since God in his infinite mercy hath shewed us such distinguishing grace, may it ever be ours to experience and proclaim that it is the Lord our strength which teacheth our hands to war and our fingers to fight—that the Lord is our goodness, and fortress, our shield and buckler, our high tower, our Deliverer, and the horn of our salvation. And to him may our supplication ever be, That he would deliver us and rid us from the hand of strange children whose mouth speaketh vanity; and their right hand is a right hand of falsehood. And since a multitude of men calling themselves ministers of Christ, are gone after, and are teaching for doctrine the commandments of men, with whom the commandments of God are of none effect; drawing near to God with their lips while their hearts are far from him, and under pretence of duty are begging for gold (or its worth,) of which, like Aaron and Jeroboam, they appear to be making calves; and like some of their ancient brethren, with a zeal for God, but not according to knowledge, being ignorant of God's righteousness, are going about to establish their own. May it ever be ours to glory in the cross of Christ; rejoice in the Lord our righteousness, having no confidence in the flesh. We also desire to be found faithful to the Giver of every good and perfect gift that he has inclined the hearts of a number of brethren, and opened the way in his providence for them to visit us at our meeting that were not ashamed to preach to us that gospel which is the power of God to salvation to every one that believeth, by which through the operation of God the Holy Ghost, we were refreshed. Thus being revived we would say with the poet,

"Through floods and flames if Jesus lead,
We'll follow where he goes,
Hinder us not shall be our cry,
Though earth and hell oppose."

We subscribe ourselves, Yours in hope of eternal life, which God that cannot lie, promised before the world began.

HEZEKIAH WEST, Mod.
G. BEEBE, Clerk.

APPOINTMENTS.—The Messengers appointed by the Warwick Association to visit the church at Providence, Pa., will meet with that church, if the Lord will, at the *Hull School* house, in Blakely—near Brother Alex. Dolph's, on Friday before the second Sunday in October next, at 10 o'clock, A. M.

An Old School Meeting will be held with the regular Baptist Church at Abington, Luzerne Co., Pa., to commence on Saturday before 2nd Sunday in October next, at 10 o'clock A. M. To which all our brethren of the primitive faith and order are affectionately invited.

Poetry.

"THE LORD BE WITH YOU ALL."—2 Thess. iii. 16.

The Lord himself be with you all,
To teach you his own will;
And guide you safe from every thrall,
To Zion's heavenly hill.

Be with you to unfold his grace,
And prove his truth divine;
Unveil the glories of his face,
And make his counsels shine.

Be with you in his precious word;
The heavenly unction give;
Life, light, and liberty afford,
And all your needs relieve.

If tempted by the powers of hell,
The Lord be with you there;
Their rage and malice to repel,
Nor let you sink in fear.

In extreme poverty's dark night,
Affliction, want, and pain,
The Lord be with you, and make bright
The paths you travel then.

If persecutions you endure,
Or (what is worse, though near)
Corruptions rise, with hellish power,
And tempt you to despair,

The Lord himself be with you then;
His power and grace display;
Teach you to stand, by faith in him,
And drive your fears away.

When flames surround, and floods rise high,
The Lord support your mind;
You may pass through, but cannot die;
Your Savior is too kind.

When on your knees before his throne,
In solemn prayer or praise;
The Lord be with you, and make known
The beauty of his ways.

When you his earthly courts attend,
And join, with one accord,
To spread the honors of our Friend,
The Lord his aid afford.

If prosperous should be your way,
And riches come with ease,
The Lord be with you, lest you stray,
And seek the world to please.

If joyful be your frame of mind,
And all things present are;
The Lord be with you, or you'll find
Glad frames are but a snare.

Whatever be your state or case,
The Lord himself be near;
Support, protect, defend, embrace,
And make your passage clear.

Thus may you prove his promise true,
And glory his name;
And every day your songs renew,
While life and breath remain.

The Lord be with you to the end,
And land you safe above;
A long eternity to spend,
In singing, "God is love!"

"I AM THE WAY."—John xiv. 6.

Jesus is the way to God;
Jesus is the way to bliss;
In this way the church has trod
Down from Adam's day to this.

Jesus is the living way;
All beside to ruin lead;
They are safe, and only they,
Who are one in Christ their Head.

Jesus is a holy way;
Leads to endless joys above;
Holy men, and only they,
Walk in this blest way of love.

They in Jesus stand complete;
All he is and has is theirs;
And the Spirit doth impart
Holiness, to all God's heirs.

Jesus is the narrow way;
Hagarenes have here no room;
Sons, and only sons, are they
Who can travel this way home.

Jesus is an humble way;
Pride and self must be brought down;
Nothing like a beast of prey,
Ever can in this way run.

Jesus is the King's highway;
Far too high for human wit;
Nor shall this world's wisdom say,
I upon the way did hit.

Jesus is the way of strength;
Yet the strong this way can't come;
And the Lord will prove at length,
Weaklings have the victory won.

Jesus is the way of peace,
Paved, from end to end, with love;
Yes, this way abounds with grace,
And the needy it approve.

Happy souls that this way go;
From Egyptian bondage freed;
They will honor Christ below;
He's their strength in time of need.

All a helpless soul can need,
All a faithful God can give,
In this way is to be had;
Here the hungry eat and live.

GADSBY.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please to give notice through the Signs that the Alleghany Old School Baptist Association will be held with the Old School Baptist Church in Lakeville, Livingston Co., N. Y., on the 10th and 11th days of July next. All Old School ministers and brethren are invited to attend.

Done by order and in behalf of the Church,
Lakeville, Jan. 27, 1840.

CLEMENT WEST, *Church Clerk.*

OLD SCHOOL MEETING.

BROTHER BEEBE:—Please give notice in the Signs that there will be a meeting of Old School Baptists on Brown's Hill, (Tyrone) Steuben Co., N. Y., commencing on the first Wednesday in July next. All ministers and brethren who can bear the truth and are not afraid of *big guns*, are invited to attend.

ALPHEUS CALVERT.

Reading, Steuben Co, N. Y, May 12, 1840.

Receipts.

Alsop Vail,	N. Y.,	\$1 00
Col. T. Godfrey,	do	1 00
John Harding,	do	1 00
Dea. G. Mills,	do	1 00
John Axford,	do	3 00
G. Jordon, Esq.,	Va.	2 00
Theron Earle,	S. C.	6 00
John Debell,	Ky.	3 00
David Calloway,	Florida	5 00
Total,		\$23 00

List of Agents.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

Canton, Salem Co., N. J., June 15, 1840.

DEAR BROTHER BEEBE:—Several brethren having accepted an invitation from the Canton Old School Predestinarian Baptist Church to hold an Old School Meeting with us, it commenced on Friday evening, May 29th, and continued until the Monday evening following. The order of preaching was as follows:

Friday P. M.,	Eld. West	preached from Rom. iv. 14.
Saturday A. M.,	do Reis	Rom. xvi. 17.
do do	do Round	Gal. iii. 24.
Saturday P. M.,	do Barton	1 Cor. ii. 9, 10.
do do	do West	Jude 2.
Sunday A. M.,	do Reis	Matt. xix. 16.
do do	do West	Matt. xvi. 15.
Sunday P. M.,	do Round	1 Peter i. 8.
do do	do Barton	Acts v. 42.
Monday A. M.,	do Barton	Gen. xlix. 10.
do do	do Round	Gal. iv. 4. 5.
Monday P. M.,	do West	Acts xxviii. 30, 31.
do do	do Reis	John vii. 19.

Notwithstanding an attempt was made to circulate a report that our ministering brethren had not arrived, our meeting was well attended and many listened attentively to the faithful proclamation of truth. Such is the opposition in this vicinity to the gospel of Christ and such the determination to supplant the standard of truth which the Spirit, we trust, has erected here, that apparently no means are too base for some to resort to for the accomplishment of their wicked projects. It creates no astonishment with us to see *Quid nunc* (having adjusted her spectacles) pregnant with a litter of falsehoods, promenading our streets in uneasiness, seeking a place for her delivery. It is not strange that the enemies of the cross should "speak lies in hypocrisy," for "The scriptures cannot be broken." It is not strange, even, that a certain priestly old gentleman of Ruddy visage (a clerical cat's paw) should travel about five and thirty miles to dispose of some lies of exquisite workmanship, manufactured in the Canton workhouse,—that he should creep into a house and lead captive a silly woman; that he should tell her that our Meeting-house was about to be sold and that our church must ("wo unto him that contendeth with the Almighty!") go down; and, that a Sexton of a society in Allowaystown should accompany the

captive woman to the Canton workhouse to do according to all that had been told her by these ornaments of the do and live community.

A few evenings after the departure of our brethren, the present incumbent of the Roadstown pulpit undertook to preach a sermon in our neighborhood. He pretended to take for his subject of discourse the parable of the marriage-feast recorded in the twenty-second chapter of Matt.—but carefully omitted the fourteenth verse, probably on account of its being so strongly impregnated with *Election* and calculated to put out the sparks which he vainly endeavored and expected to kindle. After a show of pretended orthodoxy and a general proscription of Arminianism, he gave us an arrogant introduction to some remarks on the Atonement, informing us that preachers had said much on that subject but instead of placing it in a conspicuous light had only buried it in rubbish, and encouraging us to believe that HE would explain it in such a manner as to make us understand it. This was followed by some of Andrew Fuller's nonsense—fresh from the oracle, nearly *verbatim*. But as these men that have turned the world upside down had been here also, and as he felt very strong from the effects of some of her ladyship's wine of which he had evidently been partaking, he attempted to turn *this part* of the world back again. In order to accomplish this desirable object he attacked the Old School Baptists under the appellation of Antinomians (poor self-deceived creature) and bid his hearers beware of them, and asserted that they "Are trying to drag souls down to death and perdition," and "are preaching damnable heresies." For these last two expressions, in particular, I hold him responsible, and am resolved that if my health be prolonged, he shall prove them true, acknowledge them false or skulk to the last resources of coward guilt. Had the gentleman taken the precaution to obtain the aid of his Bridgeton ally we might have had a fair specimen of New School preaching in a small way. [no Baron Stow eloquence] for then we might have had the fourth edition of that *splendid* discourse on *plumb-puddings* and *mince-pies*.

Before concluding I wish to say, that in my first communication on Stow's sermon which appeared in the columns of the Signs nearly a year ago, I intimated an intention of showing that the author of that discourse had committed himself on every page, and as you have seen fit not to continue publishing my notice of the corrupt thing, if Mr. Stow or any of his friends are so well pleased with my undertaking (or enterprise) as not to be satisfied without seeing the performance completed, I will present the whole in pamphlet form.

Our visiting brethren, by whose coming we

were lately refreshed, committed to me the pleasing task of attending to the publication of an address which they prepared as expressive of the views and feelings of the meeting, and I accordingly forward a copy to you for insertion in your paper should you think it proper.

Yours in arms,

ALFRED EARL.

ADDRESS.

An assemblage of brethren with the Baptist Church in Canton, Salem Co., N. J., holding the doctrine of God's discriminating love, invincible grace, and hoping for the enjoyment of new-covenant blessings to be administered to all the Elect of God according to God's eternal purpose which he purposed in himself before the world was made.—To the brethren which are scattered abroad upon the barren mountains, in the midst of thick clouds, dark fogs and the smoke of the bottomless pit, wishing you grace mercy and peace from God the Father and our Lord Jesus Christ, with the enjoyment of the clear light of the Sun of Righteousness and joy in the Holy Ghost.

DEAR BRETHREN:—Whereas, some who are enemies to the truth, and perhaps others, from misunderstanding, have raised various and false reports concerning us and the ground we occupy, representing us as the offscouring of all things, and the filth of the world, and our sentiments to be such as endanger the salvation of our fellow men: while we acknowledge ourselves utterly unworthy of the multitude of favors with which a gracious God has distinguished us from many of our fellows and pray that we may be preserved from boasting as though we had not received from him all that we enjoy, we would send you this, our epistle of love, in which we state for the information of such as are misinformed respecting our views of doctrine and practice, that we still believe, That all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;—that the man of God may be perfect, thoroughly furnished unto all good works. Believing therefore that the scriptures are a perfect rule of faith and practice, we insist that for all the cardinal points of doctrine, and for all religious institutions, as well as for all the duties we owe to God and our fellow men, that there should be either positive scriptural declaration, such as precept or example from Christ, his Apostles, or some one of the writers of the New Testament, or good and necessary consequences drawn immediately from their writings. Hence, in order to maintain according to our feeble measure *the above old fashioned Baptist principles*, we feel in duty bound

to reject as spurious innovators all such as introduce either principles or practices, for which we can find no support in that perfect rule above-named. And having long and frequently called upon those who are following the confessedly new measures, to point us to the scriptures that support such a course, and they have utterly failed to produce any, we are satisfied that they never can, (without a new translation, formed according to their notions,) and therefore feel bound from bible authority to withdraw from them as being disorderly in their walk; and also to mark and avoid them as those that cause divisions contrary to the doctrine which we have learned of Christ and the Apostles. We therefore can but consider the modern Theological Schools for the qualifying of men to preach the gospel of Christ, the various Mission Societies which are spreading a spurious gospel, Sunday School Societies professing to feed unregenerate children with gospel nourishment, and themselves to be fountains of life, Tract Societies which profess to send forth gospel light and truth though their productions appear to be but little if any better than fables and novels; together with all the particular or regularly bred REVIVAL preachers with all their apparatus for convert-making at their protracted, or rather *distracted* meetings, as being innovations introduced among the churches of the blessed Jesus by false brethren who have crept in unawares. For of this sort are they which creep into houses and lead captive silly woman, laden with sins, led away with divers lusts. Having a form of godliness, but denying the power thereof. Ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But when they shall have proceeded so far as to have accomplished the work God may suffer them to perform, they shall proceed no farther, and their folly shall be made manifest to all men. But, brethren, as you have known the doctrine, manner of life, purpose, faith, long-suffering, patience, charity, persecutions and afflictions, which attend the children of the kingdom, and are a part of their inheritance, (for all that will live godly in Christ Jesus shall suffer persecution; but out of them all the Lord will deliver them,) therefore, we would exhort you to let patience have her perfect work, in your patience possess ye your souls. For all things,—all the fiery trials, all the great tribulations, all the deep waters, all the operations of our enemies, with all the deception they practice—all work together for your good, if indeed you are, as we hope, the called of God according to his purpose, and his love has been shed abroad in your hearts by the Holy Ghost which is given unto you. Wherefore be of good courage, for his strength is small that fainteth in the day of adversity. But brethren be ye strong in the Lord and in the power of his might, and remember that these light afflictions which are but for a moment, work for you a far more exceeding and eternal

weight of glory. May you therefore glory in the cross of Christ—glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed. Oh! brethren, remember that Christ hath said, He that is ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. O, be not discouraged because of the roughness of the way, nor because your enemies are numerous and tall as the Anakims, and boast like Goliath defying the army of the living God; but remember it is written, Fear not little flock, it is your Father's good pleasure to give you the kingdom. He that defended, protected and supported the disciples when he sent them forth as lambs among wolves, continues to be as a wall of fire round about his people, and a glory in their midst.

In the fellowship of the church with which we are assembled and their pastor, we the visiting brethren hereunto respectively sign our names:

ELDERS,

JAMES ROUND.
EDMUND I. REIS.
THOMAS BARTON.
JOHN MILLER.
HEZEKIAH WEST.

BRETHREN,

JOHN McCRONE, JR.
ISAAC CHRISMAN.

For the Signs of the Times.

"For in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 17.

These words were spoken to the first Adam, who was the head and representative of the natural race of mankind, of him who was also a figure of Jesus, the Head and Representative of the spiritual race. As in the former Adam we have a natural existence subject, yea, doomed to death through the weakness of mortality, even so the seed of Christ, or those that are spiritual, have life and immortality in Christ the second Adam; which is the Lord from heaven, spiritual, and possessing in himself immortality or eternal life. As it has pleased God to communicate through Moses by the Holy Ghost, a history of the creation of this world and of the things thereto pertaining, in a metaphorical manner, it is doubtless designed for the edification of those who are taught by the Spirit to understand spiritual things. I am aware there are those who believe that the Old Testament only contains a history of natural events: but experience has impelled me to view the things spoken of, from the beginning of creation down to the end of the Mosaic dispensation as events which under the providence of God figured forth predictively the things concerning the people of God during the Jewish economy. Hence the Tree in the midst of the garden is called *the Tree of the knowledge of good and evil*, and is also called *the Tree of life*. I have heard it called the tree of death; but that I think is a mistake. The fruit of the tree of which our first parents were forbidden to eat was life and the

knowledge of good and evil; and still God, in the order of nature, forbids that man should put forth his hand and partake of the Tree of life.—This Tree set forth the spirituality of the law and the righteousness of God. When Adam and Eve had eaten of the fruit of this Tree, they perceived that they were naked and were ashamed; but when they saw and felt their shame, the Lord clothed them in his own way: and it is worthy of remark, that the method in which God clothed them, was by the shedding of blood; an event which preached the grand sacrifice which should clothe the church in righteousness; and throughout the Jewish economy the shedding of blood was by command of God perpetuated, until all the sacrifices and offerings concentrated in their glorious anti-type.

Condemnation came not by the Tree of life; but by disobedience of God's commands, and for disobedience God cursed the earth and all natural substance. Hence all flesh, originating in earth was condemned to death by Jehovah—a striking figure of the church of Christ under the law of God, given by the hand of Moses from Mount Sinai. In this sense, the seed of Christ sinned after the similitude of Adam's transgression; those who sinned *not* after the similitude of Adam's transgression, remain without a mediator in the state of death, under the withering curse of Jehovah. Their sins are not against the Son of God; but against the Holy Ghost.—How do they sin against the Holy Ghost? Inasmuch as the kingdom of Christ and the children of God are moved by the Holy Ghost, and prompted by the Spirit of Christ to obedience and good works, it has ever been the effort of Antichrist, for they are a confederacy of effort characters, to persecute and oppose whatever the Holy Spirit dictates in the children of God.—See Acts vii. 51. "Ye do always resist the Holy Ghost, as your fathers, so do ye," &c. Yet no strange thing has happened unto us; for God promised to put enmity between the seed of the woman and the seed of the serpent: the woman here represents the church of Christ, and we are told, Rev. xx. 2; that the Old Serpent is the devil and Satan; who is also called the prince of the power of the air, the spirit that worketh in the hearts of the children of disobedience.

Again, as it respects the Tree of knowledge of good and evil, I view it, standing in the garden, as a figure of the Decalogue in Israel.—Here we find the Woman or Church, partaking of the fruit of the Tree, with the expectation of thereby becoming wise, &c.; but in this particular she was deceived, and although she is to become wise and godlike, yet this is not to be accomplished by the performances of the flesh, nor according to human calculation. She is to first see herself laboring and toiling in sorrow; yea, dead and under the curse that long has rested upon all earthly substance; for the law is spiritual; but all flesh is carnal. The requirements of the law are spiritual, and how can a natural arm perform a spiritual action? It is

impossible with man; but glory be to God, with him all things are possible. In the fullness of time, the Son of God, the spiritual Adam, the Lord from heaven, who possessed in himself all that the law could require, appeared, and brought in everlasting righteousness: his children being partakers of flesh and blood, he also became a partaker of the same: otherwise, he being immortal, could never have suffered death; but he was made sin for us; he was made a curse for us; yea, he was made all that the letter of the law recognized us to be, that he might put away sin in the flesh. In the flesh we are dead, as he died in the flesh; but he had power to lay down his life, and power to take it up again; he has power also to make us partakers of his divine nature. The law is therefore fulfilled in us through Christ; as it is written, "I will put my law in their hearts, and they shall not depart from me." The law of God, in the hearts of them that are spiritual, is truly a Tree of life, bringing forth fruits of righteousness; so after the mind we serve the law of God, in newness of spirit, and not in the oldness of the letter: delighting in the law of God, after the inward man. And being united to Christ, who is divine perfection, we are in his righteousness alone, saved from the condemnation of the letter, and here the righteousness of the law is fulfilled in us; we being identified with him, both in life and in death, shall surely reign with him in glory.

The above is submitted with the hope of bringing out the views of others on the subject. I would be pleased to hear from Brother Goldsmith or any other brother who may have light.

From your

CORRESPONDENT,

Sojourning in Mesech, June 26, 1840.

For the Signs of the Times.

BROTHER BEEBE:—I believe I will narrate a little affair which has transpired in this vicinity, which goes to show what the New School principles are.

A man by the name of Peter F. Ogilby, having in the course of the years 1833 & 4, lost his standing with the New School Baptists in Powhatan Co. Va., being declared out of the fellowship of Powhatan church, for what they stated to have been immoral conduct, and was subsequently published by the Middle District Ass'n. in their Minutes of 1834, as not being entitled to fellowship from the Baptists until he should return and give satisfaction to the Powhatan ch'h.; undertook to regain a standing by pretending to have been fully converted to the Old School doctrine and order, by a perusal of the Signs, and to have been rejected by the Baptists in Powhatan on account of his patronising the "Signs." A letter of his to this effect was published in the Signs, Vol. 2nd, page 129. These things, that is, his persecutions, &c. were more fully declared in letters addressed to yourself, Brother Beebe, and me in which he makes the enquiry whether

he could obtain a standing in any of our Old School Churches, as he was excluded for patronising the Signs, and stating that Valentine M. Mason the general Agent of the General Association raised the hue and cry against him as being a *Signs of the Times* man, &c. He received from me in answer to his enquiries, encouragement to believe that if he were to move up into this part of Virginia, and could show by certificates that his moral standing was good, &c. his having been excluded for being an Old School Baptist, would be no bar to his being received into fellowship by any of our churches. Subsequently after I had started on a journey to Kentucky in the latter part of that year, he came into this neighborhood, and prevailed on the Bethlehem Church to receive him into membership by telling of the persecutions which he pretended he had received for being an Old School Baptist, and showing them the letters he had received from yourself and me, and certain certificates which he professed to have received of his good standing as a man, &c.; and this without their waiting for his removal among them.

Early in 1837, I received a letter from Elder John Wooldridge Pastor of the Powhatan Church, requesting of me information whether Peter F. Ogilby had been received into membership by one of the churches which I serve, and what statement he made to induce them to receive him, &c.—as he had been excluded by the Powhatan church for *unchristian and immoral conduct*. In a Postscript, he mentioned having understood that Mr. Ogilby had stated he was excluded on account of his faith, and he avers it was not so that his faith was not mentioned in the affair, but that he was excluded for *wicked conduct*. After receiving an answer from me Eld. Wooldridge sent me a copy of the Middle District Minutes, containing the action of that Association on the case. The affair was laid before the Bethlehem church a correspondence between the church and Mr. Ogilby and others took place on the case, and in consequence of this protracted correspondence, his exclusion by the Bethlehem church was delayed, until Ogilby I presume concluded the church would not exclude him, he moved up with his family into this neighborhood; and the church then concluded to wait still longer before they acted definitely on the case, to give him an opportunity to show by his preaching and conduct whether his statements or those of others were true. But he soon began to leak out in his preaching away from the church his arminianism, and to resort to his old business of horse swapping, in which he was not over scrupulous in always stating the truth, &c. until the church became convinced that he was no Old School Baptist, and that he had deceived them on that point, and hence were satisfied that the statement of Eld. Wooldridge was correct as to the ground of his being disowned by the Pawhatan church. The Bethlehem church therefore declared a withdrawal of fellowship from him on the grounds of his having deceived them both in

reference to his being in reality New School in sentiment, and having been excluded for immoral conduct. Still however he went on appointing his meetings and both preaching and marrying, in open violation of the laws of Virginia, and was countenanced therein by New School Baptists, excluded Baptists, and numbers of the world, thus making manifest how well prepared the worldlings of this day are many of them, to give their support to any thing calculated to put down Old School Baptist doctrine and order. But that to which I had special reference in writing this, is that Eld. L. Marders a preacher who has had some standing in Westmoreland Co., and in the Dover Association, and who could not have been ignorant from the proximity of the two Associations and the correspondence between them of the fact of Ogilby's having been published in the Minutes of the Middle District Association as a man out of fellowship. Or if even he had forgotten or overlooked that thing in the Minutes of that Association still here the ground of Ogilby's exclusion had been repeatedly and publicly declared, and if he doubted the statement and wished to observe any thing like order he could easily have had access to the Minutes of that Association for satisfaction. This Eld. Marders moved into this neighborhood last winter, and immediately takes Ogilby by the hand unites with him in keeping up and carrying on meetings, and even in constituting a church or what they call such, out of several excluded members, one of whom had been living in exclusion and his life justifying it, for fourteen or fifteen years. Now if Eld. Marders and other New School Baptists in this vicinity fairly represent their party, then one of two things is true of their principles, either that a man's having deceived an Old School church and got into it, and after his deception is discovered, is rejected, is sufficient ground for the New School to take him into favor and fellowship, though he stands excluded for immoral conduct from one of their own churches and Associations. Or else that because they find a man away from the neighborhood where he was excluded, and they have use for him as an instrument to make up a party against the Old School cause, they will thus employ him though it be by trampling upon the discipline of their own ch's. and in face of the fact of the individual's having slandered their churches and Associations and General Agent in order to deceive an Old School church. Mr. Marders and his friends are welcome to take either horn of the dilemma they choose. I do not pretend to have made a full disclosure of Ogilby's conduct; for instance Eld. Wooldridge stated in his letter that this man had been *three times excluded* in about ten or twelve years, and each time for wicked conduct.

But enough has been said to show Elder Marders and his party in not a very favorable light as to principle.

Yours as ever,

S. TROTT.

Centreville, Fairfax Co., Va., June 23, 1840.

For the Signs of the Times.

BROTHER BEEBE:—I send you herewith the copy of a correspondence between myself and my brother-in-law Mr. H. Bangs, a minister of the Methodist connexion, which you are requested to publish in the "Signs of the Times," as considerable solicitude is manifested by many persons that it should be made public.

Yours, &c.

REED BURRITT.

EXTRACT FROM THE LETTER OF MR. BANGS,—
(DATED,) Middletown, Ct., Dec. 26, '39.

"As to what you say about being a Baptist, it is no more than what I expected. And I believe many of your remarks about ministers and measures to be true and just. The church is groaning under these things as an *incubus* worse than persecution: but, my dear brother, is there not some danger of being too much set in our own opinion? Prejudice may sometimes blind the mind, and we think too fondly of our own views and too unkindly of others. We must distinguish between the *use* and the *abuse* of a thing. I have no fellowship for any new divinity: true divinity is as old as the bible. There can be no *improvement*—no *addition* to God's truth; but I think you will find little in the bible to favor a *settled located ministry* or of *hireling* priests,—except Micah's priest, (see Jud. xvii. 10) or of large salaries a providential call for a minister to leave one place for another, unless it is the Danites. See Judges xviii. 18, 19. The gospel economy appears to be emphatically missionary:—"Go ye," does not mean settle down; "into all the world," does not mean *confine yourself to a little parish*,—"to every creature," does not mean *a few*. Now I would respectfully ask if your criticism upon "Go into all the world," is not rather a quibble? If they are to *Go*, they must be sent. How shall they hear without a preacher, and how shall they preach except they be sent? Rom. x. 14, 15. Do you say, God sends his own ministers? True; but does not the church give her sanction? What would you say to the man who should come to you as a minister, without any credentials from the church? If he professed an apostolical call, you would expect apostolical credentials, viz: the power of working miracles. When Paul and Silas were about going on a mission to the heathen, were they not "recommended by the brethren unto the grace of God?" "But men may engage in this ministry to make a good fat living." True: but this is only an abuse of the thing. Hence we must not only distinguish between the use and abuse of a thing, but the church should guard against this abuse: she is responsible—let her look to it. But the world is to be converted to the true faith through the instrumentality of the church, and she is responsible for this great work. Let her move on, but let her take heed *how she moves*. She is to send forth her missionaries, but let her take heed *who she sends*. I am a decided friend of education. I know its value experimentally only from the want of it. But I

have no fellowship for mere men-made ministers, or for manufacturing ministers in a Theological Seminary. All parents should give their children as good an education as they can; and then if Jesus Christ needs them and calls them, let him have them and send them where he pleases.

Suppose I should ask you a few questions, (I mean no disrespect, nor to give any offence; nor do I ask them to provoke a controversy on these points, but because they appear to me to be so directly opposed to the sound views presented in many parts of your excellent letter. "But to err is human." I do not say that I do not err, and that frequently; nor does a difference of opinion lessen my affection.) 1. If God fore-ordains all things that come to pass, how could those things you blame fail of coming to pass? 2. If all things that come to pass are according to the will of God, are not those things according to his will? 3. If they are according to his will can he be displeased with them? 4. Are you ever displeased with your children when they do according to your will? 5. If the number of God's *elect* is so certain and definite that they *cannot* be diminished, how will these new measures, dandy priests, camp meetings, protracted meetings and men-made converts *lessen* or endanger the number of the *elect*? 6. If the number of the reprobates, or those left out of the *decree of election* be so certain and definite that they cannot be lessened, what can God's true ministers and true gospel preachers accomplish towards their *true conversion*? 7. If God's children can never apostatize and fall from grace, how can a false gospel or false ministers place them in any danger? 8. If the above things be *God's truth*, what need of all this hue and cry about new measures, men-made priests, &c. &c.? But as I do not believe in the above sentiments, I do think it of the utmost importance that the *true ministers* of Christ should take their post on the walls of Zion boldly and faithfully, and constantly cry aloud and spare not, and show the people their sins, and never rest until the *truth, as it is in Jesus*, shines forth as brightness and the light shine as the *noontide*. And however we may differ on some controverted points, I will join you with heart and hand on those plain, practicable and experimental points on which we do agree and hail you as a brother and fellow laborer in the Lord.

Your affectionate brother,

HEMAN BANGS.

REV. REED BURRITT.

ELD. REED BURRITT'S REPLY TO MR. BANGS.

DEAR BROTHER BANGS:—We were much pleased, through your very acceptable letter, to hear of your welfare, as it is always pleasing to hear that our friends and relatives are in comfortable and easy circumstances. You inform me that you have spent the last four years in Connecticut, two of which you spent very pleasantly in New Haven, and two in Hartford, all very

pleasantly. I fear that you was not called *Beelzebub* by the popular religionists once during the whole four years; but our Lord says his ministers shall be hated of all men, for his name's sake. Matt. x. 22. I suppose you will expect to hear of our affairs also. As it respects our domestic concerns, we have reason to be thankful that we enjoy good health and have the comforts of life; and in respect to my ministerial circumstances, I have the pastoral care of two small churches—*am quite a noted man*; but not at all, popular. If the world wants a minister very much, and can get no other, they will call on me. I pay full taxes on my farm while preachers of the new order are allowed to hold taxable property to the amount of \$1,500 free from taxation.

You had the kindness to acknowledge the justness of many of my remarks, (in a former letter) on ministers and measures, that they were true, &c.; but from your letter I am left to fear you do not fully deprecate the iniquity of the present times.

You think I cannot find much in the bible to favor a settled, located ministry, or of hireling priests. As to hirelings, God's ministers are not such; but I do believe a large majority of the present race of ministers are of that kind; for they go not as went the primitive preachers, where the Lord sends them, and where ministers are most needed; but where they can obtain the best living. It is just as Eld. C. G. Carpenter once stated, from the desk in my hearing;—that if we would furnish money enough, we could have ministers enough! Although he is one of the new order, he certainly *told the truth* in that case; for such ministers can be hired, by the day, week, month or year, although but few of them can stay a year in one place before they are worn out. If there are not enough to supply all that have *itching ears*, money will make more. How many of the primitive churches, had settled ministers among them, I cannot tell; but it appears that each of the churches in Asia had one. Rev. i. 4—20. How long each had served, I cannot say, nor do I believe that any uninspired man or men had power to shift them every one or two years. Paul directed Titus to ordain Elders in every city—Titus i. 5; it is not likely that each one presided over a large district, nor do I believe they were so confined as to prevent their itinerating occasionally, and that too, without the dictation or support of an anti-scriptural society, based on money, in which money instead of grace gave membership.

You ask if my criticism on "Go ye into all the world," &c. is not rather a quibble? I answer, No. The command is, GO, not *send*;—neither was this commission given to the church, as such, but to those whom he had called to preach the gospel. The bible will furnish neither precept nor example for the church, or any man or set of men to send men to preach. It certainly is no *quibble*. If the harvest be great and the laborers are few, we are to pray the Lord of the harvest to send forth laborers.—When the church receives the evidence that God

has called any brother to the work, as Aaron was called, let them give such an one the right hand of fellowship, that he may go and preach where the Lord bids him. If this be what you call sending men to preach, we will not dispute. As to the sending the gospel to all nations, God has sent it to them once. He said it should be preached in all the world for a witness unto all nations, and then the end should come; (referring directly to the end, or destruction of Jerusalem. See Matt. xxiv. 14; and Mark xiii. 10: and Paul said, it had been preached in all the world, and had brought forth fruit, also that it had been preached to every creature under heaven. Col. i. 6—23.) I have no evidence that God designs that it shall ever be again preached in those places: but if he does, he will no doubt send it; and if they are unwilling to go, which is likely in most instances to be the case, on account of the greatness of the work, compared with their unworthiness and utter inability, he will use the means necessary to make them willing. He made Jeremiah, and Jonah and Paul willing; and all his people shall be willing in the day of his power. See Jer. xx. 9; Jonah i. 2; 1 Cor. ix. 16; Psa. cx. 3. Surely if any poor soul could have resisted the call of God, Jonah would have done it. Had you and I been present when he was thrown overboard, and had we seen the whale swallow him, and had we both been arminians, we would have thought it a *gone case* with Jonah; and that the Lord would have to find another man to send to Nineveh, or Nineveh must do without preaching.—But after three days, Jonah GRADUATED, and was seen gathering himself up upon the beach; and having now received his complete *outfit*, he made no farther enquiry about salary or quarterage.—His face is set towards Nineveh, he salutes no man by the way. He is now convinced that that God who feeds the ravens, takes care for sparrows and who preserved him in the whale's belly, could and would feed and protect his obedient servants. I presume he had no *notes* nor *skelltons* in his pockets or in the top of his hat, as is customary with modern *learned novices*, since his calling was to preach the preaching God bade him, and that only. Nor do I doubt that the Ninevites were satisfied that God had sent him. I wish no one to disobey God; but I have often wished that every one who possibly could stop preaching, would do so; and then we should have none but such as God has sent; and the subjects of the anti-christian kingdom would not have such a host of hireling teachers to embolden them to oppose the gospel of Jesus Christ and his worshippers. It is vain for parents to think of educating their sons for the accommodation of Christ's Kingdom; for not one in a hundred, if any, of them will be wanted for his ministers. Before seminaries were brought into requisition for such purposes, God chose the weak and foolish and such as are despised by the popular, that no flesh should glory in his presence, as they do at this day of boasted light.

1 Cor. i. 27—29. If God has not designed to send the gospel again to all the nations that are *now* upon the earth, it is vain for man to undertake it; but if he has designed it, it will be accomplished in his time, and in his way, without any anti-scriptural means. When men get to using means to make ministers, and to convert the world to God, they make out about as good old Abraham and Sarah did, when they resorted to *means* to hasten the birth of the child of promise! The *means* that they thought best, only produced a mocking Ishmael! and to this day we are surrounded with mocking Ishmaelites, creatures of means, &c., Ashdodites, &c.—such as cannot speak the pure Jewish language, or frame to pronounce the christian Shibboleth.—Neh. xiii. 24; Judges xii. 6. I have not witnessed a time in the last thirty years, when gospel ministers and gospel worshippers were looked upon with more contempt, than for the last few years.

You say, "The world is to be converted to the true faith, through the instrumentality of the church, and that *she* is responsible for this great work!" A great work, indeed, a work which the Savior never undertook. He said I pray not for the world; but for them which thou hast given me out of the world. John xvii. 2—9. If the church is responsible for it, and does not move on so as to accomplish it, (and she certainly will not) then, if the arminian doctrine be true, she must of course go to hell!! How then must the husband feel to see his wife that he has redeemed with his own blood, in hell; his flesh, Paul says, "We are members of his body, of his flesh, and of his bones:" Eph. v. 30: and then what a tremendous shout from the infernal regions, the gates of hell having at last prevailed! Then would Satan proclaim himself king of kings and lord of lords. But, "Be astonished O heavens," at such doctrine! If you think that I am too severe, I will not only cite you to the words of the Lord; Isa. lviii. 1; but also to your own letter, where you say that you think it of the utmost importance, that the true ministers of Christ, should take their posts on the walls of Zion, and boldly and faithfully and constantly cry aloud and spare not. Our Lord says, "As I have loved you, so ought ye to love one another, and whom *he* loves he chaseth. John xiii. 34; Heb. xi. 6.

I will now attempt to answer your eight questions, the first four of which, are on Fore-ordination, &c. I believe that God overrules all events, and so directs them, that he is, and will be glorified, in their final issue. To say that God has foreordained all things that come to pass, is language that I never use; (but we do, and will undertake to prove that if ALL things that come to pass are not subject to the government and decrees of God, that nothing is or can be.—Ed.) but I have no trial at all with those that do use it, if I view them right in other respects; for I do not know but that they are right. God is a great God; of him it is writ-

ten, "O the depth of the riches both of the wisdom and of the knowledge of God, how unsearchable are his judgments, and his ways past finding out. Rom. xi. 33. Notwithstanding there is so much said, by many who profess godliness, against the doctrine, and it is so contrary to human reason, yet I find so much in the scriptures of truth to favor it; and indeed if we will for a moment contemplate the character of the Divine Being, we cannot believe that he would make a world for any other purpose than that of his own glory; and this is according to the scriptures. Col. i. 16, 17; Rom. xi. 36.—Nor can we think that he is at all disappointed in what he has made; nor that he has been subjected to the necessity of making any new arrangements, on account of the actions of any since the creation: neither can any thing take place excepting what he sees fit, and will finally terminate in his glory and the good of his people. See Rom. viii. 28. To believe all that I find written in the scriptures, (whether I can understand it or not) is an important article of my creed. Jehovah says, I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." Isa. xlvii. 9; Prov. xiii. 4; Psa. lxxvii. 10. That the transgression of our first parents was a voluntary act there can be no doubt: and had it not been more for the glory of God that they should fall than that they should remain in their original innocence, I doubt not God would have prevented it. Yet, understand me, God did not influence them to sin. He is the fountain of all good; but not the fountain of sin or impurity. It is certain from the scriptures that some of the greatest deeds of wickedness ever perpetrated in the world were fore-ordained of God, and yet those that committed them were as guilty as though they were not so fore-ordained. Wherefore then should we object to the fore-ordination of all things by the same rule; especially since the scriptures favor the doctrine? There is no need that God should influence man to sin, for he is ready to commit all that the Lord will suffer him to without such influence. Christ was set up from everlasting, before the earth was, and his people were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. Prov. viii. 23; Eph. i. 4.—Now suppose that Adam had not sinned, or that the husband had not hearkened to the voice of his wife, what then? We read that Adam was not deceived, but the woman being deceived was in the transgression. 1 Tim. i. 14. Christ is called the second Adam, (1 Cor. xv. 15) and he was not deceived; but his wife [the church] being deceived was in the transgression. He loved her, and gave himself for her. Eph. v. 25. There

is something in all this that looks to me like foreordination. "There are many devices; nevertheless the counsel of the Lord, that shall stand." "A man's heart deviseth his way, but the Lord directeth his steps." Prov. xix. 21, & xvi. 9.—Joseph's brethren devised in their hearts to kill him, but the Lord directed their steps. No doubt they would have killed him if the Lord had not foreordained that they should sell him. And Joseph said, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. i. 20. It is also said of Pharaoh, "For this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth." Ex. ix. 16. The crucifixion of the Saviour, and every circumstance in connexion therewith, were evidently foreordained. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," Acts ii. 23. And they were gathered together, for to do whatsoever thy [God's] hand and counsel determined before to be done. Acts iv. 28. But you ask, "Could those things fail of coming to pass? Certainly not.—Again you enquire, if these are not according to his will; seeing that he ordained them, &c.?—and if so, can he be displeased with them? In one sense, they are according to his will. It was his will that Joseph should go into Egypt, or he would not have sent him to that place. Joseph says, "God did send me before you to preserve life: Gen. xiv. 5; and he no doubt took his own method to send him; but in another sense it was not according to his will, because the act in and by them did not proceed from a right principle, but from their enmity against Joseph, and their hatred of divine sovereignty. The same will also apply to the case of Pharaoh, and to those who crucified the Lord Jesus Christ; they did it with wicked hands. The creatures of God stand approved of him; only as far as they obey his commandments with right motives. Saul, the first king over Israel, was very religious when he saved alive the best of the sheep and oxen to sacrifice unto the Lord, notwithstanding he was commanded to slay them all with the Amalekites in their own land, and for his benevolence, in this case, the Lord rejected him from being king. Samuel xv. The children of Israel caused their children to pass through the fire unto Molech, which thing the Lord commanded not, neither came it into his mind, that they should do such abomination, to cause Judah to sin. Jer. xxxii. 35. You will perhaps say, as you have said, that, the Lord did not foreordain that act. I do not say he did; but I understand, when I read this in connexion with other scriptures, that he never commanded it, neither came it into his heart to command or require any such thing of them. But that it was something new to, or unforeseen by the Almighty, or that he did not know that they would do so until they did it. I hope you will not contend; if he did know it

he certainly knew it from eternity, when he declared the end from the beginning; and knew whether it would be for his glory or not, whether he would overrule it to work together, with *all things*, for good to them that love God, to them who are the called according to his purpose.—Rom. viii. 28. That God, whose careful providence, numbers the very hairs of our heads, feeds the ravens, and suffers not the sparrow to fall to the ground without him, Matt. x. 29, 30; would not suffer those children to pass through the fire, to that dumb idol, without his notice.—"A man's heart deviseth his way; but the Lord directeth his steps." He directed the steps of Jacob's sons, or they would have killed their brother, which proves, that man is not a *free agent*; for if he was, he would not only do as he pleased, but all that he pleased, and that too free from accountability. How much less iniquity is committed, than what would be, if God did not direct all the steps that are taken under the sun. He worketh all this after the counsel of his own will. Eph. i. 11. I think I have heard you contend very hard, that [a] double [l] spells *all*, and not *a part*. God has never commanded a family of children to conspire against and sell a brother; neither did he command the Jews to crucify the Saviour; yet all these things were done in accordance with the determinate counsel and foreknowledge of God; nevertheless the act in them was wicked, because God had not commanded it. 2nd: They acted not from a principle of love to God; and he that loveth not, knoweth not God: for God is love. 1 John iv. 8. Paul says, "If I have not charity, I am nothing."—3rd: It was not done in faith, and whatsoever is not of faith is sin. Rom. xiv. 23; Heb. xi. 6.—4th: Their object in doing it was wrong, from envy. We may sin in doing, not only what God designs shall be done, but even in what he commands us to do, when our motive is not right; and when our motive is right, and we do that which is not commanded, it is also sin. Paul verily thought he ought to do many things contrary to the name of Jesus, and Christ said the time would come when whosoever should kill his disciples, should think they were doing God service. Acts xxvi. 9; John xvi. 2. When the time that God foreordained that Ahab should be slain, had come: see Job. xiv. 5—14; he sent a lying spirit into the mouths of all Ahab's prophets, to persuade him to go and fall at Ramath Gilead. 1 Kings xxii. 20—23. Now do you suppose, that the Lord was pleased with the devil at that time because he performed what he had told him to, and because he gave him some little reward for his willing services? I trow not.

I will pass to your other four questions, in relation to the doctrine of election, &c. That the doctrine of eternal and unconditional election, is the doctrine of the gospel of Jesus Christ is certain; and that the number elected is definite and unalterable is also certain. First. It is eternal: "According as he hath chosen us in him, BEFORE THE FOUNDATION OF THE WORLD, that we

should be holy and without blame before him in love" Eph. i. 4. "Who hath saved us and called us with an holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus BEFORE THE WORLD BEGAN." "But we are bound to give thanks to God always for you brethren, beloved of the Lord, because God hath *from the beginning* chosen you unto salvation, through sanctification of the Spirit and belief of the truth."—2 Tim. i. 9; 2 Thess. ii. 13. That election and salvation are not conditional, see besides the above texts, ["Not according to our works, but according to his own purpose and grace," &c.] Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," &c. 1 Pet. i. 2. *Not through obedience unto sanctification of the Spirit.* "Not by works of righteousness which we have done; but according to his mercy, he saved us, with the washing of regeneration and renewing of the Holy Ghost." Titus iii. 5. "For the children being not yet born, neither having done either good or evil, that the purpose of God according to election MIGHT STAND; not of works, but of him that calleth," &c. Rom. ix. 11. Had God elected his people on condition of their obedience, it would have been of works, and consequently might not have stood; and the number of his elect might have been reduced, even to nothing; and Christ have failed to see of the travail of his soul with satisfaction: but, blessed be God, all was sure.

That the number of the elect is definite and unalterable must be admitted if we admit that God is infinite and immutable. Jesus says, "I am the Good Shepherd." But he is but a poor, deficient shepherd that does not know his sheep, or how many he has. He once said to the little flock that he had converted from the Jews, "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." John x. 16. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—"All that the Father giveth me, shall come unto me."—John vi. 37. That all the new measures combined, of dandy priests, camp-meetings, protracted meetings, anxious seats, &c. can neither enlarge or diminish that number, so that as many as were ordained to eternal life shall *not* believe, and be saved, is certain; for Christ says, "On this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18.

Your sixth question is, "If the number of the reprobates, or those left out of the decree of election, be so certain and definite that they cannot be lessened, what can God's *true* ministers and *true* gospel measures accomplish towards their true conversion? I answer, Nothing, and as God's ministers know not who, or where are the elect, any faster than they are made manifest; they, agreeably to the commission, preach the gospel to every creature, and endeavor to describe the character of those, unto whom the promises and consolations of the gospel are applied; but they have no idea that any will be gathered to Christ under their ministry excepting such, as were chosen in Christ before the foundation of the world: hence the Apostle says, "I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with

eternal glory." 2 Tim. ii. 10. We know indeed, from God's word, that none will receive the gospel of Christ, until they are regenerated by the Holy Ghost: for the preaching of the cross, is to all others, foolishness and a stumbling block; but unto them that are called, it is Christ, the power of God and the wisdom of God. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. 1 Cor. i. 18 & ii. 14. But Christ says, that he has power over all flesh, that he should give eternal life to as many as the Father hath given him; and he farther says, "All that the Father giveth me shall come unto me, &c.—John xvii. 2 & vi. 37: all the anti-scriptural institutions therefore, that are, have been or can be invented will not, cannot save any other.

Question seventh: *If God's children can never apostatize and fall from grace, how can a false gospel or false ministers place them in any danger?* They cannot: the very gates of hell shall never prevail against them; for Christ has given unto them eternal life, and assures them that they shall never perish, neither shall any pluck them out of his hands." John x. 28.

The eighth and last question is, *"If the above things be God's truth, what need of all this hue and cry about new measures, men-made priests, &c. &c.?"* I answer, Notwithstanding the enemies of the cross of Christ are all conquered, they are not yet all destroyed, and of course they will continue to oppose and persecute the true worshippers in every way they can; for it is their nature so to do; and finding that they cannot destroy the church by persecution, their last resort is to corrupt it, and, if possible, to get a majority of Hagar's children into it, and so turn out the saints and banish them, that they may wander about in sheepskins and goatskins, being destitute, afflicted, tormented and of whom the world is not worthy. Heb. xi. 37. And that he may the better succeed, the devil has himself become a very religious character, as it is written, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel; for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; and he is now ready to assist the church in every way that is calculated to favor his plans; and as he thinks a learned ministry will answer his purpose best, he influences his subjects to liberality in building up anti-scriptural institutions, such as Theological Seminaries, Tract Societies, Religious Sunday Schools, Protracted Meetings, Mission Societies, &c. &c. All of which grow out of the Arminian sentiment. Prov. xiv. 12, whose end shall be according to their works, 2 Cor. xi. 13—15.—Hence the church is like the lily among thorns, and like sheep among wolves. Therefore God has appointed the gospel ministry for the gathering together of his elect from the four winds,—from one end of heaven to the other. Matt. xxiv. 31. Paul says, God is pleased by the foolishness of preaching to save them that believe. 1 Cor. i. 21. And having promised to give the victory or kingdom to his little flock, he has also instituted the gospel ministry to comfort and instruct his people; and to oppose and contend earnestly against corruption of doctrine or practice among his people. A right understanding of the doctrine and order of the gospel among the saints is of great importance for their comfort and growth in grace, therefore God has commanded his ministers to cry aloud and spare not. Paul at a certain time said to one of those opposers, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt

thou not cease to pervert the right way of the Lord." Acts xiii. 10. And the saints are commanded to withdraw from every brother that walketh disorderly, and not after the tradition which we received from the apostles. 2 Thess. iii. 6. It was the constant practice of the prophets, of Christ and of his apostles, when preaching the doctrine of God, to draw the line between those who served God and such as served him not, or such as served their own bellies. Christ said, "It must needs be that offences would come, &c. And Paul says, "For there must be also heresies among you, that they which are approved may be made manifest." Matt. xviii. 7; 1 Cor. xi. 19. Hence the hue and cry, as you call it, is to distinguish the true worshippers of God from deceitful workers; besides it is natural for sheep to hate wolves, even when they come in sheep's clothing,—and therefore they make a noise when they detect them.

Now, in turn, permit me to say, I think I discover a very bad principle in your system: it is the same that I have discovered in it from my first acquaintance with it, (more than thirty years ago;) and I think much of it can be discovered in your letter. I mean selfishness. I have often been asked by Arminians, "If the doctrine of Sovereign Grace be true, what is the use?" &c. And even the doctrine of Final Perseverance, if it be true, I shall get to heaven: therefore I will live in the way that I can take the most comfort. This proves that a course of sin is most agreeable, providing it will end as well. But the heaven born soul hates sin: it is no more his element, and he loves holiness for what it is in itself: he has but little trouble about what will become of him when he dies. The main point with him is that he may live to the glory of God here; that he may escape the snares of Satan, triumph over the corruptions of the flesh, and live near the Redeemer. And as sure as he enjoys the evidence of being a child of God, just so sure is he that he will reign with him in glory.

You intimate, in the latter part of your letter that you think of taking a stand upon the walls of Zion; if you should, I hope you will be careful and take the right trumpet; I think I have hitherto seen you in the neighborhood of Sinia, with Ezekiel, proclaiming salvation to the sinner on condition of his obedience; telling him, if he will turn from all his sins which he has committed and perform all the requisitions of the law, he shall surely live; but if the righteous man turns from his righteousness, and commit iniquity, he shall die. Ezek. xvii. 21. Hence the curse of the law would surely come upon them after all their obedience; for as many as are of the works of the law are under the curse. Gal. iii. 10. It will never do to blow such a trumpet on the walls of Zion. The citizens of that place have been protected from the thunders of Mt. Sinai, ever since they received a pardon of their sins, through the blood of the Lamb;—and they have been told by their King that they should never hear them again; because he has redeemed them from under the law, and they are no more under the law but under grace, and therefore sin cannot be imputed to them any more. Could they, after such kind assurances as they have received, be made to believe that their prospect of final deliverance from sin, and consummation of holiness depended on their personal obedience, what a dreadful shock would it inflict upon them; their songs would at once cease, and an awful silence pervade the whole city! The enquiry would arise with all the members of Christ's body, What does this mean? Has God changed? Has he discovered at last a defect, some spot or wrinkle in that robe of righteousness, in which he has declared himself, well

pleased? Or would they not rather, at once, conclude that this is another gospel, which is not an other? Gal. i. 6—9. If you are called of God to preach his gospel, one important part of your work is to comfort his people; but it never did, nor can it ever comfort them, to tell them that, *if they are faithful they will get to heaven, and if not they will go to hell.* You may say in truth, that such as have not on the wedding garment shall be cast out; that from him that hath not, shall be taken even that he seemeth to have; that the lamps of foolish virgins will go out; that every plant that our heavenly Father hath not planted shall be rooted up; fruitless branches of the vine shall be taken away; that dogs shall return to their vomit, and sows that have been washed will return to their wallowing in the mire; but all who are born of the Spirit of God will as surely reach heaven as God is immutable. You may think such doctrine will lead to licentiousness; but such is not the case. Those to whom much is forgiven will love much. Should any professor, through fear of hell, work on, and increase his faithfulness in proportion to his fears of damnation, what would such service amount to in God's account? It is all in vain—all wrought for his own accommodation, for his own self interest, and in due time the hireling will flee, because he is a hireling; the servant abideth not in the house forever, bye and bye he will receive his pay and be off; but the son abideth forever.

I have endeavored to answer your letter, and the questions therein contained according to the best of my ability. If you find any thing in this that is contrary to truth, let me know what it is and I will thank you. If you think my letter too lengthy you must not ask so many questions at one time. If you think I deserve the rod, spare me not: put it on faithfully, only let it be a gospel rod. Do not come out against me with human reasonings. Neglect not to write as you have promised. It will do us no harm to give each other our views: it may be instructive to both. If either of us entertain wrong sentiments, it is important that we be convinced.—Please give me your views on the two covenants, (Heb. viii. 7, 8.) in what do they differ? Farewell,
To H. BANGS.] REED BURRITT.

EDITORIAL.

New Vernon. Orange Co. N. Y. July 1 1840.

APPOINTMENTS.—If the Lord permits, the editor will visit his brethren, at Alexandria, D. C., on Wednesday evening the 5th August, at 7 o'clock; at Shiloh, on Thursday the 6th, at such time and place as the church may designate. On Friday and Saturday the 7th and 8th, attend the Corresponding Meeting at Fryingpan, Va.; spend Sunday the 9th, with the Upper Broad Run church, Fauquier Co., and reach the Kotocton Association, at Waterlick church, on Thursday the 13th: and returning endeavor to meet such appointments as may be arranged on our way down.

We have withheld our usual quantity of Editorial matter from this number to make room for the entire communication of Brother Reed Burritt.

The churches of Kotocton Association, in preparing their letters, will bear in mind the Resolution and closing items, on the minutes of the last session, in reference to altering Constitution, rules of decorum, &c.

DIED.

In this town, on Sunday morning, the 28th ult., of consumption, Mrs. ANNA, wife of George F. Seybolt, aged 49 years.

Poetry.

"CALLED OF GOD."—Heb. v. 4.

Call'd to see God's righteous law
Holy is, without a flaw;
Call'd to feel its vengeful power,
And to tremble in that hour.

Call'd to know I am a worm,
Nor can one good work perform;
Call'd to know I must be damn'd,
If it does on me depend.

Call'd to feel the dreadful smart
Of a guilty, sinful heart;
Call'd for sin to grieve and mourn,
And to feel myself forlorn.

Call'd to fall before the Lamb;
Call'd to know I nothing am
But a lump of guilt and sin,
Vile polluted and unclean.

Call'd the cleansing blood to feel;
Call'd to know it me can heal;
Call'd to feel my guilt depart,
Through the Savior's bleeding heart.

Call'd to fellowship with Christ;
In him as my Head rejoice;
Of his fulness to partake;
Call'd to suffer for his sake.

Call'd to stand complete in him,
Who alone can save from sin;
Call'd to know my glorious dress
Is the Lord my righteousness.

Call'd to know, when nature fails
Is the time when grace prevails:
Abra'm's age and Sarah's womb,
Matter not, when God's time's come.

Call'd to know I'm dead indeed,
And from my old husband freed;
Call'd to know I'm not alone,
But am married to the Son.

Call'd to wear a ring as well;
How it is I cannot tell,
That a wretch so vile as I,
Should be loved eternally

Call'd to know it is the case,
Therefore must be all of grace:
In my flesh is nothing good;
But he loved, because he would.

Call'd to banquet with the Lamb,
And rejoice in his dear name;
All my burdens on him cast;
Call'd to know he'll hold me fast.

Call'd to know I have a part
In the treasures of his heart;
And shall live his face to see,
When this world has done with me.

Call'd, and call'd by grace divine,
In full glory I shall shine:
Call'd, while here, to sing and tell,
Jesus has done all things well.

Call'd to part with flesh and sin,
And eternal life to win;
And, when Jesus bids me fly,
Sing his praise beyond the sky.

Yes, without a clog of clay,
I'll go singing all the way;
And the church above shall know,
Jesus brought me safely through.

GADSBY.

APPOINTMENTS.—The Messengers appointed by the Warwick Association to visit the church at Providence, Pa., will meet with that church, if the Lord will, at the *Hull School* house, in *Blakely*—near Brother Alex. Dolph's, on Friday before the second Sunday in October next, at 10 o'clock, A. M.

NEW AGENT.—Eld. Benjamin Parks, Putnamville, Putnam Co., Ia.

ASSOCIATIONAL MEETINGS.

BROTHER BEEBE:—Please to give notice through the Signs that the Alleghany Old School Baptist Association will be held with the Old School Baptist Church in Lakeville, Livingston Co., N. Y., on the 10th and 11th days of July next. All Old School ministers and brethren are invited to attend.

Done by order and in behalf of the Church,
Lakeville, Jan. 27, 1840.

CLEMENT WEST, Church Clerk.

The next meeting of the CORRESPONDING ASSOCIATION will be held, by appointment, with the Frying-pan Church, Fairfax Co., Va., commencing on Friday before the 2nd Sunday in August next.

The Frying-pan Church is situated a little more than 20 miles from Washington and Alexandria, D. C.; and on the way from those cities to the Ketocton Association.

The KETOCTON ASSOCIATION will hold her 74th annual meeting with the Waterlick Church, Warren Co., Va., commencing on Thursday before the third Sunday in August, 1840. Old School brethren generally throughout the country are affectionately invited to attend both the above meetings.

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Regular Baptist Church at Abington, Luzerne Co., Pa., to commence on Saturday before 2nd Sunday in October next, at 10 o'clock A. M. To which all our brethren of the primitive faith and order are affectionately invited.

Receipts.

John Griffin,	Pa.	\$1 00
James Wells,	do	1 00
N. Greenland,	do	5 00
S. Miles,	do	1 00
G. Miles,	do	1 00
Ed. B. Pitcher,	do	2 00
D. Whiting, Esq.,	do	1 00
Ed. J. Bryon,	do	1 00
Dea. J. G. Northrop,	do	1 00
N. Westcott,	do	1 00
A. Converse,	do	1 00
J. Hill,	do	1 00
J. Marsh by E. Maynard,	do	1 50
E. Maynard,	do	0 50
J. Arnold,	do	1 00
L. Manzer,	do	1 00
C. Morse,	do	1 00
James Finch, Esq.,	N. Y.	1 00
T. Moore,	do	1 00
C. Taylor,	do	1 00
I. Forshee,	do	1 00
Jacob Snook,	do	1 00
R. Dunn,	do	1 00
Jesse Carpenter,	do	1 00
N. Myares,	do	1 00
Dea. Wm. Murray,	do	1 00
Henry Clay,	do	1 00
Mrs. M. Wheat,	do	1 00
Oliver Everett,	do	1 00
Dea. T. Faulkner,	do	2 00
J. W. Livingston, (and others,)	do	5 00
Amos Cast,	do	10 00
P. S. Nance,	do	10 00
Charles Mills,	do	5 00
Dea. G. Doland,	N. J.	3 00
John Ruerick,	do	1 00
Thomas Baldwin,	Del.	1 00
Aaron Phelps,	Ct.	1 00
Elder D. S. Roberson,	O.	10 00
Wm. Hudspeth,	Ga.	5 00
D. Clark,	Mass.	5 00
Wm. Garnett,	Va.	1 00
Wm. C. Buggs,	do	5 00
John Burke,	Ia.	1 00
R. Merriman,	Ill.	5 00

Total,

\$105 00

List of Agents.

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MASSACHUSETTS.—David Cole, David Clark.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., JULY 15, 1840.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

From the Gospel Standard.

THE POOL OF BETHESDA.

To "*A broken-hearted sinner*."

DEAR FRIEND:—I apprehend that an explanation of John v. 7, would not enter into your real desire, because the disease of the impotent man there referred to, was not of a spiritual, but of a natural kind. Nevertheless, there are some things connected with his case which may very properly be brought forward to illustrate the methods of God's grace to his people; for, though he had lain at the pool for a very long time, yet he was not cured by the pool, but by the almighty, sovereign word and power of the Lord. And so some of God's people lay at the pool of outward means, with a grievous disease of sin and guilt, and lay there a long time. Sometimes, perhaps, they hope this or the other means will prove a cure; but the disease still remains, yea, rather increases than otherwise, and they often fear they shall die in their sins at last. Very frequently they think of giving it up as a lost matter, or a desperate case, thinking the Lord will not stop to relieve. But though the Lord appears to put them back, he still secretly keeps them to the point,—panting for mercy, longing for a cure;—and at length is graciously pleased to send his word by the power of the Holy Ghost, and heal them (Psa. cvii. 20;) and this most frequently at a time, and in a way, they little expected.

If, my dear friend, I understand you aright, you wish to know whether a poor, impotent, hungry, and thirsty sinner, whose soul at times fainteth within her for a ray of hope in the manifestation of an interest in a precious Redeemer's blood, who is waiting on the Lord, yet walking in darkness and having no light, feeling herself a dog, and one which would gladly eat of the crumbs that fall from the Master's table, can, after all, die in her sins; or whether such a character can exist, and yet be dead in trespasses and sins.—Now, in reply, let me tell you, if you have truly described your case, I have no hesitation in saying, No—I believe it is not possible for such a character to be dead in sin. But we will for a moment attempt to try it by the word of God.—To be impotent, spiritually, I consider, is to be so far made alive by the Holy Ghost as to feel the

awful disease of sin, yet so feeble and weak, as to be without power to help oneself; and to be really made to feel that such is the disease, that no natural medicine can heal it; so that we are ready to fear the grievous wound is incurable.—(Jer. xxx. 12, 13.) All our sighs, and groans, and cries, only tend, according to our then feelings, to sink us deeper in our miseries; for it is as through the Lord said, "Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee." (Jer. xxx. 15.) Thus the poor soul imagines that his case is desperate. But mark the wonders of God's grace! When all other lovers and all nature fail, the dear Lord brings health and cure: "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." (Jer. xxx. 19.) Bless his precious name, the race is not to the swift, nor the battle to the strong.—While the self-righteous pharisee goes dancing about, galliard like, with the laurels of his own imaginary piety and goodness, God brings his own family to feel that all flesh is grass, and that all the goodness thereof is as the flower of the field, which withereth and fadeth away, when the Spirit of the Lord bloweth upon it; and his blessed Majesty gives power to the faint, and to them that have no might he increaseth strength. The lame take the prey; and it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. The Lord's poor worms Jacob may have a thousand fears and faintings too, for hope deferred maketh the heart sick; but deliverance shall come: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. xli. 13—16.) He satisfieth the longing soul with good things, while the rich he sendeth empty away.

If the above be really your case, you have abundant cause to be thankful. You are just suited to Christ, and Christ is just suited to you. A more blessed fit cannot be pointed out, nor a more blessed match made, than a glorious Jesus and you being brought manifestatively together in one sweet bond of covenant love, by the precious power and energy of God the Holy Ghost. He shall glorify Christ, and shall glorify the saints in

Christ. You are, you say, feelingly impotent:—Christ is the great Physician, that brings health and cure, without money or price. Bless his adorable name, *with his own stripes* he heals us. But perhaps you may say, "I am such a sinner."—So was David; but a feeling sense of it made him cry, "Lord, be merciful unto me: *heal* my soul, for I have sinned against thee." (Psa. xli. 4.)—Were his people not a diseased people, he would not be a suited healer; but one part of the sweet song of the psalmist was, that the Lord forgave all his iniquities, and healed all his diseases.—(Psa. ciii. 3.) And if you really be a hungry and thirsty sinner, that is, one that is thirsting for God, the living God, hungering and thirsting after righteousness, you shall, in God's own time, eat the flesh, and drink the blood of the blessed Redeemer, for he is the bread of God and the water of life. "He will pour water [the water of life] upon him that is thirsty, and floods upon the dry ground." (Isa. xlii. 3.) "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." (John vii. 38, 39.) But mind, the disciples did not receive this blessing immediately that the promise was made, but they had to wait for it, and met with many perplexing disappointments before they experienced the promise in the power of it. Their dear Lord was put to cruel tortures, even in their presence, was crucified, and buried, and all their hope appeared almost to be buried too. Nevertheless, it was through this dark, strange, mysterious method, that the promise was to be fulfilled; and after the resurrection of their dear Lord, the blessing was fully made manifest at the day of Pentecost. It is the privilege of the poor sinner to wait patiently for the Lord; for the Lord will not be hurried: he makes no better haste than good speed; for "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3; Heb. x. 37.) Our ever glorious and blessed Christ came both to seek and to save that which was lost; and he is such a precious Savior that he is all a sinner can need, law require, justice demand, or God give. This is God's unspeakable gift;—and his glorious Majesty gives this Gift of gifts to those who have no worth or worthiness in themselves, entirely without money or price.

"The poorer the wretch, the welcomer here." "But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with

an offering, nor wearied thee with incense.—Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. xliii. 22—25.) Wonder, O heavens, and be astonished, O earth, for the Lord hath done it! Here we have a description of wretches, without anything to recommend them to God,—nay, worse than that, they have made God to serve with their sins, and wearied him with their iniquities, yet matchless grace blots out all their transgressions, freely and fully, for the Lord's own name's sake. Come, poor, broken-hearted sinner. Plead with him for his name's sake; he will surely hear thee, and answer thee in mercy. God's name, in the full blaze of its glory, is in Christ. There all its honors harmonize, and rest for ever; and with him the Father is well pleased. May you be well pleased with him too, and daily plead him at the divine footstool; for whatsoever ye ask in the blessed name of Jesus, he will do it, that the Father may be glorified in the Son. (John xiv. 13, 14.)

Are you indeed a broken-hearted sinner? Are you indeed hungering and thirsting after righteousness? Are you indeed feelingly a dog?—Does your soul indeed faint within you for a ray of hope? Then you are a blessed character.—God's word cannot be true, and you perish in your sins. When the Lord, the Spirit has opened the heart of a sinner, and, as it were, broken it in pieces, discovering to the sinner the filth and loathsomeness of its contents, and brought him to tremble at the word of God, and to be a stench in his own nostrils, and to abhor himself before the Lord, crying feelingly, "Behold, I am vile," he will never forsake him, but will accomplish the work he has begun. A broken and a contrite heart God will not despise. A poor, broken-hearted sinner appears to have more of the attention of Jehovah, and to be more his special care and charge than all the works of nature put together: "For all those things hath mine hand made, and all those things have been, saith the Lord: but"—but what? why as if the Lord was about to say, But my eye of special grace, care, and favor is fixed elsewhere—"But to this man will I look, even to him that is poor and of a contrite spirit, and tremblith at my word." (Isa. lxvi. 2.) Yes, bless his precious name, he not only looks to him, but dwells with him; not merely to look on, but to revive the spirit of the humble, and to revive the heart of the contrite ones. (Isa. lvii. 15.)

The blessed Lord of the house is both anointed and sent for the express purpose of binding up the broken-hearted. (Isa. lxi. 1; Luke iv. 18.) Poor, broken-hearted sinners may and will find that they often walk in darkness, and appear to have no light; but from whence do they discover the loathsomeness of their disease? How came

they to hunger, and thirst, and pant, for a ray of hope in the precious Redeemer's blood, &c.?—This cannot be in a mind which is at enmity to God, and the carnal, unrenewed mind is enmity to God; and enmity to God cannot produce a desire after the sweet enjoyment of him, and a panting for the manifestations of his love. This springs from the life and light of God, and, in the Lord's own time, it shall be more fully made manifest. Clouds and darkness are sometimes round about the Lord, and we cannot perceive him. Psa. xcvi. 2 "Unto the upright, there ariseth light in darkness." (cxii. 4.) But if the upright were never in darkness. One promise of the Lord to his people is, he "will make darkness light before them." Ias. xlii. 16.

The Lord enable thee, poor, broken-hearted sinner, by faith and in feeling, to use the language of Micah vii. 7, 8: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

I will conclude this epistle in the language of the Lord by Isaiah i. 10: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." If anything I have written be made a blessing to you, or to any other poor, broken-hearted sinner, may the Lord enable us to give him the glory.

Yours to serve in the gospel of God,
A LOVER OF ZION.

From the Gospel Standard.

Calling upon God.

"Whosoever shall call upon the name of the Lord shall be saved."—Romans x. 13.—The state into which man is involved by the one transgression is so exceedingly awful that it defies the most capacious mind fully to describe it. The malignant nature of sin has so bewildered his understanding that, in his natural state, man can as easily create another world as cease to oppose the government of Jehovah; and the higher he stands as a professor merely of religion, the greater antagonist he is to the spiritual church of Christ. Such is the gross darkness that pervades his mind that, at the same time that he thinks his wisdom great, he calls bitter sweet, and darkness light. The adversary of souls employs such men as these to calumniate the children of the Most High. They labor hard to bring into disrepute the glorious doctrine of free grace, which, under the benign teachings of the good Spirit of God, his children are led to embrace. At the same time they make no little buzz about man's ability

To come to God or stay away,
And tell the dead to rise and pray.

The portion of holy writ under consideration is one that these men fly to, to support them, as they vainly think, in what they have to say re-

specting man's capability of doing that which is spiritually good; when in very deed there is nothing in it, nor yet in any other part of the sacred scriptures, when rightly understood, that sanctions such an idea. The apostle, after penning our text, proceeded to propose the following question, (verse 14): "How shall they call upon him in whom they have not believed?" &c.; and the prophet Joel wrote in language exactly corresponding with this, as in ii. 32: "It shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant, whom the Lord shall call. Thus we see,

Our God doth call the sinner first;
Till then, he's dead in sin;
And when he calls, the sinner must,
In truth then call on him.

The term "call upon," in its literal meaning, is very familiar with us. If I state that I am about to call upon a friend, it plainly implies that I have some knowledge of him, that I am not altogether ignorant of the way that leads to his residence, and that I must of necessity leave my home to have an interview with him. Now the residence of the elect sinner, previous to his calling upon God or seeking an interest in his favor, was "in the world, without God, and without hope." (Eph. ii. 12.) So that their home was the world; and their being without God, means that they had no saving knowledge of him, but were dead to him; not half dead merely, but wholly dead. (Eph. iii. 1.) Now what propriety can there be in exhorting sinners, thus wholly dead, to call upon God for spiritual blessings, when the Holy Ghost declares that the sacrifice of the wicked is an abomination in his sight? (Prov. xv. 8.)—The following is a true description of the elect sinner before called by grace, as also the whole mass of mankind under Satanic influence,

No life they have, no wrath they dread,
Although the curse hangs o'er their head;
'Tis "Peace" they cry, and "All is well,"
Although upon the brink of hell.

This, then, being the natural state of the elect, there must be a something imparted into their souls to rescue them. The Holy Spirit gives him life; convinces him that the world in which he resides lieth in wickedness (1 John v. 19); opens his eyes a little to see what a cage of unclean birds he has within, and also to see God in the strictness of his justice; he finds that his soul dwells amongst lions (Psa. lvii. 4), and

He sees the law is just and good,
And finds he's in a dangerous road;
He feels within a heavy load,
And this doth make him call on God.

Now the way that leads to God is a Way that well suits a poor miserable sinner who is stripped of all his fancied meetness to merit the favor of heaven; and the reason is because it is a Way where God can meet with and embrace him without infringing upon his justice; and it is the office of the Holy Ghost to reveal to the coming sinner these eternal and all-glorious realities,

I see that Jesus is the Way,
That suits a soul like mine;
And run to him without delay,
When drawn by love divine.

The sinner will meet with many obstacles on his journey; for, when divine life and light, from Christ the glorious Luminary, shine into the sinner's heart, Satan is necessitated to flee, and, being cast out of his palace (Luke xi. 21, 22) by Jehovah Jesus, he commences a war against the soul, and the poor sinner's former companions, if I may so call them, namely, the lust of the eye, the pride of life, the pleasures of sin, the allurements of the world, and even his religious duties, in which he placed no small confidence, all become his bitter and inveterate opponents, and often come around him like as many mad wasps, and almost sting him to death; so that it may be truly said that he is

Made glad to part with every foe.
From what his soul is made to feel;
But yet they'll after him still go,
And often follow close at heel.

The soul having now a right discovery of his sinnership, not only does the Holy Ghost lead him to see the infallibility of the law, but he breaks open his heart, and leads him to believe that the Lord has laid help upon one that is mighty to save him from the lowest hell; so that in his approaches to God, he is enabled to plead the merits of a precious Christ for his acceptance before the throne; yea,

He tells the Lord he's poor and blind,
And in the world no peace can find;
At mercy's door he loudly calls,
Whilst on his knees he humbly falls.

This is the message with which the elect sinner draws near to God; and, for ever blessed be his name, it is well pleasing in his sight, because it proceeds from that which he himself has imparted.

Now when a poor sinner is, by faith, brought here, he sees himself safe harboured in the arms of everlasting love, and the Holy Spirit entertains him with fresh discoveries of the transcendent beauties and surpassing excellencies treasured in a precious Christ for his soul;

And whilst he sits at his dear feet,
His converse with his Lord is sweet;
His sins are gone, far from him fled;
No wrath nor terror doth he dread:
He's clad in linen, white and clean,
And feels a holy peace within.

Now all that thus call upon the Lord shall be saved. It is a very precious declaration of our Lord, and is left upon record for the encouragement of his dear afflicted people, whilst travelling in this wilderness. There is no uncertainty about it; they assuredly shall be saved, for

What God declares shall surely stand:
So powerful is his mighty hand,
All hell he doth defy:
His church beloved, whom he hath chose,
He'll surely save, though sin oppose,
For near his heart they lie.

May the Holy Ghost, if in sweet accordance with his sovereign pleasure, give the dear objects of his special favour to rejoice in him, and enable them to call upon him, for he will save them.

WM. WESTHROP.

For the Signs of the Times.

DEAR BROTHER BEEBE:—The same week that you left Alexandria, I addressed you a letter for publication, addressed to the office in that place, enclosing one dollar which had been handed me by Sister Stringfellow of Fauquier Co., to pay her subscription to the Signs; but as the letter has not been published, nor the money received, I take it for granted that it has not been received. The letter was regularly mailed here and double postage paid on it. And as there is no post office between this place and Alexandria, there is something unaccountable in the case.—It may have been however that the letter did not reach Alexandria until after you had left that place, and that the postmaster forwarded it to New Vernon and so the miscarriage occurred between those two places. The amount it is true is not much; but the same principle is involved as if it had been one hundred or one thousand dollars.

The sum of what I intended for publication in that letter, as well as I now recollect, was to give notice to our ministering brethren that a new place of worship has been established in Fauquier County, about one mile above or North West from Grove Meeting-house, about halfway between Elk Run and Hartwood, and about eight miles from either place. The site is the "Union Gold Mine," and one of the houses of that establishment is occupied, the mining Co. having been dissolved and the work abandoned. Mr. James Stringfellow lives near this place, who though not an Old School Baptist *in fact*, is in *principle*, and his lady is truly an Israelite indeed, a mother in Israel. I mention these things as preparatory to saying to ministers who may find an opportunity, and feel a desire to send an appointment to this place, that they may make known their wishes to Mr. Stringfellow, and that they will find his house a home for them when they come. His P. O. address is Morrisville, Fauquier Co., Va.

In view of the destitute condition of the people of this neighborhood I trust that our brethren in the ministry will be led to visit them, and especially for the sake of the few scattered sheep who reside in those parts.

It is true that the meetings are still kept up at the Grove, but the shepherd's voice is no longer heard within the walls of that tabernacle. The name of our place and house is "Union," or The Union Meeting-house.

All things continue with us pretty much as when you were here, no very important changes have occurred except that many are worse, and none of us any better, than usual; and so without sovereign and omnipotent grace we are undone.

I am yours in the kingdom and
patience of Jesus Christ.

JOHN CLARK.

Fredericksburgh, Va., June 23, 1840.

P. S. It is known to you and the readers of the "Signs" that I have not been in the habit on every trifling occasion of presenting objections to

the views and expressions of brethren when they do not precisely accord with my own peculiar views and mode of expression; not that I see nothing in the Signs, and indeed all of our papers, to which I object, for I presume that in this respect I am not alone, but that many, and perhaps all, of our brethren have seen and read articles to which they could object both as to matter and manner. This much premised, I wish to add that in the last No. of the Signs received the xi. No. there is an article, editorial, a part of which I dissent from, and in the little space left on this sheet I will endeavor to show my reasons.

The remarks alluded to are founded upon Eph. iv. 30: "And grieve not the Holy Spirit of God," &c.; which "Holy Spirit of God" you make to be "*The spirit of the renewed mind*," or the "new man," &c., which translation according to the idiom of our tongue would be given thus:—

"And grieve not the spirit of the renewed mind, whereby (or by which) ye are sealed unto the day of redemption." Now is it a fact, my brethren that the "*renewed mind*," or the "*new man*" which is *created*, is that *by which the saints are sealed*? Do not the scriptures invariably ascribe the work of *sealing* the people of God to God, or the Holy Ghost which is God? See 2 Cor. i. 21, 22; Eph. i. 13, 14; and even in this verse itself, is it not manifest that the same "*Holy Spirit*" which the saints are exhorted not to "*grieve*," is that *by which they are sealed*?—

I perfectly accord with you in all that you say about the Arminian scheme: and in fact the doctrine set forth in the body of your piece I can say nothing against, only that I think you took the wrong text to preach the doctrine from. And in running away from the Arminians I do not think it necessary in this case to run upon your ground. In the 17th, 18th & 19th verses the Apostle speaks of the gentiles, their blindness and ignorance, &c.; and commencing at the 20th verse, he speaks *to the saints*, to the close of the 30th verse,—exhorting them to put away certain sins therein named, &c., and concludes with the words of your text, "And grieve not the Holy Spirit," &c. Now that God is not susceptible of grief and sorrow, in the sense in which men are, is evident from his character revealed; but this is a mode of expression which he frequently uses in the scriptures, when speaking of the sins of men and the transgression of his people. See Gen. vi. 6 & 7; Psalm xc. 10; Isa. xliii. 24—xliii. 10; Acts vii. 51, &c. &c., which expressions I understand to be somewhat "after the manner of men," or in condescension to our understandings. But in the case under consideration, I rather think that the verb *supeo*, or in construction *supeite*, here rendered *grieve*, might with propriety be rendered offend; and so the sentence would be constructed *imperatively* thus: "Offend not the Holy Spirit of God," &c. How not? By observing to "Put off concerning the former conversation the old man, which is corrupt," &c., and "Wherefore putting away lying, speak every man truth with his neighbor," "Be ye an-

gry and sin not: let not the sun go down upon your wrath. "Neither give place to the devil." "Let him that stole steal no more." "Let no corrupt communication proceed out of your mouth."

J. C.

CIRCULAR LETTER.

[NOTE.—The Circular for the Warwick Association this year having failed, the committee on that subject recommended the adoption of the following, from the Minutes of the last meeting of the Kettocton (Va.) Association.—Ed.]

The Warwick Baptist Association, To the several Churches whose Messengers we are, sends christian salutation:

BRETHREN IN THE LORD:—Permit us on this occasion to present for your consideration a few thoughts on the subject of

PREACHING THE GOSPEL.

The awful perversion of this subject, so common at the present day, both in regard to the nature and design of the work, is a sufficient reason why we should endeavor to stir up your minds to a remembrance of the instructions, admonitions and exhortations contained in the New Testament for our rule of action in regard to this important institution of our Lord Jesus Christ. Deriving our instructions from the scriptures, we find

FIRST, *That the calling and qualifications of all who are truly the ministers of the gospel, are of the LORD, and not of men; and that no man hath a right to take this work upon himself unless he be called of God thereto.* The great commission given to the Apostles by our Lord Jesus Christ, was prefaced with these remarkable words, "All power is given unto me in heaven and in earth; Go ye therefore," &c. By this assertion of all power in both worlds, the great Head of the Church has given us clearly to understand that no power or authority less potent than his own, can be recognized as having any thing to do with calling or qualifying gospel ministers. In his exaltation, we are informed he received gifts for men; and again, that he gave gifts to men: that he gave some apostles, some prophets, and some pastors and teachers, &c.; and lest we should forget that it was, and must forever remain his exclusive prerogative, he expressly commanded his subjects to pray the Lord of the harvest to raise up and thrust laborers into the harvest. The learned professors in Theological Colleges, and directors of missionary institutions have labored hard to mislead the Churches into a belief that the commission was given to the Church, or to the Church and world, jointly and severally; and that consequently it devolves on them to furnish the men and means, and to see the provisions of the commission duly executed. Had the commission been addressed to the Church, or to the Church and world, and, according to the papists' notion, read, *The keys of the kingdom, or All power, &c. is given into your hands, SEND YE THEREFORE and teach all nations;* it might with more plausibility admit of such a construction as they give: but so far from giving any such latitude, every expression of Holy Writ on the subject is fatal to their base pretensions. And with our bibles in hand, we are prepared to prove that the spirit that would wrest this work from that Hand which holds all power in heaven and in earth, would, if in possession of sufficient power, hurl our blessed Lord from his spiritual throne. None can therefore be guiltless who aid in usurping the crown and sceptre of King Immanuel, neither by providing preachers, through the use of Theological Schools, or by countenancing or sup-

porting as ministers of his gospel, such as men have so called and qualified. We feel ourselves bound by the love of Christ, and by our allegiance to him as our only King, to oppose and expose every institution of the kind, whether found among Papists, Protestants or Baptists, however popular they may be, or however much we may suffer of reproach and scandal for so doing. We can conceive of no greater insult men could offer to the Divine Majesty than that of an attempt to improve, new model or polish with human wisdom, literature or eloquence, those whom Christ has charged to preach with the ability that God giveth. Those who are divinely qualified for the work, are in common with all their brethren, made experimentally acquainted with the New Birth, or doctrine of Regeneration: for although all who are born of God are not called to preach, yet none are called of God to preach until they are born of his Spirit. They are also specially called to the work; but this calling is a matter peculiarly between God and their own souls: they are by the teaching of the Holy Spirit instructed in the doctrine of grace, and the order of the house of God, and made by divine grace to possess those all important qualifications mentioned 1 Tim. ii. 2—7; in the absence of which the church is not at liberty to receive them. But let us notice—

SECONDLY, *THE WORK of Gospel Ministers.*—On this point, we observe negatively, It is not, as some have seemed to suppose, to invent ways which, in their judgement, may be likely to subserve the interest of Christ's Kingdom; or to bring into requisition any kind of machinery, or any system of means that is not plainly authorized by the Word of God, under any pretence whatever. But the work incumbent on Gospel Ministers is briefly summed up as follows, viz: To preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; to watch in all things, endure afflictions, do the work of an evangelist, make full proof of his ministry, speak the things that become sound doctrine and to feed the flock of God which he has purchased with his own blood. They are to preach Christ and him crucified; and that too in such a way as shall be to the Jew (or legalist) a stumbling block, and to the Greek (or learned of this world) foolishness; but unto them that are called, both Jew and Greek, Christ, the wisdom of God and the power of God. In preaching Christ, according to the pattern laid down, the preacher, as far as he is enabled by grace, should begin with Moses and all the prophets, and expound from them the things written concerning Jesus. They are bound also from the New Testament to hold forth the grand and glorious doctrine of salvation by grace, through the redemption which is in Christ Jesus the eternal and immutable love of God to his people in Christ, Eternal Personal Election, Predestination unto the adoption of children, Effectual work of the Holy Ghost in regenerating all the redeemed of the Lord at the appointed time, without the least instrumentality of any kind whatever. The preservation of the saints through grace to ultimate glory, the Resurrection, &c. The Gospel Minister is also to baptize in the name of the Father, the Son and the Holy Ghost, all such as gladly receive the word, giving evidence of their repentance towards God, and faith in our Lord Jesus Christ; to recognize every regularly organized community of baptized believers who walk in the order of the gospel, as branches of the visible kingdom of Christ; to break bread to them, and teach them to observe all things whatsoever Christ has commanded. As the ordinary limits of a Letter will not allow us to enlarge, we pass to consider,

THIRDLY, *The object of Preaching the Gospel.* This is too frequently mistaken even by christians, and always by the world and graceless professors. The popular tone of religious sentiment is that the object of the preaching of the gospel is to convert the whole world to christianity, or to present gospel offers of mercy to dead sinners, to win a Bride for Christ, &c.; but this is all a mistake. If all the preaching from the days of John the Baptist until this day, good and bad, could be made to bear on one solitary unregenerate sinner, it could no more quicken his poor dead soul than so much chattering of a crane or of a swallow. Salvation is of the Lord: *It is the Spirit that quickeneth; the flesh profiteth nothing.* Others again who confess that the preaching of the gospel in itself cannot quicken or save lost sinners, still suppose, and some contend that preaching prepares the way for the Holy Spirit, or is at least an instrument in the hand of the Holy Spirit in regenerating souls. But we understand the work of quickening souls as immediately and exclusively the work of God as was that of creating the world: and all such preachers as have not learned this truth give very poor evidence of their being called of God to preach the gospel. Some others have thought the object of gospel preaching was to present the gospel as a kind of remedial law; from the consideration that neither the law under which man was created, nor the Sinai covenant could give life to fallen sinners; that gospel preaching was intended to so accommodate the demands of the Creator upon created intelligences as to induce them to do the best they can, and to assure them that the blood and righteousness of Christ should supply all deficiency; but the inspired Apostle has settled this matter forever. *If it be by grace, says he, then it is no more of works, otherwise grace is no more grace; and if it be of works it is no more of grace; otherwise work is no more work.* And to end all doubt, he farther declares, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The great design of the gospel ministry is to proclaim GLAD TIDINGS to the meek; liberty to captives; the opening of the prison doors to them that are bound: to gather together the elect of God, from one end under heaven to the other end under heaven: to speak comfortably to Jerusalem: to feed, comfort and build up the sheep and lambs of Christ: to proclaim to the heirs of salvation what great things God has laid up for them that love him: to warn, rebuke, exhort and instruct the children of God: to proclaim Christ as the Bread of heaven to quickened, hungry, starving souls, As the Way, the Truth and the Life. But we will notice:—

FOURTHLY, *The efficiency of this institution of Christ.* Although, to doubt the efficiency of the gospel ministry, as ordered and conducted by the Great Head of the Church, to secure the end contemplated in his divine mind, is to question his wisdom and power; yet there are many, who in this day of rebuke and blasphemy, profess to believe that many, yea, even the fairest portion of the inheritance given to Christ, will be eternally lost, simply for the want of a more efficient ministry. Under this, and similar impressions, thousands are induced to aid in building Colleges, to prepare men for the ministry, or to make those whom Christ has prepared, more efficient; and Mission Societies to sustain them, lest their efficiency should be lost, for want of funds, &c. All this evidently in the delusive conclusion that the number to be saved or lost, is left with men to determine. But brethren, we are persuaded bet-

EDITORIAL.

New Vernon, Orange Co., N. Y., July 15, 1840.

REPLY TO BROTHER JOHN CLARK'S LETTER (ON PAGE 107.)—The letter and remittance supposed to be lost, came duly to hand about the time we left Alexandria, and the money was applied as directed, but in the hurry and confusion of moving the letter was mislaid or lost, and afterwards forgotten by us, until reminded of it by Brother Clark. We are gratified to learn that a stand for Old School Baptist preaching is provided at the place mentioned by Brother Clark, and we hope our brethren in the ministry will bear the same in mind, and visit the brethren in that place as frequently as possible.

In regard to the postscript of Brother Clark's letter, we would offer a few words in reply; and first, we readily admit that Brother Clark's course in reference to the Signs has been very far from manifesting a fault-finding spirit, and we are now, more than ever convinced of the kindness of our brother in overlooking those objectionable things in our columns which he has seen; nor do we doubt that other brethren have exercised the same liberality in relation to our short comings as well as our *over-goings*.

We also regard Brother Clark's dissent, from our views, as offered in No. 11 of the current Vol., on Eph. iv. & 30th, as evidence of his christian faithfulness and unyielding regard for the truth; and we wish every Old School Baptist to be equally frank and unreserved in giving their views wherein they may differ from us, or those who write in the Signs. Had not the Old School Baptists pursued this course, or, had they accustomed themselves to receive as truth all that was held forth as such by professed brethren, they might have remained to this day in connexion with all the corruptions of New Schoolism. Bringing the doctrines and practices of professed brethren to the standard of divine revelation, and testing them by that unerring rule, has led us to detect the corruption, and, in measure, to avoid it. Error originating with Old School Baptists, is no less pernicious in its nature or consequences, than that which has its origin with others, and indeed, with some of the more inconsiderate among us, such errors as may be advanced by brethren in whom they have confidence may be more likely to do mischief: hence the greater necessity for watchfulness.

In reference however, to the point to which Brother C. makes exception, we believe, that we have not been sufficiently clear and intelligible to prevent his misapprehending us. Brother Clark appears to understand us to contend that the *agency* or work of sealing the heirs of glory is performed, not by the Holy Ghost but by the Spirit of the renewed mind: this however was not our meaning. We had thought we were sufficiently explicit, when we said, that this spirit, (of the renewed mind) which is susceptible of grief, disappointment and sorrow, "Is here called the spirit; because it is born of the Holy Ghost; it is called the *holy spirit*, for THAT

ter things of you; experience as well as revelation has taught you, that the excellency of the power of the gospel is of God, and not of men. And although the ministers whom Christ has chosen, are but earthen vessels, and of themselves generally poor, illiterate, weak and even contemptible in the eyes of the world; yet he who is with them always, even to the end of the world, has made them a *defenced city, and an iron pillar, and brazen walls*; and will assuredly make one of them *chase a thousand, and two shall put ten thousand to flight*.

FIFTHLY, *The perpetuity of the gospel ministry*, has for ages astonished the nations of the earth. When Herod, had taken off the head of John the Baptist, he doubtless indulged the thought, that he would be troubled with no more Old School Baptist ministers; but was afterwards heard to say concerning Christ: "John have I beheaded, but, Who is this?" The united efforts of wicked men and devils, have been employed to exterminate them from the earth for the last eighteen hundred years; but without success; dungeons, racks, swords and flames have all failed to accomplish their hellish design.—Like the bush which Moses saw, and like the three Hebrews in the furnace, they have been secure from all harm. It is confidently predicted now by the New School, that in less than half a century, all those who oppose their new schemes, will be annihilated! This we should look for, if the power to annihilate was in their hands; but we rejoice to remember that All power in heaven and in earth, still remains in the hands of Christ; and if it should be his pleasure to suffer his witnesses to be slain, it will afford but a momentary triumph to the opposing powers; for he will soon revive them again, to the utter confusion and everlasting dismay of all his enemies.

SIXTHLY, *The relation in which the ministers of Christ stand to the Church implies their mutual obligation to each other*: Gospel ministers are not only members, but, in a peculiar sense, *servants* of the church; as such, they are amenable to the church, for the course they pursue, and they are to devote their time and labors for the edification of the saints, and in the fellowship of the church of God. In no case are they at liberty to turn their backs on the church, by connecting themselves with the Missionary, or any other humanly invented Societies. The churches have obligations devolving on them also towards those who labor with them in word and doctrine. Both Minister and Church, are presented by the Apostle in the position of stewards; the former, of spiritual, and the latter of carnal things; and all are solemnly charged to be *good stewards*. Their duties towards each other are so clearly expressed in the New Testament, we shall not enlarge.

A FEW REFLECTIONS,—and we will close this letter. The present is truly a peculiar *epoch* in the history of the church of Christ; a time of prophesying in sackcloth; spiritual wickedness abounds to an alarming extent. False prophets in sheep's clothing are abundant; but the faithful ministers of Christ who love not their own lives, even unto the death, are very few. It is true, the servants of Jesus are not now as in former ages, literally put to death, by sword and fire; but just as far as our Righteous Lord will suffer it, their characters and influence are assailed and traduced. From these, with many other considerations, it becomes us, both ministers and churches, to be humble before the Lord who has made us to differ from our adversaries; to watch and pray, lest we enter into temptation; and to consider Him who endured so great contradiction of sinners against himself, lest we be faint and weary in our minds. Let us also

bear in mind the peculiar necessity at such a time as this, of encouraging each other; let the churches endeavor to stay up the hands of the ministry, by regularly attending on the ministrations of the world and ordinances of the gospel; by liberating them, as far as possible from the perplexing cares of this life; that they may devote themselves more fully to the work whereunto the Holy Ghost has called them. On the other hand, Let the ministers of the cross remember, they are not to serve for filthy lucre's sake, but of a ready mind: and knowing the peculiar trials, and temptations to which the saints are, at this time, exposed: spare no pains, labor, or if necessary, sacrifice they may be called to endure; but exhort, admonish, instruct feed and comfort the dear disciples of our Blessed Redeemer, to the full extent of the ability God has endowed them with.

Permit us dear brethren ere we close, to admonish you, in the words of our Lord, Beware of false prophets, that come unto you in sheep's clothing; but inwardly are ravening wolves; by their fruits ye shall know them. Try the spirits, whether they be of God; for many false prophets are gone out into the world. If there come any unto you, and bring not the doctrine which Christ and the Apostles taught receive them not into your houses, neither bid them God speed. Go not after them, for in running after them, you bid them God speed, and so dishonor your Lord, and wound the hearts of your brethren.

Finally, may Grace, Mercy and Peace from God our Father, and from our Lord Jesus Christ be with you, and all the Israel of God forever.—AMEN.

CORRESPONDING LETTER.

The Warwick Baptist Association convened with the Waterloo Church, June 10 & 11, 1840.—To corresponding Associations and meetings, Churches and brethren of like precious faith—sends christian salutation:—

DEAR BRETHREN:—It is a matter of comfort to us, that our heavenly Father has so ordained, that the uniting together of his children in the order of the gospel; the assembling themselves from time to time for social worship; the improvement of the various gifts conferred upon the church, by Christ the Head, should tend to the "edifying of the body"—to "the perfecting of the saints," &c. And that the improvement of those gifts shall be continued in the church,—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ." Eph. iv. 13, 14, 15. Our present meeting has been harmonious and refreshing to our spirits, and the coming of your letters and messengers among us, has added much to our joy and consolation. We hope you will not be remiss in your correspondence with us by Minutes or Messengers, and both, when practicable, so long as they come, bringing plain simple gospel truth.

You are referred to our Minutes for the alterations in our churches during the year past.

The next Meeting of the Association will be held, (if the Lord will,) with the Walkill Church at their Meeting-house in the town of Walkill,—Orange Co., N. Y., commencing on Wednesday before the 2nd Sunday in June, 1841, at 10 o'clock A. M.

GILBERT BEEBE, Moderator.
GABRIEL CONKLIN, Clerk.

WHICH EMANATES ONLY FROM THE HOLY GHOST must necessarily be holy: it is called the holy spirit of God, because it is of God." We flattered ourself, we should be understood to contend that the work of sealing the sons of God could only be performed by God the Holy Ghost himself; but as we were mistaken, we will try to be more explicit, as we desire, on this most important point, to be well understood. We may gain some light by critically examining the nature of the figure employed. Brother C. is aware that the word *seal*, is used either to apply to the instrument by which the impression is made upon the wax, or to the wax when the impression is made upon it, and sometimes it is used as a verb—as "*seal up the testimony*," &c.

When we use the term *seal* as a verb, or in such way as to imply the action or power by which regeneration or newness of life is performed or communicated, we apply the agency or work to God the Holy Ghost alone; but when we use the same term as a *noun* or *adjective*, we apply it differently; as when John saw those who had the seal of God in their foreheads, we do not understand him as meaning that he saw the Holy Ghost in their foreheads; but he saw those that were marked by the sealing impression made by God on them, and when the *sealed book* is mentioned, the term is used as an adjective. Hence in what we wrote, we considered the work of sealing to have been performed by the Holy Ghost; the operation of sealing, to signify regeneration, and that indelible mark or impression made upon the saints, was not God, but, the seal of God. Or in other words, the communication, from the Holy Ghost unto the saints, of the spirit of promise, is that by which the Holy Ghost marks, identifies, manifests or seals the heirs of glory. The spirit of the renewed mind, does not perform the sealing operation; but is the operation performed by God the Holy Ghost. And that this holy spirit of God in the saints, or spirit of the renewed mind, which is spirit; is that by which, or with which the Holy Ghost has sealed, or marked, or testified the children of God. It is called the spirit of adoption whereby we cry Abby Father; it is also called the Spirit of his (God's) Son—sent forth in our hearts, because we are sons.

Now we have advanced the idea that this spirit, by which the Holy Ghost has sealed the saints, and which is the earnest, or evidence of our inheritance in glory, is the spirit that can be, and often is grieved, and which the Apostle admonishes the saints against grieving; and that, as Brother Clark, admits, the Holy Ghost, as God, cannot be grieved in the sense in which men are. So we have said we do not believe the Apostle admonished the saints against doing what is impossible to be done. We have carefully examined the passages, Gen. vi. 6 & 7; Psa. xcv. 10; Isa. xliii. 24 & lxiii. 10; Acts vii. 51, &c. And remain still too dull to perceive that God has ever been grieved in any other way than that what is done against any of the least of his children is done unto him. He was naked, and they clothed him

not, he was hungry and thirsty, and sick and imprisoned and they ministered not unto him, inasmuch as he who is the head over all things to his church, is so identified with his mystical body, that what is done to them as his people, in despite to that spirit with which he has sealed them, is done to and suffered by him in his saints. Thus the spirit of God in Noah, in Lot—in all the prophets and in the apostles, was resisted, and grieved to the heart, vexed and troubled, &c.;—but He is nevertheless, not a man that he should be sorrowful or the son of man that he should repent.

How Brother Clark can make out that the Holy Ghost as God is the *earnest*, or small part, of the inheritance of the saints, we cannot tell;—but this absurdity is involved in supposing that Paul intended by the *holy spirit whereby ye are sealed*, &c., is God, for he says, as we showed, that this spirit is the *earnest of our inheritance*, for a limited time only, viz: *until the redemption of the purchased possession*, &c.

We are not a Greek scholar, nor do we doubt Brother Clark's impression, that the term signifying *grieve* might be rendered *offend*; but Br. C. will recollect that God has pledged his gracious promise that he will never be wrath with his people: they are made acceptable in the Beloved, and he will behold no spot in them. Yet do we know that the spirit of God dwelling in us, maintains a constant warfare with the lusts of the flesh and the corruptions of nature; and the little ones of Christ are frequently *offended*, grieved and vexed by the unscriptural course of such as depart from the simplicity of the gospel of Christ. This, as we understand the admonition, should be avoided.

We were sorry that Br. C. could suppose us driven out of our track in endeavoring to avoid Arminianism. Any *ism* that we can find taught in the scriptures we will gladly embrace.

The things most likely to grieve the renewed mind, as we stated before, are those which Paul in the connexion of our text points out and charges christians to avoid: but, knowing as he did that it was impossible but that offences would come, he says to such as are grieved or offended *in the sense of the text*, "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil," &c. When the spirit of God in his children is grieved, or, in the stronger language the Apostle employs, is angry or offended, still they should not sin; they are bound to attend to the matter as the gospel rule directs, and not let the sun go down upon their wrath, or offence, or grief; for thereby they would give place to the devil.

"OLD FASHIONED BAPTISTS.—In the reign of William & Mary, as early as 1699, the Baptist Ministers of England signed a call for a convention to be held in London, for the following objects: For aid to help feeble churches pay their ministers; to send preachers into destitute places; and to afford young men designed for the ministry, facilities for obtaining an education. What will the *anties*, the *sound asleep doctrine* brethren, say to this? Should they not at once, in

memory of former favors, cry aloud, "We have heard with our ears, O God, our fathers have told us *what work* thou didst in their days, in the times of old;" now "Thou makest us a by-word—a shaking of the head among the people;" "Arise for our help, and redeem us, for thy mercies' sake."—*Baptist Record*.

Inured as we are to the Ishmaelitic mockings of the leaders of New Schoolism, we are at no loss to determine who are by them interded by the *anties*, the *sound asleep doctrine brethren*, &c. We know of no order of people, Turk, Jew, Christian, Pagan, Papal or Protestant, that they will speak of with so much bitterness as when they allude to the disciples of the Lamb of God, those who are known by way of distinction, as Old School Baptists. With the exception of the last appellation [brethren] we can bear all the opprobrious epithets they can coin for our use; but we beg them to omit that of *brethren*: in it there is so much apparent hypocrisy. How often have the New School teachers exultingly referred us to some corruptions which had obtained among the Baptists in some parts of Europe, some one, two or three centuries ago: and in reply how often have we assured them that the year 1699 is not the age to which the Old School Baptists look for precedent; nor is the reign of William & Mary that to which we have sworn allegiance. If it will answer for the New School, it will not for us. We still insist upon apostolic purity in doctrine and practice; and we regard it preferable to be *sound asleep* in the arms of our Redeemer, in the love of his truth, in subjection to his government, than to be awake and as full of zeal as were those who turned the temple of the Lord into a den of thieves.

Truly, the Old School Baptists can and do say, "We have heard with our ears, O God, our fathers have told us what work thou didst in their days, in times of old." We have heard of the popularity of the army of Midian, when encamped against Israel, and what work God did in giving them into the hand of Gideon, and his little despised band. We have heard of *what work* God performed in the case of the new order of priests and service in the day of Korah, Dathan and Abiram, of what he did in regard to the prophets of Ahab and Jezebel—of Baal. We have also heard of one hundred and twenty seven provinces, unitedly prostrating themselves before the image that Nebuchadnezzar the king had set up, and of a small invincible fire proof, lion proof captive Hebrews, which were about that time a by-word and a shaking of the head among the worshippers of the popular deity of the plains of Dura. And if not mistaken our fathers, the apostles and primitive saints have told us that our Divine Lord and master, Jesus Christ, was made a by-word, and the popular religionists of that time shook or wagged their heads at him.—Truly the remembrance of what our fathers have told us of the sufferings of our blessed Redeemer, the shame and scandal heaped on him and the persecutions of all his dear disciples who lived Godly, gives us great comfort. To find ourselves

thrown into such illustrious company; accounted worthy to suffer for his namesake, and to realize that those things done now in the dry tree are none other than such as were done in the green tree, and to have the point conceded to us by our enemies themselves that we are the very characters.

"FOURTH OF JULY.—The anniversary of our national independence will be celebrated in a rational manner on Saturday next, by the Sabbath Schools in Worcester, and in some of the neighboring towns. In this town an address will be delivered by Rev Wm. Howe of Boston, in the Baptist Meeting-house, at half past 8 o'clock.—Politicians also intend to celebrate the day in their usual style."—*Christian Reflector*.

REMARKS.—Our undeviating course in conducting the publication of the Signs of the Times, as all our readers can witness, has been to guard against amalgamation of religion and politics, church and state, &c., excepting so far as we may have been called on to expose the political bearing of clerical tricks.

That the image of the apocalyptic Beast, Rev. xiii. 14—18, is to receive life, and power to cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand and in their foreheads; and cause as many as will not worship the image of the beast, to be killed, &c., is to be affected by an assumption of the civil by, the ecclesiastical powers of the earth, is a truth, so apparent as to resist all contradiction. It is admitted generally that the Beast that rose up out of the sea, having seven heads and ten horns, of which an image is to be made, was designed to represent the papal powers, embracing a general amalgamation of priestcraft and kingcraft. The image, to be a transcript of its original, must at some future day obtain the reigns of the civil government, wherever it may be located.

That the popular religious institutions gotten up within the last twenty or thirty years have contributed largely to the production of the image cannot be denied. For instance, that the salvation of the people depends upon the clergy; that the love of God towards men is in proportion to the amount of money they give to fill up his exhausted treasury; that the scriptures cannot be properly understood by what they contemptuously call the illiterate laity; that men must be trained in Theological Schools before they can understand or be duly qualified to expound the scriptures; and finally, that all national prosperity depends on the influence their religious manœuvring may exert on the general government, &c. In all these respects the popular religion of 1840 is almost an exact copy of the popish doctrines held in former ages, and still held by the beast that received a deadly wound in one of his heads, which deadly wound was healed.

The image being in this country nearly perfect we see it struggling to assume that power by which it shall hereafter cause that *no man may*

buy or sell save he that hath received the mark, or such as are duly initiated.

Many of these struggles have proved ineffectual and premature. A few years ago the hue and cry of *those that dwell upon the earth*, or such as have their religious creeds and maxims based on human wisdom, and who depend, for the success of their cause, on earthly power and human policy, to stop the transportation of the United States Mail on Sundays, and subsequently on the subjects of anti-masonry, abolition, temperance, &c., the state and general legislatures of our country have been harassed incessantly; and for their non-compliance with the mandates of an ambitious priesthood, have been denounced in the most unrestrained terms. With the merits of any of the above questions, as subjects of private sentiment or of public discussion, we have nothing to do at this time, but simply with the fact that a clerical interference with the government of our country has been repeatedly attempted; and in the very paper from which we copied the above paragraph, the following questions are gravely proposed, which to us appear to savor much of the doctrine involved in Dr. E. S. Ely's proposition some years ago, for A CHRISTIAN PARTY IN POLITICS! Here are the questions:

"THE CHRISTIAN AT THE POLLS.

Mr. Editor.—Is it, or is it not, the *duty* of every christian living under a government where the people elect their own rulers, and make their own laws, to vote in every election where he has the right to vote?

If so, is it not his *duty* in all cases to vote for good men for office, such as will in their official capacity represent his principles, as a christian citizen?

If a ruler, elected by christian votes, performs a wicked act in his official capacity, is not each individual christian who voted for him, knowing his character, personally responsible for that wicked act, performed by his agent, as much as if performed by himself?"—*Christian Reflector*.

But to return to the subject on which we began to note the prominent *signs of the times*. A proposition to celebrate the anniversary of our national independence in a *rational manner*;—and that in contra distinction from the *usual style* in which politicians celebrate that day. It is a rational manner in the estimation of the religious party in politics, to parade the Sunday school children through the streets of Worcester, to the Baptist Meeting-house, under the direction of their religious Gamalials, and instill into their infant, unsuspecting minds the seeds of *hierarchy* and of sedition to, and subversion of, our blood bought rights and institutions. A *rational manner indeed!* But the usual style of political celebration of the day by the people, the display of our national flag, the discharge of cannon, reading the Declaration of Independence from the crown of Great Britain, a patriotic oration, &c., is denounced as an irrational manner.

Let us for one moment advert to the day we are to celebrate—The day in which a nation was born! A day in which America dared to assert her rights, shake off the shackles of British usurpation, priestcraft and kingcraft, and

proudly take her station among the independent nations of the earth! A day in which the lives, the fortunes and the sacred honor of our patriot fathers was staked in defence of the rights which our Creator has endowed us with! Was it to celebrate the conversion of Constantine to a *profession* of the christian religion, or the nativity of Mr. Rakes the British apostle of Sunday Schools, there would be some apology for the insult upon the American people, offered by the insinuation in the advertisement. Was it for the support of priestcraft, of Sunday Schools, of religious parties in politics, that our illustrious fathers braved the thunder of British artillery, met the infuriated savage of our then wilderness country, encountered the *religious, peace party* tortures of '76, weltered in the fields of flowing blood, and scattered their bones to bleach upon the open field of death? Can any one answer in the affirmative? No—Then why, at this late age disgrace the sacred name of religion, why stain the well earned reputation of the Baptist Church, by so vile a prostitution of the use of Baptist Meeting-houses, in contempt of those very institutions for which our fathers so gloriously bled and died.

We do and must consider the policy contended for in the article at the head of these remarks as a blot upon the name of Baptists, for, from the date of the declaration of our national independence, throughout the revolutionary war, and up to the re-election of the immortal Thomas Jefferson to the second term of his service in the chief magistracy of our country—it was as rare a thing to find a Baptist that was in sentiment or in practice a tory, a peace party man, or what was then called a federalist as it is now to find a genuine Republican at this day opposed to the long established custom of celebrating the 4th of July in a political, patriotic manner.

WHAT GOD CAN DO.—Three distinguished ministers of Christ, [viz: Benjamin Montanye, John Katin and William Warren] were soldiers in the Revolution, and were on one occasion confined as prisoners of war within the filthy walls of the old Sugar House in the city of New York, for several months covered with vermin and emaciated by disease: so many American prisoners being by the British confined in so small a place that many actually died while in that wretched condition.

What we wish to remark is, the peculiar providence of God in preserving these patriot spirits of the Revolutionary war, from the sword of the enemy, and also from the cruelty of their oppressors when prisoners, afterwards to call them to an experimental acquaintance with himself,—and then to be able ministers of the New Testament, to fight the good fight, as soldiers of Jesus.

The New School may indulge the notion that men must raise up, qualify and sustain a ministry for the Lord; but the history of the church will show that God is able to call whom he pleases, and has often displayed his arm in instances like the above.

Poetry.

CPRIST, THE BELIEVER'S REST.—Isa. xi. 10.

Jesus, thou art our only rest
From sin, and guilt, and fears;
We love to lean upon thy breast,
And on thee cast our cares.

With anxious care and painful thought
We toil'd and toil'd again;
True holiness was what we sought,
But this we sought in vain.

This gem we sought with longing eyes,
And hoped the prize to win;
But great indeed was our surprize,
When all our works proved sin.

Stripp'd naked, and exposed to shame,
We found for mercy cried;
The Lord gave faith to eye the Lamb,
And fasten in his side.

Faith comprehended all in Christ;
Love clasp'd him in her arms:
As Saviour, Surety, King, and Priest,
And Refuge from all storms.

The works of nature, bad or good,
Availed nothing here;
Faith view'd the Savior's precious blood,
And banish'd guilt and fear.

Here's life, and light, and holiness,
And righteousness divine;
A boundless treasure, all of grace,
And faith says, All is mine.

O what a rest is Christ to me;
How precious and how true;
From guilt and sin he sets me free,
And gives me glory too.

I have, I want no rest beside,
Here's all a God can give;
Here would I constantly abide,
And every moment live.

Here guilty, ruin'd souls may flee,
And find a safe retreat:
He loves to set the captive free;
His mercy is so great.

Your legal toil will but increase
Your wretchedness and woe;
You never can have solid peace
Till Christ, by faith, you know.

Though base and black as hell you be,
Faith in the bleeding Lamb
From guilt will set the conscience free,
Nor can the law condemn.

Here you shall have an endless rest,
Nor death, nor danger fear;
Here sinners are completely bless'd,
And no where else but here.

GADSBY.

THE TRUTH AND FAITHFULNESS OF GOD.

Numb. xxiii. 19.

Ye humble saints, proclaim abroad
The honors of a faithful God;
How just and true are all his ways—
How much above our highest praise.

The words his sacred lips declare,
Of his own mind the image bear;
What should him tempt, from faith free,
Blest in his self-sufficiency?

He will not his great self deny;
A God all truth can never lie:
As well might he his being quit
As break his oath, or word forget.

Let frighten'd rivers change their course,
Or backward hasten to their source:
Swift through the air let rocks be hurl'd,
And mountains like the chaff be whirl'd.

Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away,
Eternal truth shall ne'er decay.

True to his word, God gave his Son
To die for crimes which men had done:
Blest pledge! he never will revoke
A single promise he has spoke.

IMPUTED RIGHTEOUSNESS.—Jer. xxiii. 6;—Isa. xlv. 24.

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

When from the dust of death I rise,
To take my mansion in the skies;
E'en then shall this be all my plea,
'Jesus hath liv'd and died for me.'

Bold shall I stand in that great day,
For who aught to my charge shall lay?
While through thy blood absolved I am
From sin's tremendous curse and shame.

Thus Abraham, the friend of God,
Thus all the armies bought with blood,
Saviour of sinners, thee proclaim!
Sinners—of whom the chief I am.

This spotless robe the same appears
When ruin'd nature sinks in years:
No age can change its glorious hue;
The robe of Christ is ever new.

O let the dead now hear thy voice!
Bid, Lord, thy banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, the Lord, our Righteousness.

ASSOCIATIONAL MEETINGS.

The next meeting of the CORRESPONDING ASSOCIATION will be held, by appointment, with the Frying-pan Church, Fairfax Co., Va., commencing on Friday before the 2nd Sunday in August next.

The Frying-pan Church is situated a little more than 20 miles from Washington and Alexandria, D. C.; and on the way from those cities to the KETOCTON ASSOCIATION.

The KETOCTON ASSOCIATION will hold her 74th annual meeting with the Waterlick Church, Warren Co., Va., commencing on Thursday before the third Sunday in August, 1840. Old School brethren generally throughout the country are affectionately invited to attend both the above meetings.

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Regular Baptist Church at Abington, Luzerne Co., Pa., to commence on Saturday before 2nd Sunday in October next, at 10 o'clock A. M. To which all our brethren of the primitive faith and order are affectionately invited.

APPOINTMENTS.—The Messengers appointed by the Warwick Association to visit the church at Providence, Pa., will meet with that church, if the Lord will, at the Hull School house, in Blakely—near Brother Alex. Dolph's, on Friday before the second Sunday in October next, at 10 o'clock, A. M.

Receipts.

T. Hurd,	Pa.	\$1 00
Cyrus Goode,	Va.	5 00
Cornelius Shons,	N. Y.	4 00
Samuel S. Clark, per }	"	2 00
Eld. G. Conklin,	"	1 00
I. Williams,	"	1 00
Wm. A. Sayer,	"	1 00
Micha. Boston,	"	1 00
Jonas Hulse,	N. J.	1 00
Lewis Hulse,	"	1 00
Elder A. Headley,	O.	1 00
A. Buckley,	Ala.	5 00
Total,		\$23 00

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace, John Bailey.

NEW HAMPSHIRE.—Joel Fernald.

MASSACHUSETTS.—David Cole, David Clark.

CONNECTICUT.—Eld. A. B. Goldsmith, Wm. Stanton, William N. Beebe.

NEW YORK.—Elders Hez. Pettit, G. Conklin, Reed Burritt, Alpheus Calvert, Thos. Hill, Ephraim Crocker, Martin Salmon, Jesse Briggs, J. D. Wilcox, Nicholas D. Reeter, D. Platt; and Col. Timothy Godfrey, L. L. Vail, J. Vaughn, Ezra Mosely, Thomas Faulkner, Cornelius Shons, Wm. Murray, Dr. Wm. B. Slawson, David Jackson, Cornelius Hogaboom, Amos Hart, Henry Rowland, James Burt, Jr. Lemuel Earls, Gideon Lobdell, Clement West, Samuel C. Lindsley, Charles Woodward, James Robinson, Green Bennett, Charles Merritt, T. Bishop, A. Ashby.

N. Y. CITY.—Samuel Allen, 525 Broome St.

NEW JERSEY.—Elders Christopher Suydam; and Peter Hoyt, Jr., George Doland, Col. Wm. Falterson, Wm. Drake, Jonas Lake.

PENNSYLVANIA.—Elders Hezekiah West, James F. Bowen, Zopher D. Pasko, Henry Clark, Theophilus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmet Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, J. Downs.

DELAWARE.—Elders William K. Roberson, Peter Meredith, Thomas Barton, J. Miller, Doct. Lemuel, Hall.

MARYLAND.—Elders Thomas Poteet, Edward Choat, Stephen W. Woolford; and Brethren Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins; and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, P. Phillips, Israel Curry, C. Hollislaw.

NORTH CAROLINA.—George Howard, Robert Gulley, Lemuel B. Bennett.

SOUTH CAROLINA.—Theron Earle, B. Lawrence, esq.

GEORGIA.—Elders Jas. Henderson, Rowell Reese, Allen Cleveland, George Lumpkins, Joseph J. Battle, J. Grier, J. Daniell; and Br'n. W. B. Daniell, F. Ivey, E. H. Calhoun, J. W. Turner, A. Preston, J. Holmes.

FLORIDA.—David Calloway.

ALABAMA.—Baker Roberts, William Melton, Jeremiah Pearsall, Robert Newton, A. Buckley, Jesse Lee.

MISSISSIPPI.—Elder Elijah Wilbanks, Joseph Barrett,

LOUISIANA.—Henry Moore, J. Mason, R. Jones, Esq.

TENNESSEE.—Elders John M. Watson, M. D., J. Cox, James Harder, Esq.; and Br'n. Wm. Bratton, Esq. Azor Compton, William Anthony, George R. Hoge, J. L. Palmer, J. Harper.

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MISSOURI.—Elders A. Patison, Henry Louthan, Morton Brown, William Davis, T. F. Webb, Thomas P. Stephens, R. Owings; and Br'n. Fielding C. Hathaway, Thomas J. Wright, James M. Butts, C. Gregory, Stafford McGee, Joseph Thorp.

ILLINOIS.—Elders Thomas H. Owen, Richard M. Newport, Elijah Bell, Moses Pearce, William Watkins; and Charles S. Morton, Esq., Nicholas Wren; James Ticknor, James P. Bennett, Reuben Merriman, Isaac Brisco, Jesse Sawyer, A. Norton, U. Hughes.

INDIANA.—Elders Wilson Thompson, Peter Saltsman, David Shirk, John Lee, Jonathan Jones, John W. Thomas, Hiram T. Craig, A. Baker, H. D. Banta, R. Riggs, M. W. Sellers, Benjamin Parks; and Brethren, John Hartgrove, John T. Crooks, Jameson Hawkins, Samuel Stalcup, George Sangster, Abraham Hauser, George Anderson, A. G. Webster, Wm. Sampson.

OHIO.—Elders Joseph H. Flint, Lewis Seitz, Eli Ashbrook, James Adams, J. B. Moore, Jacob Harshberger; and Brethren Joseph Tapscott, L. Parkhurst, Zephaniah Hart, Isaac T. Saunders, Daniel Roberson, Nathaniel Hart, Richard A. Morton, John R. Clawson, George Ambrose, esq. John Taylor, Joseph Humphrey, Wm. Kirkpatrick, B. D. Dubois, Isaac Sperry, J. Taylor.

MICHIGAN.—Archibald Y. Murray, James S. Dean, Amos Holmes, Esq.

IOWA TERRITORY.—Wm. M. Morrow.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

Eld. Osbourn—his charge of Sabellianism—his pamphlet, &c.

BROTHER BEEBE:—As the several pieces published in the Signs on the occasion of Elder Osbourn's charging the Old School Baptists of the west with Sabellianism, have raised quite a resentment against you and the Signs on account thereof, from certain quarters; and as I was the first to call this subject up to the notice of our brethren, I feel disposed to say something further on the matter. I shall not attempt a defence of all which has been said through the Signs on the occasion. And indeed, ~~in the Signs~~ ^{in the Signs} ~~which have been so much denounced.~~ ^{which have been so much denounced.} call for no defence. If, after the repeated acknowledgements published by Brother S. for certain expressions used in those letters, and the declaration made by Br. Beebe, [Signs, vol. viii. p. 15] that previous to the publishing of those letters, Br. Saunders had requested him to correct the unguarded expressions used in them; and that he had failed to do it in consequence of being unavoidably absent when they went to press, persons will denounce the Signs on account of those expressions, as the Woburn and North Berwick churches have done in their letters published by Elder O. in his recent pamphlet, they may as well be let alone to denounce on, until they come to a temper which will dispose them to receive a brother's acknowledgements.

At the time I called upon our western brethren to notice the charge Eld. O. had published against them. I did not design engaging myself in any discussion on the subject; but as, owing to the abuse poured forth, I feel disposed to take up my pen as a friend of the Signs and of our Old School cause, I may, before I close, touch the whole matter in debate, and also show *mine opinion*. The first thing I shall notice is the very uncandid course taken by Elder Osbourn and his special friends to impress the public mind that the present excitement has grown out of an attack of I. T. Saunders and the Signs on Elder O. as a *servant of God*. Whereas the plain state of the case, as we shall further show, is that it has arisen from an attempt of Elder O. to brand the

Old School cause as connected with the Signs, through our western brethren, with the charge of the Sabellian heresy, and the opening of the pages of the Signs by Brother Beebe, to the brethren thus directly charged, to show the injustice of such charge. Previous to Elder O's pamphlet's coming out, Mr. Booth of Dayton, Ohio, wrote a communication for the Doctrinal Advocate, in which he attempted to lead the attention of his readers off from Elder O's unchristianlike charge, to Brother Saunders' letter, which was designed originally as a private friendly communication to Elder O.; and construing that letter about as uncandidly as Elder O. himself has done, he has endeavored therefrom to fix upon Br. S. 1st, O's charge of Sabellianism; and 2d, censure for presuming to make any objections to O's mode of expressing himself, and especially as O. is so *experimental and spiritual a man*. Having noticed Mr. Booth's communications, I will add, that, apparently to settle the point in dispute, it is a little amusing that he should give an extract from Romain which, ~~strikes the~~ ^{strikes the} point of O's system. Romain as represented in that extract, separate from his use of the term *person*, and his telling more about the Eternal Three's entering into a *covenant agreement among themselves*, than the scriptures do, has given quite a correct view of the design of the terms Father, Son and Holy Ghost as designating the Three. His language is, "They took these names, not to describe the manner in which they exist, but their manner of acting; not what they are in themselves, but how they stand related to us in the economy of Redemption, &c." What then becomes of O's position relative to the term *person*, as on pg. 43d of his *Calm Investigation*, viz: that it is expressive of that perfection of the divine nature whereby it subsists three different ways, as in the Father, and in the Son, and in the Holy Ghost, *each of which persons possessing the divine essence after his peculiar manner, thereby becomes a distinct person*," that is, the Son being a *begotten God* in distinction from the others, and the Holy Ghost being a *breathed forth God*, &c.

But to return to the enquiry as to where the fault lies in this case, let us notice the facts as they have transpired:

1st. Elder O. in preaching at the Miami Association in 1837, expressed himself in such a way as, in the estimation of Brother S. and others, to convey the idea that the *Three* were *three gods*. Brother S. believing that O. did not in reality hold what his words implied, and that the using of such terms unexplained, would injure his usefulness, he immediately wrote an affectionate letter to O. for the purpose of trying to show him the

impropriety of expressing himself in so strong terms on that point, &c. The spirit of this letter shows for itself, as it is now published. The greatest fault in the letter, in my estimation, is its containing too much flattery; But S. was evidently induced to speak in the highest terms he could of O's preaching, in order to prepare the way for touching the other point without giving offence. Now I appeal to the candor of any man who has not embraced the idea that Elder O. is something higher than the *ordinary gifts* which the great Head of the Church bestows for the work of the ministry, to say if there was anything wrong in Brother S.'s addressing that letter to O. under those circumstances. Was it not brotherly in him to do so? And ought not O., if he considered himself in any wise amenable to his brethren for the sentiments he advanced among them, to have thanked Brother S. for his kindness in this, although he dissented from his views? But S. used in that letter, ~~and he had shortly after an interview on the subject, and an explanation, and S. here considered the matter as dropped—ought not O. to have so considered it?~~ But no, Elder O. treasured up those expressions for after use. He occasionally showed this letter to a few where he thought it would have effect. He also communicated those objectionable expressions, perverting entirely their application from that which S. manifestly designed in their use, and representing him as using them in reference to the doctrine of the Trinity, to a certain Dutch Reformed Minister, in two letters together with inferences therefrom of his own, and charges of Sabellianism founded thereon against the old school Baptists of the west indiscriminately. Whether he expected his Pedit-baptist brother to communicate these letters for publication in some Pedit-baptist journal, or not, I cannot say. But one thing I can say, viz: that the Doctrinal Advocate having gotten into extensive circulation, and from the flattering respect it had paid to his communications and other publications, and he having flattered it and its conductor much in several communications, and apparently concluding that here was a periodical that would serve his interest, and having laid claim to it as such by asserting that "I have nothing to do with any other periodical at present, nor do I intend to have, &c." (vol. ii. Advocate, pg. 246) he sends on copies of those letters containing the charge against the western old school Baptists to be circulated thereby abroad. From all the circumstances connected therewith, I do feel justified in entertaining the belief that he intended by thus throwing a firebrand into the ranks of the old school Baptists to scatter them, and

draw off a party who should follow his lead, having the Advocate for their flag; and those who would not thus rally around his standard were to be published before the whole host of Philistines as *heretics, graceless professors, dry breasts, &c.* Now I again appeal to common candor to say whether on the principle of his having in any way identified himself with old school Baptists, it was christianlike or honest for Elder O. thus to put afloat among a denomination which we cannot recognize as belonging to the visible gospel church, a charge of *gross heresy of the Sabellian kind* against the old school Baptists, limited only to the bounds of what he calls the *far west*, and afterwards to publish the same through the Advocate. See the number for June, vol. ii. page 367. Was not this an attack of the most wanton kind, founded as it was upon an individual's expostulating with him upon the use of certain terms, in a private and friendly way?

And I, a third time appeal to common candor to say whether those assailed brethren ought not to be allowed to come forward in their own defence even though it was against the eminent *servant of God*, Eld. O. V. D. M.? And was it any thing more than common justice in Brother Beebe to open the pages of the Signs to those brethren to publish in their defence, seeing his paper is *devoted to the Old School Baptist cause*? I am well aware there are old school Baptists, who seem to think Elder O. must be allowed the privilege of publishing individual preachers, in standing among the old school Baptists as *dry breasts*, and of charging whole communities of old school Baptists with being *graceless professors* and *gross heretics*, and no reply must be attempted lest the *unity* of the old school Baptists be marred. Such may think for themselves, and I will think for myself.

Having mentioned my belief of Elder O.'s intention to make the Doctrinal Advocate the flag of his party, it is but justice to add that in this I imagine he is mistaken; and that Elder Jewett, by the impartial course he has pursued relative to this affair, since the first error of admitting such unqualified charges against the old school Baptists, and which was undoubtedly occasioned by the confidence he had reposed in Elder O., will find himself a sharer with other old school Editors in Elder O.'s resentment. Elder Jewett has admitted communications into the Advocate on the Trinity, far more liberal than Elder O. would allow, and giving I think a better view of the subject than his. See the sermon of Mr. Burders furnished by Elder Herrick, in the number for February, 1840. Mr. B. says, "*We are not bound to adopt the mode of expression used or enforced by any particular divines or churches.*" Some good men in their attempts to explain the doctrine have rather perplexed it. Some good men have said the Father is the fountain of Deity, that he communicated his whole essence to the Son, **THAT THE SON IS ETERNALLY BEGOTTEN OF THE FATHER**, and that he is *very God of very God, &c.*" See p. 186 & 7. Is not this

passage directly opposite to Eld. O.'s high stand, that all must be held as Sabellians who will not adopt his mode of expression *that there are Three proper and distinct persons in the Godhead*?—And does not Mr. Burder think those persons, rather perplex the doctrine of the Trinity who talk of the *Son's being eternally begotten*, that is, as God, that *he is very God of very God*?—And yet this is a prominent point in Eld. O.'s adopted theory. Again whilst Mr. B. would justify the use of the term *person* in relation to the Divine Three, he admits it is *not scriptural* and that it *conveys an idea somewhat too gross*, (a good idea) He adds, "But we contend not for the word but the thing. It is enough for us to say with the text, *There are Three that bear record in heaven, the Father, the Word and the Holy Ghost.*" How does this comport with Eld. O.'s denouncing as *heretics* and *unregenerate*, all who will not say the Three in the above text are *Three persons*, or with Mr. Booth's pre-judging that Brother Saunders is a Sabellian on the supposition that he will not admit the Three to be *Three persons*? Again on page 188, he gives a similar view of the import and design of the names Father, Son and Holy Ghost, with that given by Romaine in the passage already quoted, as furnished by Mr. Booth.

But in addition to these pieces published in the Advocate, Eld. Jewett, in his editorial on the *Tri-unity of Jehovah*, in the No. for May 1840, correctly recommends an adherence to *simple facts of revealed testimony* as the only correct premisses for discoursing on this sublime subject, and as being better than *all the decisions of wise men and councils*. Very different this, from Eld. O.'s tying us down to the terms he has borrowed from the school-men.

The idea is being much insisted on at this time, by some, that opposition to the sentiments advanced by O. S. Baptists should not be allowed in the O. S. periodicals, and some have denounced O. School papers, (without naming any) on this ground, in more severe language I think than I have seen used on any other occasion by O. S. writers against the O. S. excepting in Eld. O.'s denunciations of our western brethren. But their remarks, if correct, will not apply in this case, for Eld. O. has never come into the O. S. ranks. His doctrinal views, on many points, are the same with those generally advanced by our brethren, and he has ever opposed and been severe against the N. S. party and measures, but he has never attended any of the general O. S. meetings, thought held near Baltimore and published long enough before hand for him to have so ordered his arrangements, had he wished to attend; yea, he has been known to leave Balt. for a tour on the very week such meetings were to be held in connexion with the Baltimore Association. He has manifested nothing more like regarding the principles of fellowship towards the O. S. than towards the N. I do not mean this in reference to controverting their sentiments, for that can be done where fellowship is main-

tained, but in denouncing them. He has allowed his communications to be published in O. School papers, apparently for the sake of advertizing his books, and has himself communicated for the Doc. Advocate, and professed to admire it. This has no doubt led many to suppose he belonged to the O. S. ranks. But the fact is, he is and ever has been one by himself, with the exceptions of his keeping a membership in some church, and being associated with certain individuals, without distinction of denomination or regard to church relation. See his correspondence with his *Dutch Reformed Brother*. I have considered him as more directly identified, by himself and them, with a certain peculiar sect who have ever valued themselves on their soundness in doctrine according to the standard of a class of English authors esteemed high-toned Calvinists. Their peculiarities are, 1st: Strong assurance of their own gracious state, and having more than ordinary unctions of the Holy Spirit; 2nd: Claiming to have special revelations made to them by the Spirit; 3rd: A neglect of, or disregard for the ordinance of baptism and church relation;—4th: A confident denouncing as *graceless professors* all who do not warmly approve of them and their standard. The first knowledge I had of this sect was in 1811; it was then composed of six or seven females, among whom was Mrs. Ann Fradgely and Mrs. Bogart whose names have appeared in the Doc. Advocate; with Mr. Doughty as their leader. They professed and appeared to have the strongest assurance, as they said communicated by the Spirit to them, that they should live to see the millennium brought in;—and that Mr. D. was to be, under Christ, the leader in introducing it, he professed to have his commission, if I recollect right. He used to attend public places, to make known as opportunity offered the speedy approach of the special reign of Christ and the down fall of sects and governments, &c. I recollect of being at a place where two or three of these ladies were at tea, and hearing them assert that they had the same assurance of living to enjoy the millennium as they had of being subjects of grace; that the knowledge of both was communicated by the same Spirit: if they were deceived in one case they were in the other. So I understood Mr. D. contended. They mostly if not all of them, had separated from Pedobaptist churches; Mr. D. and perhaps the others from the Dutch Reformed. They acknowledged believers baptism to be right, but said they were not to submit to it until the coming of the millennium. They I believe held stated meetings for Mr. D. to expound the scriptures to them, but had no church relation.—But after several years Mr. D. died without introducing the millennium; I do not recollect in what year, but when I removed back from the west in 1821, he had thus left them in extreme disappointment. They however after a length of time, as I understood, become reconciled, having an explanation wherein Mr. D. had been mistaken. About this time one G. H. formerly a mem-

ber in the 1st Baptist church, was trying to be recognised as a leader among them, though I believe without effect. Sometime between 1824 & 6, two or three men who had on one account or another separated from Baptist churches, united with the remaining followers of Mr. D. in procuring a place for worship, and Eld. O. located himself among them as the preacher of this mixed company of baptized and unbaptized persons and continued with them a year or more, his family remaining in Baltimore. After he left N. York they became I expect pretty much scattered; though some of them I find especially Mrs. Fradgley and Mrs. Bogart keep up an intercourse with certain of the Old School party of the Dutch Reformed church, as appears by a correspondence between Mrs. F. and minister C. Z. P. published in the Doctrinal Advocate for April 1839; and I presume in conjunction with Eld. O. as he has an intimate intercourse with the same party of that denomination as evinced by a considerable portion of his correspondence as published in the Advocate. Mrs. F. after Eld. O. made the Advocate the special medium of his correspondence, sent on a letter which was published, but the No. containing it I cannot now find, in which she professed that by a vision or special revelation of some kind she was introduced to the knowledge of that periodical, as a cloud from which she would derive some refreshment.

Now to the point of Eld. O's. being identified as of this peculiar sect. 1st: As to his soundness according to the standard of certain English authors, and his professing great acquaintance with that sect, in a gracious state, and of enjoying extraordinaryunctions of the Spirit, his writings abundantly testify. 2nd: To his confidently denouncing as *graceless professors* all who dare to differ from him, his writings and his resentment towards the Signs bear full testimony. 3rd: His disregard for the ordinance of baptism in common with that sect, is showed from the following instances. 1st: Previous to his ordination he confessed to the pastor of the church to which he then belonged that he was in favor of mixed communion; hence this pastor would take no part in his ordination and has from that time been the object of his denunciations. 2nd: In his preface to his first bound volume; (the book I have not, and therefore quote from memory) he, speaking of others contending for the ordinance of baptism, says, *let them give themselves to the tithing of mint and anise, whilst I will attend to the weightier matters of the law.* Thus he contemptuously compared a contending for the ordinance of baptism to the Pharisees' *tithing mint and anise.* 3rd: His consenting to settle down as the preacher to that mixed company in New York is another proof to the point, as his *brotherly* inheritance with those Pedobaptist preachers is a fourth. A 5th I shall mention, is this.—At the time of the division in the Dutch Reformed church, about 1826, a family residing in H—k. N. J., who had separated from the N.

S. church in that place, had thoughts of joining the Baptists, they were evidently enquiring on the subject. Baptist preachers were invited there to preach. Eld. O. being at that time with his party in N. York repeatedly visited them and preached; I by invitation once visited them and preached. After this I enquired of a relative of this family on whose information I could rely, whether they had concluded to join the Baptists. she said no, they had given it up, that Eld. O. had advised them so to do, the ordinance he said was not material, and in the present state of the church, they would be more comfortable out of connexion with the Baptists, than in it.

4th: That Eld. O. in common with that sect believes in special revelations communicated to him aside from the scriptures, is evident from his letters to C. B. Hassel, published in the Signs, Vol. iii. No's. 14 & 15. In these No's. he represents the church to be in a sickly and famished state, and makes the positive assertion that this state of things is to last for many years, and that there is to be no persecutions by the sword during that time, and this without giving one scripture as proof, but gives as his authority in the case, this declaration, "I know and am persuaded of the Lord, that my mind has been led into those things by that very Spirit which testified of Christ to my soul many years ago." See Vol. iii. No. 15, page 226. If this is not a plain declaration of having received a special revelation in the case I know not what to make of it; and this aside from the scriptures, for he in the same piece pronounces *it a circulation of numbers, times and seasons, &c.,* which are given in the scriptures. Does not this then come up to Mr. D's. revelation concerning the millennium, and like D's. his confidence in it, rests upon the same ground with that of his knowledge of Christ.—If the same spirit made both revelations, he must have been mistaken in one case, for the views given concerning the prospects of the church by the two are very different, and how can we know that he was not mistaken in both cases? as Eld. O. shows us no miracles in confirmation of his prophecy. If they are allowed to have been different spirits, one is as liable to have been mistaken as the other, from all we know. We have no evidence in favor of Eld. O. from a comparison of the spirit and lives of the two men. Mr. D. was, separate from his delusion, an example as to a conscientious deportment and amiable walk, with whom Eld. O. would not bear a comparison, as I could show, if disposed to run a parallel on certain points.

Hence, as the Old School stand, if I rightly view it, is on the scriptures as *a perfect and the only rule of faith and practice,* Eld. O. and his sect with their *new revelations,* are as far removed from that stand, as are the New School with their *new measures.* The Old School brethren profess and gladly feel a dependance on the Holy Spirit to lead their minds to an understanding of the scripture revelations, but not to give them

new revelations. And the moment we get beyond the scriptures, we have no standard by which to *try the spirits whether they be of God or not.* I noticed Eld. O's. special revelation formerly in the same Vol. of the Signs and somewhat to the giving of offence to Eld. O. and his friends. But I wished then to test the point whether the Signs were to be the medium of new revelations. This if published may give greater offence. I do not wish to give offence, but as Eld. O. has given notice in his pamphlet of making a division in the Old School ranks, if any who read the Signs are disposed to follow him, I wish to let them know who they are about to follow, at least in part.

Thus much for Eld. O.; the next No. will contain a notice of his pamphlet.

S. TROTT.

Centreville, Fairfax Co., Va., July 6, 1840.

For the Signs of the Times.

North Berwick, Me., July 7, 1840.

BROTHER BEEBE:—I wish you to give notice through the Signs of the Times that the EASTERN OLD SCHOOL YEARLY MEETING will be held this year with the Old School Church at Jay, Oxford Co., Maine, commencing on Friday, Sept. 18, at 10 o'clock, A. M.

Also—The *Maine Predestinarian Old School Baptist Conference* will be held with the Predestinarian Baptist Church at North Berwick, to commence on Friday the 25th of Sept. next at 10 o'clock, A. M. are invited to attend.

Yours truly,

PHILANDER HARTWELL.

P. S. Brother Beebe, I feel grieved to think that any thing should arise to disturb the peace of the Old School brethren: I trust however that God will overrule it for his glory and our good. O that we may be humble.

The Lord has been pleased to visit his people in this place of late with a shower of divine blessings: the church is revived and stirred up to duty, and sinners have been renewed by grace. I have had the privilege of baptizing thirty-four converts since the first of April, and others stand as candidates for the same ordinance. O the goodness of the Lord towards us, his unworthy creatures! May we be humbled in the dust before the Lord, and learn to trust in him at all times. It has been dark with us for some time; but the *day star* has appeared, the Sun of Righteousness has arisen.

Yours, &c.

P. H.

For the Signs of the Times.

N. T. Stephensburgh, Va., July 6, 1840.

BROTHER BEEBE:—On the 16th day of June I parted with Elders West, Harding and yourself, at Brother Finch's [about eight miles from New Vernon, N. Y.]: they and you journeying to the Old School Meeting at Jackson, Pa.;—I winding my way alone not much short of four hundred miles to my native place of residence,

(near the abovenamed post office in Va.) and arrived there the 22d inst., much improved in health, composed in mind, and greatly confirmed in faith and confidence that God will supply all our needs according to his riches in glory by Christ Jesus. Now to God and our Father be glory forever and ever. Amen.

When I left home, May 12, to visit the Old School brethren at the Baltimore, Delaware, Delaware River and Warwick Associations, my mind was not made up as to how far I should go, or at what point I might stop and return home; but was governed by the state of my health, the openings of Providence, and a desire to see the Old School brethren at their meetings and at their own homes. According to the purpose and good pleasure of Infinite Wisdom and Goodness, in the kind dispensations of his holy providence, I have been preserved, comforted and much edified, generally and specially. O that I could really feel and express that humility, thanks, adoration and praise the loving kindness of a covenant God is so justly entitled to, from me, his poor sinful, unprofitable creature. O what shall I render to him for all his benefits he daily loadeth us with? But as that cannot be perfectly done in this state of mortality, "Come then expressive silence, muse his praise."

My interviews with the Old School Baptist brethren, at their meetings—at their homes, and at the homes of their friends who are frequently called "*dry land Baptists*," and on the journey in company with ministering brethren—have been both pleasant and profitable; all having treated me with uniform kindness and friendship, in a plain, unassuming manner, in brotherly love and christian friendship. The preaching at every place and on all occasions was sound doctrine, experimental and practical, according to my understanding and experience, and the rule of the church of God, set for her in the statute book of Zion's King.

Although the New School Baptists have asserted and published to the world that few or none of the Old School Baptists are talented or educated men, most assuredly they are either wilfully or ignorantly mistaken. I will not say any of them except Paul have been caught up to the third heaven, into paradise, and heard unspeakable words which it is not lawful for a man to utter; but I will say they have gifts and qualifications derived from the great Head of the Church, and do feed the Church of God which he hath purchased with his own blood, over the which the Holy Ghost hath made some of them overseers, to set in order the things that are wanting; ordain elders in every city, [church] and for the edifying the body of Christ, according as they are authorized in the word of God.

During a short stay in Philadelphia, some of the brethren and myself went to one of Mr. Knapp's training meetings; where he was heard to speak many words, that, according to the scriptures, and the experience of every new born child of grace, it is not lawful for any man to utter, and I think if he had been taught in Christ's

school, his mouth would not speak vanity, nor his right hand be the right hand of falsehood,—nor his tongue speak lies in the name of the Lord. Surely his adherents are given up to infatuation, or they would not bow down to an imaginary god at his bidding, and deposit \$1000, then \$1500 in his hands to help fill the Lord's treasury, thus truly showing their fanaticism and servility: more especially when he invites and commands them to an anxious bench to be prayed for, and one advancing requesting his services, on being asked if he had joined or belonged to the Temperance Society, responded *No*,—is told by this mock interceding prayer-monger that he would as soon pray for the devil or words to that amount, and forthwith commanded his subordinate satellites and understrappers to take him away, and his mandate was promptly obeyed. If Mr. Knapp is any thing like a fair specimen of the *talented* and *educated* men among the New School Baptists, they are heartily welcome to him and all his boasted revival, proselyting gifts and acquisitions. I am very sure the Church of Jesus Christ has no need nor use for any of his antichristian services. More especially when it is known and recollected that the Editor of the New York Baptist Register in quoting from Mr. Knapp's letter and acquiescence, has published to the world that \$1000, twice told, will be but common affairs if the New School system is fully carried out; but that cannot be, from their own showing, without money, money, money, in great abundance. Now it is well known that the Old School Baptists in a general way are of the poorer sort and have little, yea, nothing to spare to these greedy dogs and belly slaves, who are deceiving the people, begging or demanding their money for the ostensible purpose of evangelizing the world. I desire to thank God that Mr. Knapp and his fraternity, to a good degree, are attached to that limb of Antichrist where their own sort esteem them most serviceable.

My brother, how good and kind has been, and is yet, our blessed God in the separation that has taken place between the children of the bond woman and the free, to the extent at present manifested! And what an outcry has been made by some simple souls respecting the separation, not knowing or recollecting there was an absolute necessity for it! What would have been the consequence had we continued together, none can with certainty say. I have thought, had not the antichristian sewers been providentially provided for the base progeny of Hagar, to run into the great washpot of error, delusion and lies, the visibility of the true Church of Christ would have been lost, that is, in its more primitive character. Not that the true seed would be really endangered, nor eternally lost—no such thing, for that could not be, as *their life is hid with Christ in God, and when he who is their life shall appear, then shall they appear him in glory*;—but be so overwhelmed with error, delusion, darkness, lies, and every evil work that the worship, preaching, ordinances and fellowship of the Lord's dear

chosen people would be so circumscribed, trammelled, hindered and crippled that they would, as it were, have to grope their way in the dark, purblind. All this I know may be imagination with me; but to what degree of ignorance and abomination the people of God might be permitted to fall and to experience, as a sore and heavy chastisement for their sins of omission and commission, if not otherwise determined by the allwise Sovereign of heaven and earth, none in heaven or earth knows save God himself. O, my brother, for more grace, that we all may be bowed in humility and self-abasement before the God of heaven, who is love, for his incomprehensible wisdom, goodness, justice, mercy, truth and faithfulness in every thing he has purposed, has done, and will infallibly perform concerning his beloved Son Jesus Christ and the seed royal. How safe, how secure, how certain, how infallible, how perfect is God (and we in him) in all his works, ways and purposes, for his own declarative glory, and the final consummation in eternal glory and felicity, of all the redeemed of the Lord! I am again necessitated to stop and say, "Come then expressive silence, muse his praise."

My brother and brethren, Farewell. And when it goes well with you, remember

I. CHRISMAN.

For the Signs of the Times.

Abington-centre, Luzerne Co., Pa.

BROTHER BEEBE:—I have a few thoughts to offer on the subject of the existing difference between the Baptists of the present day. I hope I shall not be thought ambitious to set myself up when I say that I consider the fundamental difference is in the objects of their respective worship. The Old School worship that God whose being and perfections are asserted and maintained in the bible; but the *New School* worship a something unknown in the bible. If there are any of the subjects of grace among the New School, I hope they will duly consider the following remarks, and try them by the true standard—the BIBLE. The bible lays the axe to the root of all *New Schoolism*, as their doctrines and practice are neither directly nor indirectly taught in that blessed book. But let us notice the different objects of their worship.

The object of New School worship is changeable; for they represent him as being unreconciled to sinners: but if sinners will do their duty he will become reconciled to them.

The only God whom Old School Baptists acknowledge, adore and reverence, is the IMMUTABLE God, that reconciles sinners to himself: not himself to sinners. See Rom. v. 10; 2 Cor. v. 19.

The New School hold, if sinners will repent and believe in their god, he will love them: evidently implying that without the performance of this work on their part, he hates them; and that by their work they can produce a change in him, from *hatred* to *love*, which are opposites. If so, how often must he have changed?

The God whom we love, "commended his love towards us, in that while we were yet sin-

ners, Christ died for us. Rom. v. 8; Eph. ii. 4, 5.

The New School god would save all men, (Cain, Esau, Judas, &c.) if he had power or some other requisite. But the God of the saints HATH EVERLASTING STRENGTH: he has declared the end from the beginning, &c., saying, "My counsel shall stand and I will do all my pleasure." Isa. lxvi. 10; also xxvi. 4, & ix. 26.

The New School believe their god needs their help, and even more; for they are calling on the world to come forward to the help of that imaginary object whom they call *god*. But the Old School worship a God who has promised to help them; yea, they have found him a refuge in the time of their distress, and a very present *help* in trouble. See Psa. xii. 1; ix. 11; lxiii. 7; lxxxix. 19, and Heb. iv. 16.

The New School testify that their god is *woo-ing, entreating and beseeching* sinners to consent to be saved; and if they do not consent to let him save them, he will become weary of knocking so long at the door of their hearts, and will swear they shall never partake of his rest. But the God of Zion fainteth not, neither is weary: there is no searching of his understanding. Yea, he giveth power to the faint, and to them that have no might he increaseth strength. Isa. xi. 28, 29.

The god of the New School is, as they represent, dependent on the efforts of men for the accomplishment of his purposes, if purposes he may be said to have. But the God of the Old School is independent and self-sufficient for the complete accomplishment of all his purposes—"I have spoken it; I will also bring it to pass: I have purposed it, and will also do it." Isa. xl. 10, 11.

The *New School* make their god to be dependent on the will of men. But the true God is independent: for, "It is not of him that *willeth* nor of him that *runneth*, but of God that sheweth mercy." John i. 13; Rom. ix. 16.

The New School tell us their god has done all that he can to save sinners. (If they really believe what they say, why do they pray to him to do more? Is it generous to ask one to do more for us when we know that he has done all he can do?) But the Old School speak on this wise of their God, "Now unto Him that *is able to do exceeding abundantly above all that we can ask or think*, &c. Eph. iii. 20; Phil. iv. 19. But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

In a word, the object which the New School call *god*, is dependent on the multitude of Mission, Tract, Bible, Temperance and Dorcas Societies, Sunday School Unions,—on men, means, money, missionaries, &c. The efforts of men, women and children, with *neck-laces, gold rings, magic lanterns, protracted meetings, anxious benches, confession of sins to men, intercession of men for sinners, theological seminaries, with learned professors, &c.*; and with all this help, the idol of New Schoolism cannot do his will; cannot do what our God can do of himself inde-

pendently. What a poor, weak, helpless, disappointed being they describe as their god; one who with all that they can help him, cannot conquer one of those beings of whom the bible assures us that whole nations of them to *our God* are but a drop of the bucket, and are esteemed as nothing and less than nothing and vanity. See Isa. xl. 17. But it would seem that men are of some considerable importance with this idol, inasmuch that the salvation of the world depends on men, and not on him.

My dear friends, Can you trust your eternal destiny in an idol of popular fancy, that can neither work, walk, move nor stir without your aid? Can you fall down and worship it? If so, I pity you, and I pray God, if it be his sovereign will, to open your eyes to see not only that the popular religious institutions have neither foundation nor support in the scriptures; but that the very god that the New School worship is a creature of their fevered imagination. Say not that these lines are uncharitable, and are written in a bad spirit; but rather examine them without prejudice; and if I have done injustice either to you or to your cause, may the Lord convince me of it: for I know they are well kept whom the Lord keepeth. On a calm investigation I think you will be at least rationally convinced that that God of whom the bible testifies, is independent of all things, before all things, and by him all things consist, that he doeth as seemeth him good, in the armies of heaven, and among the inhabitants of the earth. None can stay his hand: he is King of kings and Lord of lords. Who in the heavens can be compared unto the Lord? who among Lord? Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Dear brethren, he hath done great things for us without the aid of the New School inventions, and things whereof we are glad. He rideth upon the heavens in our help, and in his excellency upon the sky.

"This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is the same as his power,
Which knows neither limit nor end."

In this God the Old Fashioned Baptists trust; on him they depend; they love him, believe him, and they adore him. May we who profess to know him, be reconciled in all things to his will, conformed to his image; and may we glorify him in our bodies and spirits which are his.

I remain yours in humble reliance on the God of the bible, in whose all powerful hands are the keys of hell and death.

BENJAMIN PITCHER.

For the Signs of the Times.

BROTHER BEEBE:—I wish my brother or brethren, who understand Matt. xxvi. 29; Mark. xiv. 25, and Luke xxii. 18, to give his, or their views of the same through the "Signs of the Times." I include yourself with your correspondents. The subject is the words of our Lord,—*"But I say unto you, I will not drink henceforth*

of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."

E. S. RAYMOND.

For the Signs of the Times.

Sidney, Shelby Co., O., July 7, 1840.

BROTHER BEEBE:—It is with some difficulty that I can retain my original number of subscribers to the Signs. The reason I suppose is attributable to the fact that the number of those that love the truth in the old fashioned way, according to the old statute book of Zion, in these parts, is few. I am able to hear the truth preached only, perhaps, six or eight times in the course of a year; but before I moved to this county I heard preaching twice a month. Therefore my privilege, comfort, consolation and enjoyment in hearing the truth preached, are very much curtailed. Consequently the Signs of the Times are rendered the more precious to me. I rejoice and thank the Lord that we have such a circulating medium of correspondence; that we can hear from almost all parts of the world, and also hear that the Lord has reserved here and there a few who have not bowed the knee to Baal.—As long as it shall please the Lord to keep the Signs and me alike, or of one spirit, as nearly as has heretofore been the case, I wish to remain a subscriber. I feel very much distressed when I miss a number of the Signs.

Your friend in tribulation,

B. D. DuBOIS.

EXTRACTS.

Farmersville, Lowndes Co., Ala., June 13.

DEAR BROTHER BEEBE:—I have read the Signs of the Times with a great deal of pleasure. We glory in the cause which it defends, and hope that it may yet do much good in the cause of Zion.

There are many Old School Baptists in Alabama who are earnestly contending for the faith once delivered to the saints: though their opposition is great. Yet the Lord adds to our number such as we hope will be saved, when Christ shall come the second time unto salvation. There are seven Old School Baptist Associations in this state. Nearly all have been organized within two years. I conclude by subscribing myself
Your unworthy brother until death.

JESSE LEE.

For the Signs of the Times.

Milton, July 2, 1840.

FRIEND BEEBE:—We have read the Signs of the Times for about five years, and love to read them still. They contain all the spiritual preaching we hear, although surrounded with tolerable good readers. We have no preaching only through the *little despised, bad spirited, degraded* Signs. We wish you to continue sending them as long as they contain the same doctrine and spirit they do. We believe that truth will outlive opinion.

May the Lord speed the truth and bless those that stand in defence of it, as marks for the arrow, for his name sake.

We are poor pilgrims, journeying far,
Through deserts and dangers, engag'd in a war;
Through storms and through tempests we often do go,
And often encounter a terrible foe.
Fatigued and bewild'rd,—'tis true what we say,
Our feet are for turning and going astray;
But when we remember the staff in our hand,
We lean on the promise and word of command,—
This staff is the BIBLE, the word of my God,
Which buds and then blossoms like old Aaron's rod.
I. WILLIAMS.

EDITORIAL.

New Vernon, Orange Co., N. Y., Aug. 1. 1840.

SENECA ASSOCIATION.—A copy of the Minutes of this New School body having providentially fallen into our hands, we have sacrificed the time required to read them, and will now devote a small space in our paper to be stained with a brief notice of their contents. This Ass'n met at Bennettville, Tompkins Co., N. Y., on the 2d and 3d days of October last, and after some parliamentary formalities of aping more lofty bodies, proceeded to the appointment of sundry committees, and among others, one to appraise domestic goods. How pious! how evangelical!!! and, withal, how *scriptural* to appraise domestic goods!!! Whether cotton goods, calicoes, N. E. rum, rye whiskey, cider spirits, home manufactured converts, or dandy parsons of the Hamilton manufactory, were the articles to be appraised—or stockings, socks, mittens, suspenders, locks of wool, &c., such as the ladies of the Rag-bag Society are required to provide,—or whether by *domestic goods* they intend pin-cushions, needle-cases, dolls, rag-babies, and the like merchandise, as commonly offered for sale at *religious fairs*, they have not informed us. Perhaps it is enough for us who remain so far behind the spirit of the age, to know that New School religion requires the agency of men who know the value of *domestic goods*, &c. Perhaps Rev. xviii. 9—19, will settle the matter. Turn to it and read.

The ninth item of their Minutes shows the appointment of a clerical committee, among whom are the significant names of *Sheardown*, *Shed*, *Par* and *Locke*, to revise for publication their articles of faith, by *shearing down*, *shedding* their offensive matter, and thereby to bring them up to a *par* with those confessions which other apostate bodies approve, and then to *lock* the same as a fetter upon the necks of those who patronise them as creed-makers. The committee reported:

"That they have examined the articles of faith adopted by the Association, and give it as their opinion that some other code more clear, and unexceptionable in language, yet containing the same sentiments, was demanded by the present state of our churches. Such a code of articles they are happy in being able to furnish, and would therefore recommend for your adoption.—The articles adopted by the New Hampshire Baptist State Convention, which have been examined, and highly approved in all parts of our country, and have

been adopted by very many of our Associations in this and other states.

Resolved, That we recommend to the churches of this Association, the following articles of faith, church covenant, and temperance pledge, for their adoption, and that we request them at our next session to inform us in their letters if they have adopted the same."

"DECLARATION OF FAITH.

ART. 1. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its object, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

ART. 2. That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

ART. 3. That man was created in a state of holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

ART. 4. That the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

ART. 5. That the great Gospel blessing which Christ of his fullness bestows on such as believe in Him, is Justification; that justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

ART. 6. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

ART. 7. That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

ART. 8. That Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in

connexion with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel: is the foundation of christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

ART. 9. That such only are real believers as endure unto the end; that their persevering attachment to Christ, is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

ART. 10. That the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

ART. 11. That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only proper officers are Bishops or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

ART. 12. That christian baptism is the immersion of a believer in water, in the name of the Father, Son, and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power; that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

ART. 13. That the first day of the week is the Lord's Day, or Christian's Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

ART. 14. That civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

ART. 15. That there is a radical and essential difference between the righteous and wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

ART. 16. That the end of this world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

CHURCH COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him; we do now solemnly and joyfully covenant with each other, TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to His glory as our common Lord. We do therefore in His strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God, and the ordinances of his house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the gospel among us.

That we will not omit closet and family religion at home; nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power and of love, and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew 18th, in the spirit of meekness; considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation thenceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will;—working in us that which is well-pleasing in His sight through Jesus Christ: to whom be glory forever and ever. Amen.

Believing that the use of intoxicating liquor is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be done away; we do therefore agree that we will not use it as a beverage, or traffic in it; that we will not provide it as an article of entertainment, or for persons in our employment;—and that in all suitable ways we will discountenance the use of it throughout the community."

We have given an entire copy of the new creed adopted by Seneca Ass'n. at their last session; and to them we are indebted for the first information that the New School Baptists, as a denomination, have so generally abandoned their former profession of faith, and in a formal manner adopted the platform for becoming a separate people from what they before professed to be. That the committee should be of opinion that *some other code more clear and unexceptionable in language*, than that which Baptists had subscribed to in former ages; *more clear*—less difficult to reconcile to their modern practices; *more unexceptionable* than the faith once delivered to the saints: *in language*—couched in language that can admit of construction to suit any and everything they may wish, *is demanded by the present state of our churches*. The former state of the Baptist churches, according to this tacit admission, required no new code: the profession of faith as now held by all Regular Old Fashioned Churches, was well adapted to the former or primitive state of the churches of Christ, but in the degeneracy of the New School churches, the ancient form of sound doctrine would appear as ridiculous if appended to them as a few

el of gold in a swine's snout. The present state of the New School churches presents a spectacle worthy of observation, as presenting an awful specimen of the corrupting influence of the inventions, doctrines and commandments of men of corrupt minds. The present state of the New School churches, compared with what the Baptist Church once was, bears striking analogy to that temple which was called a house of prayer, when prostituted to a den of thieves!

But after all their pains to frame a creed to suit the corrupted state of their churches, they have found it no very easy task to make it suit; for in its very first article they have, in attempting to compliment the bible, shown good reason why all christians should withhold their fellowship from them *during the present state of their churches*, at least. They admit that the bible is, and must ever remain, the true centre of christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried. Applying this single article to them, we demand from that bible which they impiously claim as their standard, a warrant for the various institutions which they have named, acted upon and approved, as shown by their Minutes now on our desk; such as Bible Societies, Foreign and Domestic Mission traffic; the Sunday School, the Tract and the Education Societies, with multitudes of other unscriptural practices. Have they bible authority for these things? Echo answers *None*. Then, what must be the fate of this newly adopted creed? We shall see. To the second article we have no objection; nor to the third, if by a *state of holiness*, no more is understood than that man existed in a state of natural innocence and sinless purity until he fell. The fourth and fifth articles savor too much of Fullermanism. The balance of these articles are as gross Arminianism as was ever written by Wesley, Fletcher, Clark or Andrew Fuller.

The sixth and seventh articles make a most charming jingle. In the sixth we are told that salvation is free to all; that it is the immediate duty of all to accept of it; that nothing prevents the salvation of the greatest sinner, except his own voluntary refusal to submit to the Lord Jesus Christ, and that such refusal will subject him to an aggravated condemnation. Now for the harmony: *Art. 7.* "In order to be saved we must be regenerated or born again, (&c.) by the power of the Holy Spirit!"!!! But oh! the sophistry, the cunning craftiness of these men, whereby they lie in wait to deceive! Why do they speak of the power of the Holy Spirit, in the next breath to that in which they have asserted the perfect ability of every sinner to save himself? Evidently to deceive; to hold out the idea that they believe in a work of regeneration, wrought in the hearts of the saved, by the special power and divine influence of the Holy Ghost, when in fact they believe no such thing, and in the very connection deny it with more impudence than devils dare display. But what do they consider regene-

ration to be? They tell us "It consists in giving a holy disposition to the mind,"—that is all: a mere reformation; a mere whitewashing of the carnal mind, which the bible that they so hypocritically call their standard, declares is not subject to the law of God, neither indeed can be. We do not speak rashly when we say, As the bible is true, the framers of this creed are poor graceless hypocrites, who have never known any thing experimentally about the work of regeneration.—The apostles describe regeneration as consisting of the implantation of an incorruptible seed, by the word of God that liveth and abideth forever: not the giving some new properties to old nature, but a communication of new life from God to the soul. *That which is born of the flesh is flesh*,—mind, matter and all that a natural man, as such, can possess; but *that which is born of the Spirit is spirit*. The new or spiritual birth is not of the will of the flesh, but of God, "Of His own will begat he us, by the word of his power."—And to the regenerated soul old things are passed away; and all things are become new. He that is born of God has become a *new creature*; not the old creature reformed: the natural mind is enmity against God, and never can possibly become subject to the law of God: a new mind is given; and nothing short of this can bring a poor lost sinner out of nature's darkness into God's marvellous light. It is quite convenient however for the New School to adopt this creed, seeing they are to make their own converts: the Old Baptist confession [the New Testament] will not admit that such converts are regenerated.

In their eighth article they assert that Election is something that is in perfect harmony with the free agency of man; and so said John Wesley, and every other Arminian. *Electio in seipso*, the sovereign choice of God, wherein he hath chosen his people in Christ Jesus, before the foundation of the world; predestinated them to the adoption of children by Christ Jesus unto himself, according to the good pleasure of his will; and all this irrespective of their works, either good or bad, "For the children being not yet born; neither having done any good or evil, that the purpose of God, according to election, might stand; not of works, but of him that calleth," &c. Rom. ix. 11.

In the tenth article, they assert that the inability which the scriptures ascribe to fallen men to fulfil the precepts of the law of God, arises *entirely* from their love of sin." How then did it happen that they were conceived in sin and shapen in iniquity? Have infants, idiots and heathens an ability to fulfil the precepts of the law of God? What nonsense!

Admonished by our limits, we must pass by many things embraced in this *new fangled, New School* creed. We are truly glad those who can adopt it, have left the Baptist Church, and are no more of us: they have, in the adoption of this new instrument, completely withdrawn themselves from the Baptist ranks. Although they retain the name of Baptists, they retain it only as an empty sound. Having rejected the Baptist faith, they have left the order and platform, and are henceforth *another* and a distinct denomination, retaining no more connexion with the Old Fashioned Baptists than exists between us and the Methodists, Presbyterians or Roman Catholics. We can no longer hold any fellowship or communion with them, nor regard any ordinance by them administered as valid, or in any other light than that in which we hold the religious performance of any other branch of anti-christ.

The Covenant, and Temperance pledge subjoined to their new creed, are wholly their own property; as Baptists of the old sort, we disclaim them altogether.

Poetry.

CONFIDENCE IN THE LORD.

Though the fig tree shall not blossom,
And the vine no fruit afford;
Though the olive branch should wither
I will glory in the Lord.

Though the fields produce no harvest,
And the folds contain no flock:
Though the stalls indeed are empty,
Yet my God will be my rock.

Jesus is to me much better
Than the creatures e'er can be:
He's the God of my salvation,
And will bless and comfort me.

O my spirit! doubt it never,
Jesus loves, and ne'er shall leave:
His bless'd word assures thee ever,
He'll unto the utmost save.

Wherefore should'st thou be distressed?
All things work thy greatest good.
Thus the strong affords thee sweetness:
And the eater brings thee food.

"Feeble sense" is always erring,
Flesh and blood false witness give:
May the Lord in heart incline thee,
His sure promise to believe.

Hear how plainly He hath spoken,
"None shall hurt thee, nor destroy:
Pow'r I give for thee to tread on
All that dare thy peace annoy."

All the weapons form'd against thee,
They shall never prosperous be:
All the tongues, that rise in judgement,
Shall their condemnation see.

I am near to justify thee,
When the foes like serpents hiss:
I in trouble am thy Savior,
I'm the Lord thy righteousness.

O believer! cease thy sorrow,
Fear not sin, nor death, nor hell:
I thy Jesus, live for ever,
And for thee do all things well.

Dare to trust my gracious promise,
My assurance, yea, my oath:
I am God, and cannot alter;
I am faithfulness and truth.

Gracious God! my soul shall answer,
I believe O help away,
All the unbelief, within me;
And thy saving pow'r display.

Keep me trusting wholly to thee,
Let me on thine arm rely:
Till my life's short journey's ended,
And thou raisest me on high.

Oh! what unknown joys await thee,
In that world of perfect bliss;
Where thy saints in light adore thee;
Where my Jesus ever is.

That bless'd throng can ne'er be perfect
Nor the joy be quite complete,
Till the whole redeem'd number;
Round the throne shall take their seat.

Blood bought children of my Jesus!
Think amidst your sorrows here;
You will shortly there assemble,
You in glory will appear.

Count it joy when fierce temptations,
Lure your feet to fall therein:
Though all hell, and sin oppose you,
You shall life eternal win.

Yes! my brethren! conquest's certain,
Through the Lamb's redeeming blood;
Glory to his name for ever,
We shall soon ascend to God.

Hallelujah! let the chorus,
Mingle shouts with those above:
Hallelujah! Je-us loves us;
Hallelujah! God is love!

THOMAS REED.

SAFE AND SOUND.

Sav'd is the man that hears and knows
The gospel's joyful sacred news:
Free grace does o'er his sins abound,
'And he can sing how safe and sound.'

When Jesus whispers peace within
Then he can tell of pardoned sin;
And still to God the praise resound—
For now he knows he's 'Safe and sound.'

The wonders of redeeming love
My soul has been indulg'd to prove;
Though once in massy fetters bound,
Yet now I sing I'm 'Safe and sound.'

Salvation's glorious plan I love,
Since I am bought with Jesus' blood;
No more in Satan's service bound,
For God has made me 'Safe and sound.'

Where shall I then begin to trace,
But from the fountain of all grace;
In God's eternal mind I'm found,
In Jesus view'd both 'Safe and sound.'

Election! glorious truth divine,
In which I see Jehovah's mine;
All glory to his name that found,
And made me feel I'm 'Safe and sound.'

The full atonement Jesus made,
When on the tree he bow'd his head;
And in his side I see the ground
Why I am made thus 'Safe and sound.'

Safe in the hand of Israel's God,
Whose wond'rous care and wond'rous love,
Preserves me on the solid ground,
And sweetly says you're 'Safe and sound.'

The eternal Spirit shares a part,
In heaven's witness to my heart;
Makes known the pow'r and grace profound,
And joins to say I'm 'Safe and sound.'

Yes, safe in Jesus I must stand,
Since blood has answer'd all demand:
And justice through the same is bound
To say, dear saint, you're 'Safe and sound.'

Thus Father, Son and Holy Ghost,
Proclaim'd through all the ransom'd host;
And to their sacred name resound,
All glory; for I'm 'Safe and sound.'

I'll tell to saints beneath the skies,
How much I love the heavenly prize;
And when in bliss my soul is found,
How sweet to sing, I'm 'Safe and sound!'

O yes, I'll sing and loud proclaim,
The honors of my Jesus' name;
And heaven itself shall then resound,
Transporting thought! he's 'Safe and sound.'

ONESIMUS.

ASSOCIATIONAL MEETINGS.

The next meeting of the CORRESPONDING ASSOCIATION will be held, by appointment, with the Frypan Church, Fairfax Co., Va., commencing on Friday before the 2nd Sunday in August next.

The Frypan Church is situated a little more than 20 miles from Washington and Alexandria, D. C.; and on the way from those cities to the Ketocton Association.

The KETOCTON ASSOCIATION will hold her 74th annual meeting with the Waterlick Church, Warren Co., Va., commencing on Thursday before the third Sunday in August, 1840. Old School brethren generally throughout the country are affectionately invited to attend both the above meetings.

Receipts.

Elder P. Hartwell,	Mr.	\$3 00
Elder S. Raymond,	N. Y.	10 00
B. D. DuBois,	O.	5 00
Mr. Terry, per O. M. Watkins, Esq., Mich.		2 00
Tots,		\$20 00

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PENNSYLVANIA.—Elders Hezekiah West, James P. Bowen, Zopher D. Pasko, Henry Clark, Theophilus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchell; and Br'n. George Chamberlain, Wilmet Vail, Nathan Greenland, Arnold Bolch, Joh. Cribfield, J. Hughes, J. W. Dance, J. Downs.

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MARYLAND.—Elders Thomas Poteet, Edward Cleat, Stephen W. Woolford; and Brethren Wm. Selman, James Jenkins.

VIRGINIA.—Elders Samuel Trott, Robert Cool, William Marvin, Thomas Buck, Daniel T. Crawford, Wm. C. Lauck, Wm. W. Covington, Moses Grier, Peter Klipstine, E. Harrison, John T. Watkins, and Charles Gullatt, esq. James Williams, Wm. Costin, Cyrus Goode, J. B. Goode, Morgan A. VanCleve, A. R. Barbee, John Triplett, F. T. Hathaway, Wm. C. Boggs, M. P. Lee, Wm. Trenton, James B. Shackelford, Isaac Hershberger, Stearning Hillsman, P. Phillips, Israel Curry, C. Hollislaw.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., AUGUST 15, 1840.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

Eld. Osbourn—his charge of Sabellianism—his pamphlet, &c.

NUMBER 2.

BROTHER BEEBE:—I will now take a brief view of Elder O.'s pamphlet, entitled "A calm investigation of a letter written by Dea. Saunders, &c. &c., by James Osbourn V. D. M. Minister of the gospel at Woburn, Mass." V. D. M., stand for three Latin words signifying a minister of the word of God. I should think a modest man would have been content with affixing to his name, as designating his office, &c. "Minister of the gospel at" &c., without adding those scholastic letters, importing the same thing. But I would not have noticed this were it not that the tautology so apparent in this connexion indicates a servile attachment to the names of the dead. But again, as has been intimated concerning Eld. O.'s egotism, it may be said that this is a small matter. True it is. Straws, however, show which way the wind blows; and when we see many of them blowing in one direction, we conclude a pretty strong wind blows that way.

Elder O. styles his pamphlet "A calm investigation," &c. I am very sorry he has so pronounced it: for when a person writes or speaks manifestly under an excitement, some allowance may be made for his misrepresenting the expressions of his antagonist. But when a man calmly perverts the plain import of another's expressions, it looks like a settled purpose to misrepresent him.

Elder O. takes this oft repeated text as a motto, "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him out." This might have been appropriate as a heading to the defence of our western brethren; but it is certainly quoted with an ill grace by Eld. O., after having been foremost in making so wanton an attack upon them. The adopting of this motto is one of Eld. O.'s calm attempts to direct the mind of brethren from the method he had taken to correct the error of the western brethren, by publishing them to the Pseudo-baptists as heretics, and clearly representing that he considered himself a man of God of such dignity as not to be approached by others but with a voice of adulation and praise.

As to the letters of the North Berwick and Woburn churches, with which Eld. O. has prefaced his pamphlet, I have already said they might as well be let alone, considered as attacks upon the Signs. And I will now only say concerning them, that I know not whether Elder O. dictated the matter of them or not: but this I know, that a worthy and respectable Old School Baptist preacher, in the lower parts of Virginia, informed me last winter that Elder O., some few years before, had visited him and preached several times among the churches in the neighborhood; and that when about to leave he drew up a letter of recommendation of himself as an able gospel minister, and of the great satisfaction which had resulted to the brethren from his visit among them, &c., and presented it to this brother with the request that he should sign it; and that because this brother refused to do so, he left apparently much offended.

Eld. O. denies having said what brother S. affirms he did in his preaching, viz: "That God the Father cannot regenerate a sinner," &c. and represents Brother S. as having stated a falsehood, though he hopes not from a malignant spirit, &c. (see pages 11 & 12 of pamphlet.) I shall not here attempt to decide which has stated the truth in the case.

ny witnesses what he has stated; and what he may do if he should again recover his eye sight, [with the loss of which, from inflammation, I understand he is at present much afflicted] I cannot say. I however have not believed that either designedly stated a falsehood in the case. We know that persons, not unfrequently, in hearing draw what they consider correct inferences from what they hear, and these inferences, in their after reflections, may be so blended with the words spoken, that in making a statement on a future occasion of the thing, they may, in honesty of intention, state their own inferences for the words spoken. On the other hand, a preacher may speak under such excited feelings as to use expressions stronger than he is aware of, or than he afterwards recollects. And as Elder O. imagined at that time the Sabellian foxes (as he in his christian spirit calls them) to be hissing at him, it may well be supposed that he was not a little excited. With the expressions of Elder O. as given by brother S. in his letter to him, viz: that it was not the work of God the Father, that it was not the business or office of the Son the second person, &c., that is to regenerate, I should not myself so much object, were it not for his needless use of the terms second person, and third person in the holy Trinity. And it was no. with his speaking of the special office work of each of the Three, that brother S. in that letter, finds fault;

but with what appeared like dividing God into, first, second and third persons. And I must say that this speaking of persons and arranging them as first, second and third in the Godhead grates much upon my ear, being too much, not only like dividing God into three, but also like appointing to each their respective stations in the Godhead. Hence I wonder not that our brethren of the Miami Association, accustomed, as I know they have been in times past, to hear their preachers on such points, confine themselves to scriptural modes of expression, should have shuddered at this presumptuous appointing to each of the Three his order as first, second, &c.; nor that Brother S., still having confidence in Eld. O., should have written to him on the subject. I would remark just here, that Brother S's. stating Eld. O.'s expressions as he did in that letter, is no evidence to me that he did not at the time, consider them stronger and more offensive; for whilst in faithfulness he wished as a brother to admonish Eld. O. on that subject, he evidently wrote the letter under the most conciliating feelings towards him; and I think that most of the children of God know that when actuated by such feelings they are not apt to represent a brother's error in the point pass even here. Although Eld. O. throughout his pamphlet represents Brother S. as having given in his letter the amount of what he said, yet in his letter to his brother of the Dutch Reformed church, as published in the Doc. Advocate for July 1839, page 19, we find him making this statement: "In a sermon which I preached at the Miami Association, in Ohio, in Sept. 1837, I had occasion to treat distinctly of the person and work of the Holy Spirit and of the work of each person in the Trinity as that of God the Father, God the Son and God the Holy Ghost." Now let us put the two statements together, and we have this mode of expression, God the Father the first person, God the Son the second person, and God the Holy Ghost, the third person. Now I appeal to the candor of any man of reflection to say, what there is, if any thing there be, in this mode of expression, to prevent a plain man from receiving the idea from it, of the Father's being the first God and the Son, the second God, and the Holy Ghost, the third God as distinctly as they are three persons. Each is as a God spoken of as a distinct person, having a distinct work, occupying a distinct station, as first, second, &c., why then does it not represent them as equally distinct Gods? It may be given as an answer, and the only answer, that we know Eld. O. did not mean so. And it is true that persons accustomed to these scholastic expressions do know this. But if he did not

mean so, why did he speak so? and why was not Brother S. right in admonishing him for so speaking? See, for a form of expressions quite as strong, his pamphlet page 24.

I next come to Eld. O's. censure upon Brother S. for inviting him into Ohio, after knowing that he held the doctrine of *of three persons in the Godhead*, which he shows he must have known by quotations from certain of his works, as on pages 15 and 16 of pamphlet. But these quotations show nothing more in Eld. O's. views of the Trinity, than was held by many other Baptists, with whom the brethren of the Miami Association were conversant and in fellowship, viz: *that God dwelleth in a Trinity of persons, the Father, the Son and the Holy Ghost, who are one in nature, &c., and that the Holy Ghost is God, &c.*—Now this circumstance speaks more against the truth of Eld. O's. statement concerning the *canons*, &c., than against Brother S's. candor in inviting him. For if after being acquainted with what Eld. O. had published on the subject, Br. S. so freely invited him to visit them and introduce him to the Association, it is almost self-evident that he must have used in his preaching expressions much stronger than his books contained, and more calculated to represent God as *divided into three parts, or three gods*, or Brother S. would have passed it by, as he had done what the books contained.

Elder O. persists throughout his pamphlet, in representing, as he had done to his *Pedobaptist brother*, that Brother S. by his use of the words *Pa*, and *Tool*, &c., intended to treat with contempt the scriptural doctrine of God's existing as Father, Son and Holy Ghost, *three in one*. The passage in Brother S's. letter containing these expressions, reads thus: "And if it should turn out that Brother Osbourn believes in three gods and we in only one, why then let it out, and we will it fight out, private or public, by ministers or lay members. But Brother O., I cannot indulge in the unpleasant thought for a moment that the contrast is so great, as for Brother O. to have *two gods* more than any of the Baptists in this Valley. It must be that by tradition he retains words and terms not extant in the west, which frightens and alarms us to think that there should be *three gods*—God the Father, the highest on the throne: God the Son the *second distinct person*, a step lower, bowing obeisance to his *Pa*—and then the Spirit or Holy Ghost, away down lower yet, as the *third distinct person* last and lowest and inferior God, to be sent as a mere *servant and tool* of the other *two Gods* to finish the work of salvation." Can any one unprejudiced by O's. representation, read this, and not see at once that Brother S. uses the terms, *Pa* and *tool* to carry out the supposition he had ironically made to illustrate the inconsistency of O's. using such expressions, as *first, second and third persons*? and was the supposition a far-fetched one, seeing O. himself had arranged them as *first, second and third*? Notwithstanding this manifest design of Br. Saunders in using these expressions, and his immediately

after saying, "Now Brother O. you do not believe and think so diminutively of Jesus the Alpha and Omega, nor of the Holy Spirit which is God," thus showing that he had more exalted views of Jesus and the Holy Spirit, than to view them as inferior gods, and that he had a higher opinion of O's. real belief; Eld. O. makes this gross perversion of Brother S's. supposition, and represents him as using these expressions in reality of the Father, Son and Holy Ghost as revealed in the scriptures. If Eld. O. can resort to such gross perversions, to prejudice the public mind against Old-School Baptists and their sentiments, in a *CALM INVESTIGATION*, I know not what he would do if *irritated*.

I will now notice Elder O's. remarks, (p. 27) on Brother S's. saying there is no such scripture as *first person, second person, &c.* Eld. O. makes in the place of argument or reason, on this, a wonderful exclamation, saying, *Most Powerful Criticism!!* and adds, "But I would not wish to play upon words, nor take any undue advantage of your weakness: but really, sir, a man who must needs criticise ought to possess some little wisdom. You say there is no such scripture as, the first person, &c." And is it from hence you conclude that the eternal Father is not a person, &c.?" May I not exclaim in return and say, Behold, what magnanimity Elder O. manifests towards a *weak brother*, in not taking advantage of his ignorance, in supposing that the scriptures are the standard by which to weigh words used in religious discussions? But to the point of a simple man's reasoning. Admitting that Brother S. made these remarks—not as a criticism, which O. knows he did not—but as an argument, and a plain christian in reference to O's. reply would say; 1st: That if he lacked wisdom he would consider it much safer, to *hear instruction*, from the Lord's mouth and *find wisdom* (Prov. viii. 23) than to look for it from Eld. O's. scholastic creeds and expositions. 2nd: That to a mind which has ever received the scriptures as the revelation which God has made of himself, the fact that the terms *first person, second person, &c.*, are not found therein, used in reference to God, is a good and sufficient reason why he should not so use them. If Eld. O. was guided by divine wisdom in fixing to the Sacred Three, their respective stations as *first, second and third*, how came Paul to make such a mistake as to reverse this order, as in 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, the love of God, &c.;" and to make that other mistake, if Eld. O's. exposition of the text, (Col. ii. 2) is right, (of which I have some doubts,) in which he supposes God to stand personally for the Holy Spirit, thus "Of the mystery of God, and of the Father, and of Christ?" In the one instance placing [the Lord Jesus Christ as first, and in the other, the Holy Ghost, as first. Again, Was the Holy Spirit deficient in wisdom or faithfulness in making that declaration of God in 1 John v. 7, in not saying. There are three *persons* that bear record in heaven, * * *

and these *three persons* are one God? If he was deficient, who gave Eld. O. and Mr. Booth authority to supply it? If otherwise, is it not insulting to the Holy Spirit for them to dictate what ought to be supplied; and presumptuous in them, to make it a test of heresy, whether men will adopt that supply, or not, as did Mr. B. in effect, by his enquiries addressed to Brother S. in his communication in the Advocate, noticed in the previous No. Eld. O. and Mr. B. both refer to the custom of using other terms not found in the scriptures. See Eld. O. p. 28. But do they, or do they not know, that there is a material difference between using words that are of the same import with other words used in the scriptures, for those words, or as condensing the idea expressed by several words into one; and the using of words to supply an imaginary deficiency in the scripture revelation? And we challenge these gentlemen to show us any authority from scripture, for applying the terms, *first person, second person, &c.*, to God. But when we come to look at Brother S's. letter we find he made the remark, *there is no such scripture as first person, second person, &c.*, neither as an argument, nor as a criticism, but simply as a known fact, and as a reason why Eld. O's. dividing God into *first, second and third persons* did not sound so well. Here then is another of Eld. O's. *calm* perversions.

I will here add that for myself I do not object to the use of the word Trinity, though not found in the scriptures; it being an abbreviation of two words, which in English, signify *three in one*, and is used as equivalent to, *these three are one*.

Elder O. is not content with the use of the simple word *person*, but throughout his pamphlet, adds to it the expressions, *proper and distinct*.—A distinct person, is one who is a *person by himself*. A *proper person*, I should suppose meant one who is a person properly, not in an improper or figurative sense. What is it to be a person properly, but to be an individual being?—We have then in the Godhead according to Eld. O's. expressions *three distinct individual beings*. I do not say that he means so, by these expressions. And indeed on page 33 of his pamphlet, he says that the Father, Son and Holy Ghost are not persons, *strictly in that sense in which the word is applied to men, that three distinct persons in that sense would make three distinct beings*. But when are we to believe him, when he says they are three proper and distinct persons; or when he says they are not properly so? And if he does not use these words in the sense in which they are used in common conversation, as applied to men; why does he not give us the definite idea which he intends to convey by them, or refer us to a use of them, by which that idea is defined? Words without a definite idea, are to me unmeaning sounds, better not used, than used.

Further, Elder O. on the same 33rd p., strips, the Three in the Godhead of a personal distinction which I think the scriptures give them.—

He says, (and I doubt whether he understood what he said,) "We need not suppose that to constitute proper and distinct personality in the Godhead, there must necessarily be a distinct divine understanding and will," &c.; again,— "And if there really was a distinct divine understanding and will, the Godhead would necessarily be divided, and Christ and the Spirit would indeed and of a truth be separate Gods." I would like to know what he would do with such texts as these; "I came down from heaven not to do mine own will, but the will of him that sent me." John vi. 38. And this: Father, if thou be willing remove this cup from me; nevertheless not my will, but thine be done. Luke xxii. 41. Will Eld. O. say that these distinct wills, belonged the one to the human nature of Christ, and the other to the Godhead? If so, according to his reasoning above, the divine and human natures in Christ must be divided into distinct *beings*. Sabellianism this truly!

Eld. O's pamphlet contains many quotations from Dr. Gill in support of his theory, and several positive assertions of his own. I will notice here one or two of them. He says, page 32, addressing Brother S.,—"You say the Holy Ghost is God, and I will admit this to be a true saying, in one sense of the word, but in the sense you intend it, it is not true; for you acknowledge him to be God, and yet deny his proper and distinct personality, which is an absurdity that wants a name," &c. And again lower in the page he says, "And thus, Deacon, so long as you acknowledge Christ to be God, and the Holy Spirit to be God, and yet deny the proper and distinct personality of the Spirit, you must acknowledge two gods," &c. Here are assertions, very positive, but without proof, without argument,—and I had almost said, without sense; and I will say, he affirms what he is ignorant of. Who has told him that God cannot exist as Father, Son, and Holy Ghost, and be the one only self-existent God in each of these relations or distinctions, without being divided into proper and distinct persons? God has not. His reasoning is truly ridiculous, when he says that by denying the proper and distinct personality of the Spirit, Brother S. makes the Son and Spirit to be two gods. Why the making them to be two gods is the very thing that would make them to be proper and distinct persons, as any body can see. I have already noticed the plain import of the expressions *God the Father, God the Son, &c.*—Here, in his mode of reasoning, the same idea is fully carried out, For if the Godhead of the Son and of the Spirit depends on their distinct personality, as his reasoning fully implies, then each, in being God, must be as distinct from the other, as is his personality distinct. What is this but to make them to be distinct gods? I challenge Eld. O. to get rid of this conclusion by any fair reasoning, notwithstanding his positive assertions to the contrary.

In reference to Eld. O's. repeated assertions, that to deny distinct personalities in the Godhead

is Sabellianism, I will here merely say that this only proves his understanding in divine things, not to be *infinite*.

Eld. O. gives several slaps at the Signs, and one, which I should judge intended as such, at the Doc. Advocate. He says, p. 10 & 11, that for the last six months he has not read nor heard read so much as one line from the Signs, that since last December he had borrowed four No's. of the Advocate, but had not read in the whole to the amount of one column. What a dignified character he must be! He hurls forth his condemnation against Old School Baptists, in a mass, and then will not deign to read their defence against his sentence; not even to read so much as one column in the Advocate, a paper so lately eulogized by him. Why? forsooth, because I. T. Saunders has been allowed to publish in it, in self-defence, and in defence of his brethrer. And the circumstance of Brother S's. publishing in the Signs his replies to Eld. O. is turned to be persecution against him. Well may such an exalted personage boast as he does p. 46. "Men may rave and storm against me as much as they please, it will not hurt me, for I am out of their reach, and out of their sight, and hence their envy will rage in vain; and a friend of mine here tells me that it does rage in a most vehement manner in a certain paper, a little below Baltimore: and be it so:

'Calm on tumulis wheel, I sit.'

Eld. O. is said by his admirers to be a very spiritual man. Be it so. But what spirit was he of, when he wrote the above? According to any conceptions I have on the subject, that humble spirit which belongs to true christianity, would have led him to express himself quite differently from the boasting self-vaunting style of this passage, even on the supposition, that Brother S's. communications were an unprovoked attack on him. What then shall we say of it, when all this is a vaunting against the defence of those whom he had wantonly published among the Pedobaptists as heretics, and whose private and friendly correspondence he had given to the public in a grossly perverted manner?

The pamphlet contains many words, and displays much of self-importance calculated to attract the admiration of such as regard sound more than substance, but I believe I have noticed in the above, all that in substance its 47 pages contain. There are some varied forms of expression which I may have occasion again to notice.

My next is designed to contain a comparative view of Sabellianism, and Eld. O's. system on the Trinity.

As ever, yours. S. TROTT.
Centreville, Fairfax Co., Va., July 21, 1840.

For the Signs of the Times.

Trenton, Butler Co., O., July 7, 1840.

ELDER BEEBE:—In consequence of the various charges and reproaches thrown out in the public prints by Elder Osbourn against the wes-

tern Baptists in general, and the Miami Association in particular, the churches belonging to that Association took up the matter, and, after deliberate investigation, agreed to draw up a remonstrance containing their positive denial of Elder O's charges, and their grievance with him for the same, and to send it to the church to which he belonged. This they did in February last, requesting that church to deal with him according to the discipline of the gospel; also requesting information of the proceedings of that church as soon as practicable: but they as yet have received no answer, and believing that they have waited a reasonable length of time, they now wish to have their remonstrance and prompt denial of those slanderous charges spread before the public as far as the charges have been spread. Accordingly they have sent the same to the editor of the Doctrinal Advocate and Spiritual Monitor, for publication,* and as the charges have been copied into the Signs of the Times, (and ably replied to by our much esteemed Brother I. T. Saunders) you are requested to publish also the following remonstrance and subjoined resolutions of the churches, that the public generally may know that Brother Saunders does not stand alone in exposing the foul slander and falsehoods cast upon the western Baptists.

Yours in the afflictions of the gospel,

JOSEPH H. FLINT.

Calumny Refuted,

Or a prompt denial of the charge of heresies, as preferred against the western Baptists by Elder James Osbourn of Baltimore.

The following named Regular Old School Baptist Churches, belonging to the Miami Baptist Association, in Ohio,—To their brethren in the East, and to all whom it may concern, as christians in the common faith, we send christian salutation:

DEAR BRETHREN:—In the course of providence and of human events, it hath so fallen to our lot, painful as the task is to us, and unpleasant as the facts may appear to you, that we feel ourselves called upon at this time to deviate from the general usage among Baptist brethren, by circumstances unavoidable, in making our defence against heinous charges so very reproachful to the church and cause of the dear Redeemer. And this defence we have long delayed, even until now; not knowing what course to pursue to remove the foul stain cast upon us, and not knowing but that Elder O. might, upon serious reflection, recant, or recall his accusations; also hoping that peradventure the Lord would grant him light to see the magnitude of his offensive insinuations, with sorrow and repentance for the deep wound he has inflicted on the little ones who believe in Jesus. It has now become publicly notorious that the Baptists in the *Great West* are ADVERTISED in the public prints as HERETICS; and in the "Doctrinal Advocate and Spiritual Monitor," published by D. E. Jewett, in the state of New York, those charges stand conspicuous, where they are brought to bear directly upon the

* Br. Jewett will please copy this from the Signs.

churches composing the Miami Association, over the signature of James Osbourn: which charges in all their bearings and designs, we say exceed any thing of a reproachful and slanderous character that we have ever seen or heard against the Baptists. Yes, brethren, we are free to confess, to the honor and credit of the New School Baptists, that during all the contention and struggles between them and ourselves, with all the objections they could or did raise against us and our proceedings: they never once challenged our faith in the doctrine of the Trinity, nor *slandered*, nor accused us of such abominable *isms* and *heresies* as we now stand accused of. And not only so, but with respect to the *origin* or *author* of those accusations [we here take occasion to adopt the sentiments of Brother Trott on this subject] "*If those charges had been set up against us by our avowed enemies, they might well have been passed unnoticed; but coming from the quarter they do, they publicly deserve attention.*" The Miami Association, of which we are members, at her last session took up the subject of said charges and referred the matter to the churches, as more properly belonging to them; and now, in strict accordance with the spirit and meaning of that reference, we feel ourselves directly implicated in and accused of those *heresies*, and, as churches, have taken up the subject and acted upon it;—we now, therefore, proceed to make our defence and positive denial of those disgraceful charges, together with a brief history of Eld. O.'s visit among us.

Whereas, Elder Osbourn, when on a visit to the western country, attended the session of the Miami Association in the year of our Lord 1837, where he was treated with marked attention and brotherly respect, and was placed upon the stand to preach from time to time,—the general drift of his doctrine was esteemed sound with some important exceptions. He was also placed upon the stand to preach on Lord's-day of that session, when he handed out to the people the most inconsistent mixture of truth and error that we have ever heard in any one sermon; and, among other things, he then publicly declared to the assembly that "*God the Father CANNOT regenerate a sinner, because IT IS NOT HIS PREROGATIVE!!! that God the Son, the second person in the trinity, CANNOT regenerate a sinner, because IT IS NOT HIS PROVINCE so to do!!! but it is the province of the Holy Ghost, the third person in the trinity, to regenerate sinners!!!*" Therein and thereby presumptuously limiting the power of Almighty God, and denying both the Father and the Son, as well also as personifying the Trinity so very distinctly and pointedly as to represent *three distinct gods* in the Godhead; *ONE* of whom can regenerate a sinner, and *the other two CANNOT!* Such sentiments we disapproved of, and some of our brethren being wounded, and knowing the intimacy and correspondence that had been between Elder O. and the Clerk of the Association, requested the latter [Br. Saunders] to write to Elder O., and acquaint him with our hurt and disapprobation of such sentiments as

above recited, so that when he should return from the north to visit each church according to promise, he would be apprised of our difficulty, and, perhaps, give some further explanation on the subject: and in compliance with that request, Brother Saunders did so; and he received for answer from Elder Osbourn a letter containing a manifestation of the spirit of *retaliation, railing, abuse* and *personal reproaches*, against some of our ministers in particular whom we highly esteem, and also against the whole Association of elders and brethren in general. However all these things we felt disposed to bear so far as was consistent with the cause of God and the good of Zion. Knowing that Eld. O. was only a man of like passions with us and subject to err, we hoped the error was only in words, and not in faith;—and even now we should not have published these things, were we not thus called upon and compelled to come out and appear in self-defence against his after charges now to be seen in the prints at the east, wherein he has to our prejudice, advertised us as *Sabellians, Ariens, Socinians, Unitarians, Infidels, &c.*; all of which charges and implications we deny and repel in the most positive terms, and pronounce them **SLANDEROUS FALSEHOODS**. And we feel ourselves grieved and wounded that Elder Osbourn should so far depart from the spirit and principles of the gospel of Christ as to publish to the world such groundless charges against us, without even laboring with us to know whether we were guilty of such heresies or not. We therefore feel bound by the injunctions of scripture to withdraw all fellowship from Elder Osbourn until he publicly recants or recalls those offensive charges. And we also hereby call upon and earnestly request the church to which he belongs to deal with him for the offensive aggressions above recited and found published in the Advocate and Monitor.

The signatures of the churches:

The Regular Baptist Church of Christ called Indian Creek, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

ABRAHAM LEE, Church Clerk.

Butler Co., Ohio, Dec. 26, 1839.

Butler Co., Ohio, Dec. 27, 1839.

The Regular Baptist Church of Christ called Mount Zion, Having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

THOMAS SMITH, Church Clerk.

Hamilton Co., Ohio, Dec. 28, 1839.

The Regular Baptist Church of Christ called Dry Fork of Whitewater, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we

coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

SAMUEL GWALTNEY, Ch. Clk.

Hamilton Co., Ohio, Dec. 30, 1839.

The Regular Baptist Church of Christ called West-fork Mill Creek, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

JODIAH HILL, Ch. Clerk.

Hamilton Co., Ohio, Dec. 31, 1839.

The Regular Baptist Church of Christ called Springfield, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

ABRAHAM SKILLMAN, Ch. Clk.

Butler Co., Ohio, Jan. 2, 1840.

The Old School Regular Predestinarian Baptist Church called Hamilton & Rossville, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

AMOS H. MCKAY, Mod.

GEORGE LOUTHAN, Ch. Clerk.

Butler Co., Ohio, Jan. 4, 1840.

The Old School Regular Baptist Church of Christ called First Middletown Church, having taken up the charges and allegations of Eld. Osbourn against the western Baptists, *Resolved*, That we coincide with the facts contained in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church,

DAVID TAYLOR, Ch. Clk.

Preble Co., Ohio, Jan. 6, 1840.

The Old School Regular Baptist Church of Christ called Winchester, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

JOSEPH TAYLOR, Ch. Clk, pro tem.

Warren Co., Ohio, Jan. 11, 1840.

The Regular Baptist Church at Tapscott's Meeting-house, Unto our beloved brethren of the ancient and apostolic order of Baptists, known in these days by the name of Old School (by way of distinction from the New School, Missionary, Arminian, Fullerite, Anti-christian, New Light, with the stolen name of *Baptists* to take away their reproach) unto whom this may come, Do hereby certify to you, brethren, that this church having taken up the charges and allegations of Elder Osbourn against the western Baptists, and published by Elder Jewett of New York,

Therefore, *Resolved*, That we heartily coincide with the facts stated in the foregoing, address,—

and unanimously assert that Osbourn has slanderously reported us, and that we consider him unworthy of the confidence of the Old School Baptists, and think he might find company better to comport with his lordship elsewhere, perhaps with his confidential Dutch Reformed, if they would have him. But we would not meddle with other men's matters. As to the precise words of Osbourn on the doctrine of the Trinity, we cannot as a body state, some of our brethren not having a clear recollection of the same.

Done at our church meeting.

JOSEPH TAPSCOTT, *Ch. Clk.*

JOHN B. MOSES, *Dea.*

Warren Co., Ohio, Jan 11, 1840.

The Old School Regular Baptist Church of Christ called Clear Creek, having taken up the charges and allegations of Elder Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church.

DAVID WILLIAMS, *Ch. Clk.*

Warren Co., Ohio.

The Regular Baptist Church of Sugar Creek at Centreville, at their meeting on Saturday, Jan. 11, 1840, took up the slanderous reports circulated by Elder Osbourn at the east, Therefore *Resolved*, that the church concur with our sister churches in refuting and denying said charges and slanderous reports.

Signed by order of the church,

JESSE KELSEY, *Ch. Clk.*

Butler Co., Ohio, Jan. 17, 1840.

We, the Regular Baptist Church called Fairfield, having taken into consideration the charges preferred against the western Baptists, and particularly the Miami Association, by Elder Osbourn of Baltimore, believe that the foregoing expresses our views of the matter; and that we can heartily co-operate with our sister churches of the Miami Association in denying the aforesaid charges.

Signed by order and in behalf of the church.

L. PARKHURST, *Ch. Clk.*

Butler Co., O., Jan. 18, 1840.

The Old School Regular Baptist Church of Christ called Mount Pleasant, having taken up the charges and allegations of Eld. Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing, and do hereby subscribe to the same.

Signed by order and in behalf of the church.

DANIEL BARCALOW, *Ch. Clk. pro tem.*

Butler Co., O., Jan. 25, 1840.

The Old School Predestinarian Regular Baptist Church of Christ, called Elk-Creek, having taken up the charges and allegations of Eld. Osbourn against the western Baptists, *Resolved*, That we coincide with the facts stated in the foregoing; and do hereby subscribe to the same.

Signed by order and in behalf of the church.

JOSEPH H. FLINT, *Mod.*

M. POTTER, *Ch. Clk.*

For the Signs of the Times.

Trigg Co., Ky., June 2, 1840.

BROTHER BEEBE:—I have been a reader of the Signs of the Times, if I mistake not, from the second volume to the present; and I can say I have often been refreshed and instructed from reading the interesting communications and editorial matter contained in your valuable paper. Although I have been so much favored, and have often made remittances to you, I have never written anything for publication. Having at this time to write on business, and my sheet being not quite filled up, I will attempt to give you the reason of the hope that is in me, and this I desire to do in meekness and fear.

Like all the rest of mankind, I was born in sin; and grew up in the same until my twenty-ninth year, before I had for the first time bowed my knees to pray to God for salvation. I at that time believed that I could, in part at least, save myself. My father had furnished me with a copy of the New Testament, and had sent me to school, when a boy, to learn to read. I believed there was a reality in the christian religion, and I intended at some future day to secure it. Why did I not leave off my sins during that length of time, as I believed I could, and do good, that God should look on me with complacency and I should be saved? The reason was because I loved sin. Why did I not seek the Lord as the only Savior of poor lost sinners? Because I did not feel my need of him; and because the Lord had not then sought me. On the fourth Sunday of February,

1823, I went to the Meeting-house in sight of which I had been born and raised, in Henry Co., Va., as unconcerned perhaps as I ever was: but before I left the place, something touched my heart which threw me into such confusion that I hid myself behind the door, that others might not see my situation. I at that time became willing to leave off my sins and try to do what I had long thought I could and would do. To work I went, and after a while I thought I had made considerable advancement in the work of reformation. About this time I began to notice the emotions of my heart. If I had ever before seen the corrupt fountain from whence all my wicked actions proceeded, I have no recollection of it. I was so blinded by the god of this world that nothing short of the Spirit of God could teach me what I was. My reformation took wings and left me a poor condemned sinner. I went many days mourning my situation, for I could not see how God could be just and save me. I thought I was farther from God than any other person could be; or, in other words, that I stood between every other being and hell. I felt that I had no friend in heaven nor on earth: but if I went to hell, I felt that I wished to go praying to God for mercy. I saw indeed that there was a beauty in holiness. At length I sat down and read several chapters in the Epistle to the Hebrews, until I came to the tenth chapter and 16th and 17th verses, viz: "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts,

and in their minds will I write them; and their sins and iniquities will I remember no more."—There was more sweetness in these verses, to me, than in all I had ever before read; but that sweetness all belonged to those to whom it was applied; for I could not at that time think it applied to me. I laid my book down and went to ploughing, but had not been at work long when a question was applied to my mind so sensibly that I answered, Yes, Lord. Three times the question came, and three times was answered in the same words, Yes, Lord. My burden of guilt left me, and I have since often thought that I was at that time like a hollow gum that was swept out clean. For several hours it seemed to me that all was well; but yet I did not take that for the religion of Jesus. It came at such an unexpected time, and in a manner so unlooked for, that I did not for some time confess with my mouth what I now hope and believe the Lord had wrought in my heart. Some time after this, it pleased God to visit my poor soul, as I trust, with intimations of his love, and also with a view of the plan of salvation through Jesus Christ. I then believed and for a while rejoiced; but it was not long before I was afraid I was mistaken. From that day to the present I have my hopes and fears alternately; and if I am not a christian I never expect to be: for I look for no more change until death, not however disputing the power of God.

Believe me your brother and friend in tribulation.

PAYTON S. NANCE.

For the Signs of the Times.

Putnamville, Ia., June 16, 1840.

BROTHER BEEBE:—I have received and read four numbers of your valuable paper, which were sent me by some person or cause, to me unknown. Some one has, I suppose, forwarded my name to you; for the numbers have come in due time, and are directed correctly. I wish you to send also to the following names: * * *

If my number has been paid for, please send me an extra copy, as your work is very much needed in this place. The Hittites, Amorites, Perizzites, Hivites, Jebusites and a great many other *ites* are still left in our land. But the worst enemies we have to encounter are those of our own household,—those who say they are Old School Baptists, but are opening a full correspondence with mission churches and associations, and making the worst havoc we have experienced since Alexander Campbell's whirlwind passed by. I say with Solomon, "Take us the foxes, the little foxes that spoil the vines; for our vine has tender grapes." But who shall do this? The doves. Doves do not hatch foxes, nor do foxes produce doves: but Solomon has it right; doves are to "take us the foxes," &c.—Brother Beebe, they make such a scratching and clawing that the vines in some parts of the vineyard are wretchedly mangled. We may say with Isaiah lix. 14, "And judgment is turned

away backward, and justice standeth afar off for truth is fallen in our streets and equity cannot enter."—But, old man, do you intend to *give up the ship*? No, never, while there is a shot in the locker. Although we have been foiled, we are not overcome; for "*A just man falleth seven times and riseth up again.*" Prov. xxiv. 14.—And David said, "Rejoice not against me, O mine enemy: when I fall I shall rise again."—But, about the dove? "O my dove, that art in the cliffs of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Cant. ii. 14. But who is this dove? The Church; and she is directed to *take* the little foxes. Who are the little foxes? False teachers, wolves in sheep's clothing, wily seducers, heretics, &c. They are like the fox, *artful*,—like Æsop's fox that set himself down to admire and flatter the poor crow that had a piece of cheese: *Madam, your color is the finest I ever saw,—what a pretty black gown! your sweet voice*—The silly crow could endure it no longer, when, opening her bill to sing, down fell the cheese, which Reynard picked up, saying, Good-bye, madam, I have got all I wanted!—But fables aside,—Christ said of Herod, Go tell that fox, &c. Critics have differed as to what kind of foxes Solomon had reference to: but be that as it may, the fox is of the *canine* or *dog* species: it neither divides the hoof, nor chews the cud; it is therefore an unclean animal. No fence will turn them; the best wall you can build around the vines they will break through, climb over or undermine. Doves, watch them! Watchmen, watch them.

I am an old weather beaten soldier; I shall soon get a *parole*; I shall soon leave your ranks and quit the field. My last charge is, *Be faithful until death*. Ye have not yet resisted unto blood striving against sin. Free born Americans, let the church, not the clergy, rule in religious matters. I wish the church, not missionary boards of managers, to rule the affairs of Zion. But these artful foxes will say, Christ was sent on a mission, and the apostles were all missionaries! Paul was, and Barnabas was, &c. But, who sent Paul and Barnabas? Were they sent out by a board of managers, or by our Lord himself? They were sent by the Lord, having the fellowship of the church. By whom was Christ sent on a mission to this world? Was it by a missionary board of men? What stuff!—O my dove, let me hear *thy* voice: and whenever you see your preacher ambitious to rule you, so far as to receive and baptize members without your approbation, he is a little fox,—*take* him.—When you find your preacher, without your order, constituting churches of such materials as you do not know, watch him closely and see what sort of *track* he makes; and if he can afford to plant or build churches of sorry, flimsy members, upon loose platforms of doctrine, and daub them with untempered mortar, he is a fox,—*take* him. If he says, "I see no necessity for asking so ma-

ny questions of candidates for baptism, when they give their hand in token of their wish to become one with us," look out for *him*,—he is a fox, and no mistake.

Never did the foxes make more tracks in the snow than these little creatures have made here. Time would fail me to notice all their tricks.—Watch them closely or you will not be able to catch them: they will dodge wonderfully. In my younger days I have been in the chase and pursued them from covert to covert, from the briar hedge to the broom-sedge, from the swamp to the hazle, and I have known them to take to the water rather than suffer themselves to be taken. True, Zerubbabel had some fine cedars brought by water float; but mark, it will not make oak pine, nor poplar cedar, to float it; and if your preacher preaches that it will, he is a fox. *Take* him!

BENJAMIN PARKS.

For the Signs of the Times.

Posey Co., Ia., July 10, 1840.

DEAR BROTHER:—Times are yet dark, and Zion in a trying state with us in Indiana. We have no revivals in this part of the world; that is to say, revivals of grace or of the Spirit.—Revivals of the flesh are no doubt many. And, as I have often thought, there are but two religions in the world, or that all the different systems in the world will ultimately be divided into two general systems; that is, the system of grace, and the system of works, or in other words, gospel and law. Now connected with each of these systems of religion there is a revival: the religion of the Spirit has connected with it the revival of the Spirit; the religion of the flesh, the revival of the flesh. The revival of the Spirit is under the control and influence of the Holy Spirit of God, who works according to his sovereign will, whose prerogative it is to deliver captive sinners from sin, to deliver the lawful captive, and to take the prey from the mighty,—in short, to bring the redeemed of the Lord home to his heavenly fold, to build them up into a spiritual house, and prepare them as a holy priesthood to offer up spiritual sacrifices to God, which sacrifices are acceptable through Jesus Christ our Lord.

But, the revivals of the flesh are common in these regions. Meetings are gotten up and crowds of persons attend them: they sing and shout and preach to affect the animal passions of the audience. Consequently they become greatly excited; some wonderfully revived—not in soul and spirit; but the animal feelings are wrought up to a wonderful pitch, so that some become unable, as they suppose, to continue silent. As the Israelites did in days of old rejoice around Aaron's calf, so do these rejoice in the preaching of the law, rejoice at hearing Jehovah's truth denounced and misrepresented, and the saints persecuted. Yea, my brother, these rejoice that Jesus, who is Jehovah, is not a complete Saviour, as they suppose, but that they, being puny mortals, can frustrate his purpose of grace! They

in substance say Jehovah's purpose according to election shall not stand. I pray God to remember such wretches; and remember mercy & grace towards them, that they, instead of opposing his eternal truth, may be made to praise him for his electing love, his cheering grace, and his eternal power, which worketh effectually in us in bringing us to his heavenly kingdom.

I must close, for my sheet is full. Brother, pray for a poor worm, as I am: for, if a saint, I must be the least of all. I feel the need of Heaven's sustaining grace, and I believe I can say God has not entirely left me yet; though if he had dealt with me according to my just deserts, I should not have continued until now; but the poet has expressed a correct view of the matter:

"Though I have Him oft forgot,
His loving kindness changes not."

May the Almighty bless you, my brother, and prosper you in the good cause of the gospel of Christ, is my sincere desire.

Respectfully yours,

PETER SALTZMAN.

EDITORIAL.

New Vernon, Orange Co., N. Y., Aug. 15, 1840.

ROVING.—Anticipating the pleasure of visiting some of our brethren in Virginia and the District of Columbia, we have struck off this No. a little in advance of its date, and mailed it together with the 15th.

Since our return to this place as the location of our press, we have been very closely occupied in endeavoring to *redeem* the time which was sacrificed in moving; and in this our progress has been but very slow, owing principally to our frequent calls abroad to attend Associations, Old School Meetings, &c. Our brethren and subscribers in general have kindly submitted to the inconvenience of receiving their papers irregularly, and their debtor we are: not that we have desired to make a gain of them, but rather that we might be able to visit our brethren in various parts of the country, and be mutually edified and comforted together.

During the eight years which we have devoted to the publication of this paper, we have formed an acquaintance with several thousand Old School brethren by correspondence, whose faces we have not seen in the flesh. We have also felt a growing inclination to visit our brethren, as far as the Lord may be pleased to open up the way. Whether our disposition for roving has been dictated by a singleness of heart for the declarative glory of God and the edification of his saints, or by a selfish desire for self-gratification, we will not attempt to say. Often have we, in contemplation, taken the wings of the morning and visited our brethren in N. & S. Carolina, Georgia, Alabama, Tenn. and throughout the Great Western Valley,—and often has our imagination taken us to the Eastern States. In all these imaginary rambles, we have seemed to be present in spirit with many of our dear brethren,

waiting upon and enjoying the gracious presence of the Lord. We indulge the hope of being able, some time during next year, if our mortal existence be continued, to make a tour through the western part of this state, into Ohio, Indiana, Illinois and Kentucky, and perhaps still farther into the Far West: but this, with all other human calculations, we leave with our God, who orders all things in righteousness, after the counsel of his own will.

We are now, as before intimated, on the eve of starting on a tour to Virginia. We expect to meet with the Corresponding Association of Old School Baptists, at Frying-pan Church, Va., and the old Ketocton Association at Waterlick Church; and, on our way, to visit the three churches among whom we recently served for the space of about three years and six months.—May it be our joyful privilege to find our brethren walking in the truth, and living in the enjoyment of the divine presence.

UNION, FELLOWSHIP, HARMONY, &c.—There is probably no subject of more vital importance to the children of the kingdom of Christ, than that to which we wish in these lines to call their attention. Much has been said upon the subject, by various characters with as great a variety of designs. Knowing how much the saints desire a perfect union and fellowship among themselves, the enemy has sometimes effected to be very zealous for the promotion of the same object, and to deplore what he, or they have denominated a schismatic spirit. Under this imposing pretext, the New School Baptists have generally denounced those who have, in obedience to the command of Zion's glorious King, conscientiously withdrawn their christian fellowship from disorderly walkers. Some honest hearted christians have become bewildered by the hypocritical whinnings of ungodly persons, from failing to discern the true design of those who have exhorted them to a general union. There is at this present time, an uncommon zeal manifested by some in whom we have had, and some in whom we still have confidence as Old School Baptists, for *union*.—Several articles have recently appeared in the "Primitive Baptist," "The Correspondent,"—and the "Advocate," as also in a letter recently prepared as a circular for the W—Association (which was not adopted) upon this subject; and among them some very well written essays;—but we have been led to examine this subject with reference to the general want of sufficient discrimination manifested by some, and the evident bearing of *other some* to work a dissention and schism in the ranks of the Old School Baptists, under the imposing plea of *union*. We would not *charge* any with such intention; but when we see a series of numbers on the subject of *UNION*, prefaced by what we consider an unprovoked attack on this paper; and when we had sought for an explanation and received none, we have found it rather difficult to suppress our misgivings as to the sort of union contended for.

It is true the attack appeared to carry upon its face that which might make any farther explanation unnecessary. Inasmuch as the fact that we had dissented from some views of an esteemed writer in the Primitive, wherein we felt confident the brother had erred; and had opened our columns to the injured brethren of the Old School, in the Mississippi Valley, to defend themselves against the slanderous charge of being Sabellians, heretics, apostates, &c.; that we had thus offended, was used as a signal for rallying the forces of Israel against us; and while the denouncing of more than one half of all the Old School Baptists in the United States as base heretics, was winked at; our course is, with the same pen, and by the same *conciliatory* spirit, swelled into schism, sedition, &c.

Having just glanced at the views of some modern writers on the subject of Union, we will briefly state our opinion on the subject also.

They that gladly received the word, at the day of pentecost, and were baptized upon the reception thereof, *continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer, &c.* Here lies the true foundation of all christian union. Where the word of the Lord is rejected, or is not gladly received, there is no scriptural ground for christian fellowship; but where the word of life has been gladly received, as on that memorable day, and sinners, quickened by its almighty power, have bowed their necks to wear the yoke of Jesus, and, in the holy ordinance of baptism, have put it on, and do, like those primitive Baptists, *continue in the apostles' doctrine*, true gospel fellowship must and will invariably follow. They not only continued steadfastly in the apostles' doctrine, but equally steadfast in the apostles' fellowship, and consequently in sweet union and fellowship among themselves. And while abiding in the doctrine and fellowship of the apostles of the Lamb, the saints are prepared to travel harmoniously in the breaking of bread, and in social worship. But under no circumstance are the saints at liberty to extend their fellowship where there is not a hearty reception of the word, in faith and practice, and a steadfast continuance in the apostles' doctrine. The moment our fellowship exceeds these New Testament limits, it ceases to be christian union or gospel fellowship, and becomes a wicked perversion of the word—a mere giving of flattering titles one to another. Called with a heavenly vocation, by one spirit, and in one hope of their calling, having one Lord, one faith and one baptism, one God and Father of all, &c., the saints are not only prepared to adhere strictly to the doctrine and practice of the gospel, as ordained by Christ and taught by his inspired apostles, but also to keep the unity of the spirit in the bonds of peace; to bear one another's burdens, and so fulfil the law of Christ. Under such circumstances it is not only lawful but expedient that christians should exhort one another to cherish an unfeigned love and christian regard for the happiness and spiritual

growth of the King's royal family. As we said in the commencement of this article, no subject is of more vital importance to the church of God: so we see the necessity of guarding against the influence of any thing in doctrine or practice, that is calculated to sever these blessed bonds; but we should never be unmindful that it is Satan's masterpiece to lead us, if possible, to incorporate within the embrace of our fellowship and union something that is not found within the limits of the apostles' doctrine, and thereby to pervert our union and subvert our hearts. Beware of him!

Let us now enquire whether controversy, discussion and plain dealings among professors of the gospel faith is in reality prejudicial to a true christian union or not? A late writer defines controversy as meaning *dispute, debate, quarrel, &c.* The correctness of this definition we shall not dispute; but we know God had a controversy with Israel, although we do not understand that he *quarrelled* with them in conducting it.—That he disputed the premises they assumed, and that his manner of displaying his disapprobation was by himself denominated a *controversy*, is certain. The apostles were so far from considering a controversy detrimental to christian union, that they exhorted the saints to *contend earnestly* for the faith once delivered to the saints: and this was found indispensable to the maintenance of a scriptural fellowship. Thus our Lord disputed with the doctors in the temple, and Paul disputed daily in the school of one Tyrannus, and yet the purity of the christian faith and the spirit of the gospel suffered nothing by such controversy.

But it may be objected that the controversy for which we find precept and example in the scriptures, was a contention for the faith against those who were enemies to the truth—all this we admit; but among those opposers many were found, standing at least in a nominal connexion with the church of Christ. Christians while continuing steadfastly in the Apostle's doctrine will find nothing to controvert in the faith or practice of each other; but when any one or more of the disciples depart from the *RULE* of faith and order, then such as are spiritual, are commanded to restore such a one, in the spirit of meekness.—The idea that we as Old School Baptists are to contend against the errors of the New, and at the same time wink at the errors of all who may please to call themselves Old School, will not answer. One Wolf in the fold will do more mischief to the flock than a thousand in the forest.

We perfectly accord with brethren Bennett, Jewett, Burritt, Battle and many others, that a gentle, meek, quiet, patient, forbearing, humble demeanor, forms the christian character; and that without such a spirit as will lead us to love, the truth, the order, the ordinances and the laws of Christ's kingdom, as well as all such as give evidence that they are born of God, by walking conformably to his precepts, all our pretensions are vain.

None can more sincerely deplore an alienation or coldness among the children of God than we; but we would not supply the want of christian union by crying Peace, where God has not spoken peace, nor by healing the hurt of the daughter of the Lord's people slightly. We cannot compromise the truth.

Poetry.

ON PRAYER.

Prayer! what is prayer?
Vain man, forbear,
Nor mention thy petitions;
No empty sound,
Or formal round,
Nor lifeless repetitions.

Prayer! what is prayer?
My soul, beware;
No pleas of human merit:
A holy fire
Of pure desire;
The breathings of the Spirit.

Prayer! what is prayer?
Let truth declare:
Not gift of human splendor:
Those groans that rise,
And pierce the skies,
From hearts by grace made tender.

Prayer! what is prayer?
That anxious care;
Those struggling, heart relentings;
That inward strife;
Those gasps for life,
With tears, with groans, repentings.

Prayer! what is prayer?
The outlet where
The soul, in sweet communion,
To God can rise,
Receive supplies,
And feel with heaven a union.

Prayer! what is prayer?
That privilege where
Each grace the saint possesses
So sweetly shine,
And each combine,
While God his soul refreshes.

Prayer! what is prayer?
The pathway where
The saint expects derision;
Till praying days
Are lost to praise,
And faith in open vision.

J. C.

CHRIST THE ONE THING NEEDFUL.

I want not India's pearly shore;
I want the joys of earth no more;
I want to quit each vain delight;
I want to walk with Christ in white;

I want to know my Savior's love;
I want to fix my heart above;
I want more grace to conquer sin;
I want to feel new life within;

I want Christ's robe of righteousness;
I want that bright and glorious dress;
I want to lay my own aside;
I want to fly from legal pride;

I want to lean on Jesus' breast;
I want him as my endless rest;
I want the Spirit's purging fire;
I want his love to raise me higher;

I want with Jesus to sit down;
I want to wear my heavenly crown,
I want the kingdom promised me;
I want no more O Christ than thee.

A WORM.

UNCHANGABLE LOVE.—Jer. xxxi. 3.

O! precious love that changes not;
Beyond conception or degree;
Love that the blackest sins can blot,
And was extended, Lord to me!

Me, when a rebel, wand'ring wide
O'er all the waste of death and sin,
Call'd me to view thy bleeding side,
And told me I was wash'd therein.

Thus freed from all my guilt and sin,
Spotless and fair in Jesus' sight;
The monster though he dwells within,
Has lost his reigning power and might.

A daily cross it proves to me,
Bearing my weary spirit down,
And often makes me long to flee
Beyond its power, to thee, my Crown.

Ah! was it otherwise dear Lord,
I soon should settle on my lees,
Nor feel a wish for thy abode.
Since here I was so much at ease.

How great thy mercy, Lord, to me,
With pricking thornes to hedge my way;
That while I feel my need of thee,
On thee alone my soul may stay.

Jesus, still near thee ever keep,
A wanderer prone to go astray,
'Till thou shalt fold me with thy sheep,
In realms of everlasting day.

MARA.

ASSOCIATIONAL MEETINGS.

The next meeting of the CORRESPONDING ASSOCIATION will be held, by appointment, with the Frying-pan Church, Fairfax Co., Va., commencing on Friday before the 2nd Sunday in August next.

The Frying-pan Church is situated a little more than 20 miles from Washington and Alexandria, D. C.; and on the way from those cities to the Ketocton Association.

The KETOCTON ASSOCIATION will hold her 74th annual meeting with the Waterlick Church, Warren Co., Va., commencing on Thursday before the third Sunday in August, 1840. Old School brethren generally throughout the country are affectionately invited to attend both the above meetings.

OLD SCHOOL MEETINGS.

An Old School Meeting, will be held with the Regular Baptist Church at Abington, Luzerne Co., Pa., to commence on Saturday before 2nd Sunday in October next, at 10 o'clock A. M. To which all our brethren of the primitive faith and order are affectionately invited.

North Berwick, Me., July 7, 1840.

BROTHER BEEBE:—I wish you to give notice through the Signs of the Times that the EASTERN OLD SCHOOL YEARLY MEETING will be held this year with the Old School Church at Jay, Oxford Co., Maine, commencing on Friday, Sept. 18, at 10 o'clock, A. M.

Also—The Maine Predestinarian Old School Baptist Conference will be held with the Predestinarian Baptist Church at North Berwick, to commence on Friday the 25th of September next at ten o'clock, A. M. At which time and place all Old School brethren are invited to attend.

Yours truly,
PHILANDER HARTWELL.

APPOINTMENTS.—The Messengers appointed by the Warwick Association to visit the church at Providence, Pa., will meet with that church, if the Lord will, at the Hull School house, in Blakely—near Brother Alex. Dolph's, on Friday before the second Sunday in October next, at 10 o'clock, A. M.

Receipts.

Eld. Joseph H. Flint,	O.	\$4 00
Eld. P. Saltzman,	Ia.	5 00
Samuel Allen,	New York,	4 00
Britton Sanders,	Va.	1 00
Col. Wm. Patterson,	N. J.	6 50
Daniel Godfrey, Jr.,	N. Y.	1 00
A. Ivory,	do	1 00
Jonas Hulse,	do	1 00
Total,		\$23 50

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PENNSYLVANIA.—Elders Hezekiah West, James P. Bowen, Zopher D. Pasko, Henry Clark, Theophilus Harris, (No. 162, North 9th Street, Philadelphia) Eli Gitchel; and Br'n. George Chamberlain, Wilmot Vail, Nathan Greenland, Arnold Bolch, John Cribfield, J. Hughes, J. W. Dance, J. Downs.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., SEPTEMBER 1, 1840.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

Eld. Osbourn—his pamphlet, charge of Sabellianism, &c.

Number III.

BROTHER BEEBE:—The subject of this number is a comparative view of Sabellianism and Eld. O's., or the Athanasian system concerning the existence of God as *three and one*.

I will here remark, as in substance, I have on a former occasion, that, as the Apostle has declared, so every sober enquirer on the subject has found it, "*Great is the mystery of godliness, God was manifest in the flesh, &c.*" Consequently, our enquiries concerning this all important subject, should be confined within the revelation which God has been pleased to make of himself. But most of those whose attentions have been much turned to this subject, seem to suppose that certain points not revealed, or at any rate, they must admit, not clearly so, in the scriptures, are still important to be understood; such especially, is the *modus* of the existence of God as *three and one*. Such will have their opinions on this subject, either derived from their own speculations, or borrowed from the speculations of others.—How far soever persons may be allowed to entertain their speculations on this abstruse subject, and remain in fellowship with the church of Christ, one thing is certain, that no man, nor any set of men, have a right in the absence of the testimony of God's revelation, to impose their opinions upon others as the standard of orthodoxy.—On the other hand there are certain points of revealed truth touching the being of God, the denial of which, I conceive, should bar any person from the fellowship of the children of God.—Such as these: that there is but *one living and true God*; that he is eternally self-existent, unchangeable, sovereign, gracious and infinite in all the attributes of his nature; that he has declared himself in the scriptures as *three*, the Father, the Word or Son, and the Holy Ghost, and that these *three* are *ONE*; that the Father as seated on the throne, is God in all his fulness;—that the Son *has come in the flesh*, and is, as having thus come, the *one God* equally with the Father, exercising the attributes thereof, and in their fulness, in carrying on the work of redemption,

in governing the world, and in sustaining and up-building his church; and that the Holy Ghost is God, acting in the independant exercise of the attributes of Jehovah, though in unity with the Father's purpose and the Son's redemption, in regenerating sinners, and in comforting and edifying the saints. The denial I say of these points, is calculated to bar from the fellowship of God's children, for the faith of God's elect presents nothing to the believer's view short of the *eternal God as his refuge*, and as having *underneath him the everlasting arms*; (Deut. xxxiii. 27.) and the christian can trust no part of his salvation in a refuge short of this. It may be enquired, What is to be done with those who admit, and evidently, sincerely maintain the truth of these positions, but who also hold speculative notions which if carried out to their legitimate bearings would contradict some of these principles? I answer, if we discover such to be the tendency of their views, it is good reason why we should reject those views and bear our testimony against them. But I know not that we are warranted in rejecting as heretics those who may hold speculations of their own under circumstances as above supposed, and they themselves not seeing the true bearing thereof, nor making them the test of fellowship. The fact is, no human speculation on this subject can be found on close examination to harmonize with the revelation which God has made of himself; that revelation is of himself, it is *solus* and has not its like. The clearer we keep ourselves therefore of speculations on this point, the better.

I now come to my subject; and *Sabellianism* shall be first noticed. This system derives its name from one Sabellius a bishop or presbyter of Africa, in the third century. His sentiments are differently represented, and the representations we have are only from those who held him as an heretic. How far he may have held the truth in connexion with his peculiarity we know not. Some say he taught that he who, as the Father under the old Testament, gave the law, &c., under the New Testament united himself with the man Jesus and was thus manifested as the Son; and having accomplished the work of redemption, diffused himself on the disciples as the Holy Ghost. This makes the Father, the Son and the Holy Ghost to be nothing more than three different manifestations of God. This to be sure is a very easy way of explaining how God exists as *three*. But God has no where so explained it in his word; and the christian who is conversant with the scriptures, will readily see that it is far from corresponding with the language there used on the subject, in which the Father is so frequently found addressing the Son, and the Son the Father, &c. But still this has an advan-

tage over some other of human speculations. It preserves the idea of the unity of God, and represents God as accomplishing the whole of salvation. So that I should be far from placing a Sabellian of this class, as Eld. O. does, on a footing with *Infidels* and *Jews*. Others represent him as having taught that only a certain energy or portion of the Father emanated from him and united with the Son of God, the man Jesus, and that in like manner the Holy Ghost was a certain portion of, or emanation from the Father. This idea I am confident cannot for a moment be entertained by a child of grace, and more especially in reference to the Son. See Col. ii. 9. The system of our brethren of the Miami Association, or of some of them, so far as I am acquainted with it, I consider quite different from the scheme of Sabellians. Their system is more descriptively termed the *Indwelling scheme*. It represents the soul of Christ as having existed with God from eternity; that this preexistent spirit of Christ assumed the body that was prepared for him in the fulness of time; and that the *fulness of the godhead so dwelt bodily in him* that in all his acts, it is God Almighty acting, excepting perhaps in his sufferings. The *personal distinction* brought to view in the scriptures between Christ and the Father, as in the doctrine that "There is one God and one Mediator between God and men, the man Christ Jesus," they would probably represent as existing between the godhead and the manhood of Christ.* As to my objections to this system, 1st: I consider it like Sabellians' and other's a device to explain what God never designed to reveal, viz: God's existence as *three and one*.—2nd: According to my understanding of it, it would if legitimately carried out, give us, as exercising the office of Mediator, a created being. And 3rd: I feel authorised to reject as unscriptural, their idea of the preexistent spirit or soul of Christ, and other points connected therewith, as I think I could clearly show if it was here necessary.

On the other hand from the personal acquaintance I formerly had with the brethren who first taught this system in that section of country, and who indeed were the instruments in planting most of the churches of the Miami Association, brethren Lee, Gard and Thompson, I can testify that

* But Eld. O. has done them manifest and gross injustice in representing them to be Sabellians, and at the same time stating as he does in what he calls his *exordium* to his pamphlet, that Sabellians held the Son and Holy Ghost to be but certain energies or emanations from the Father.—Their sentiment is the opposite of this. And one important objection they make to Eld. O's. system is that, as they understand it, it divides the godhead into parts, making the Father, Son and Holy Ghost but distinct parts each of the godhead.

whilst conversant with them, they gave evidence of being conscientious men, experimental and warmhearted christians, faithful, bold, laborious, able and useful ministers of the New Testament, notwithstanding their holding this sentiment; and as such they are still held in affectionate remembrance by me. And further from their experience and preaching, I feel confident they sincerely believe in and preach no other as a Savior than Him who brought into the work all the attributes of the godhead. And the Holy Ghost they preached as sovereign, omnipotent, unchangeable, all-wise and all-gracious in the work of regeneration, &c. In a word they were what our brethren would consider, clear, predestinarian, and sovereign grace preachers. But Eld. O. says he holds such as far from his religious affections, as he does *Infidels and professed Jews*. See his letter in *Addocate* for July 1839 page 18. Indeed when I read Eld. O's. two letters in the *Advocate* for June and July 1839, and his pamphlet, I am led to think he would have made an excellent associate for Athanasians, and his persecuting party in the Nicene Council.

As it respects further, this sentiment of our western brethren, others who have held the same, are in effect acknowledged as spiritual and experimental persons by all our churches, in that their hymns are sung in our worship. Dr. Watts embraced this sentiment, and published a work on it in the latter part of his life, Dr. Doddridge also was supposed to hold it; and Mr. Benj. Fawcett, a Baptist minister. As a specimen of Fawcett's experience I would refer to Hymns 158, 159, 254, 318 and 324, among others, of Rippon's Selection.

I will now examine Eld. O's. or the Althanasian or Nicene system concerning the Trinity.—This system was devised by the general Council assembled at Nice in the year 325, was confirmed by the Bishop of Rome in another council who decreed an *anathema* against all who should dare to contradict the decrees of that great and holy Council; was established by the decree of Constantine, the Roman Emperor, as an article of faith for his subjects, and sanctioned by his persecuting edict against all who should countenance an opposite sentiment; and has been handed down to the present time through the Catholic church and through the schools and doctors of the Reformed churches. It comes to us, thus sanctioned by the decrees of the Dragon, and of the two Beasts, the seven-horned and two-horned, and must therefore be very sacred to all the admirers of scholastic divinity. This was an attempt to decide infallibly by a general Council, how God exists as *three* and *one*. The names *Father, Son and Holy Ghost*, were taken as expressive of the *modus* of the existence of the *three*, individually. The Father is represented as the fountain of the godhead, the Son, as being begotten of the Father in his individual or personal existence as God; and the Holy Ghost, as such, as being breathed forth from the Father and Son. It is in my estimation worthy of its

origin, as coming from a Council, where pride, arrogance, worldly pomp, and a persecuting spirit, were so manifest in the bishops that composed it. It was fitting that the requisition should come from such a source, that we should believe, that the Son, as God, *derived his existence* from the Father and yet that he ever *independently existed of himself*; that he was *begotten* of the Father and yet is *unbegotten, begotten unbegotten*, as they say; that he ever *existed by and of himself*, and yet that his existence *was derived from another*, and therefore *dependent on that other*. And so of the Holy Ghost, excepting that he was *breathed forth* instead of being begotten. And yet they leave us to this day, as ignorant of, how these palpable contradictions can be made to unite, as though an explanation had never been attempted. It may be, judging from some expression in his pamphlet, that Eld. O. would say, not as God, but as distinct persons in the godhead, the Son was begotten, and the Holy Ghost was breathed forth. If so, I would ask, Is the Son the eternal God, as he is a *distinct person*? If this is answered in the affirmative; then of course the above contradictions remain in full.—If answered in the negative, then I would ask how far does his system fall short of Arianism?

I will examine this system so far as Eld. O. has touched upon it as his, and endeavor to do it candidly. I have had occasion in the preceding No. to notice some of Eld. O's. inconsistencies in contending so determinately for the use of the terms *proper* and *distinct persons*; I will notice one or two other passages on this head found in his letter to a friend in the conclusion of his pamphlet. After quoting some texts in which God is spoken of as *one*, and others in which he is spoken of as *three*, he goes on to say (page 41 and 2) "The first passages allude to, and lay open before us, what is vastly sublime and far beyond the comprehension of finite minds, viz: the unity of the divine essence. But the last three texts allude to the eternal godhead Father, Son and Spirit, one in essence, and yet three *proper and distinct persons*, and not mere names, or energies, or emanations as the *Sabellian heretics* would fain have it." Would not any person rationally infer from this quotation taken together, that whilst the *unity of the divine essence is a subject vastly sublime, &c.*, yet that God's existing as Father, Son and Spirit is not so sublime, but within the comprehension of finite minds? And so Eld. O. evidently thought, for he goes on unhesitatingly to say that the Father, Son and Spirit are *three proper and distinct persons*, and one God in that they are *one in essence*, only that this essence *subsists in three different ways*, as he informs us on the next page. Now I think I shall show, if spared to give a scriptural view of this subject, that, instead of the Father, Son and Spirit, being one, *only as they are one in essence*, that is, as they are *of the same nature*, they are each of them, the one essence, the one being, the one God in all his attributes. I will notice further the passage just referred to, on page 43.—

Speaking of the term *person* as applied to each of the three persons in the Trinity, he says, "It is likewise expressive of that perfection of the divine nature, whereby it subsists three different ways, as in the Father, and in the Son, and in the Holy Ghost, each of which persons possessing the divine essence after his peculiar manner, thereby becomes a distinct person." If this is not awful presumption, I know not what would be. Who has told him, that the *divine nature*, or the godhead, *subsists three different ways*, and that the Father, Son and Spirit, each possess it after his peculiar manner? I defy him to prove that God has so told him. He goes on to say, "It is true that the sacred oracles give us no clew by which to find out the manner how the divine nature subsists in the Father, Son and Spirit so as to make them different and distinct persons." The scriptures give us just as much of a clew to find out the manner how the *divine nature subsists three different ways*, as they do, to find out that it so subsists. And if Eld. O. could find out the one without the guidance of the scriptures, he can in the same way, find out the other, and thus tell us all about how that God exists, whom, *by searching*, no man can find out.

Elder O. makes no direct mention in the pamphlet of the generation of the Son, nor of the Holy Spirit's being breathed forth, but as these points belong to his system and are strenuously advocated by Dr. Gill, and indeed mentioned in one of his quotations from him, (page 22) of whom he says (page 30) "Thus the Doctor and I are alike, except in human learning," it is necessary in examining his system for me to notice these points.

In the first place, I will remark that it is a mistaken notion—a notion which there is nothing in the scriptures to support, that the names *Father, Son and Holy Ghost* were designed to indicate the manner how God exists as *three*.—God has never revealed *how* he is: he has revealed that *he is* and *what* he is, in himself, and to the world and to the church. The idea that in order to exist in plurality God must resort to laws for multiplying himself, similar to those by which the human species are multiplied, that he must beget himself as the *second person*, and breathe himself into existence, as the *third person*, is to me a monstrous perversion of any idea which his own revelation is calculated to give us of him. Disguise this notion of God's thus producing himself as *three*, as men may, and let them affirm as strongly as they please, God's unity and indivisibility, the notion of God's begetting the *second* and *third* persons into existence, will, separated from other ideas we may have, or men may give of God, unavoidably present the idea of something like a family of persons, if not of gods. I do not say that the advocates of this system mean to advance, or would countenance such an idea; but I mean to say that their system when carried out, runs them into this absurdity. Let us look at it deliberately and coolly. The *three* are represented as three dis-

distinct persons, arranged as first, second and third. The first is the Father, and was neither begotten nor breathed into existence, but absolutely self-existent; the second person as God and as a person, is the son of the Father, and was begotten by him as to his distinct existence, and of the Holy Spirit, the third person, he was breathed into his distinct existence from the Father and the Son. The three as thus presented to view exist by distinct means, and in distinct order, they cannot therefore be the same being, they may possess the same nature as a family of human beings do; but they certainly are not all the same person, and if, as Eld. O. in his pamphlet, page 30, tells us, concerning the Holy Spirit, that his proper Deity and his proper and distinct personality are so one, that they must stand or fall together, then as they are not the same persons, they cannot be the same Deity or God. Elder O. may say to this as he said to Brother S's. charging him with dividing God, (page 26) that it cannot be, done that God cannot be divided.—Powerful argument, this! Because God in himself is indivisible, therefore, men cannot falsely by their doctrines represent him as divided. As well may we say that because God is unchangeable men cannot represent him as changing. I hope then we shall hear no more of arminianism, from Eld. O.

Again, the representation that the Son as God or in his distinct relation in the godhead, was begotten of the Father, destroys the idea of his independence and self-existence, as he is distinct from the Father. The idea of being begotten necessarily involves that of a derivative existence; and if his existence is derivative, then is it dependent on him from whom it is derived.—Blowing will not get rid of these conclusions, drawn from this system. Let Eld. O., therefore, or others bring forth their strong reasons, if they have them, and show their system clear of these absurdities. But once more, the notion that the Son is begotten as God, or in his distinct existence in the godhead, destroys the idea of the absolute eternity of his thus existing in distinction from the Father; for it necessarily involves the idea of the preexistence of the Father who begat. Dr. Gill, and after him others, has, to get rid of this conclusion, resorted to a cavel which I think too contemptible for a man of his standing. He says, "Father and son are correlates, they suppose each other; a father supposes a son, and a son supposes a father; they commence and exist together; let a man have a first-born, as soon as he has one, he becomes a father, and not before, and his son is as early a son, as he is a father. There is no before nor after in these relations." Now all this is true in itself; and was the supposition simply this, that one assumed the name of father, and the other of son as expressive of their distinct relations in the economy of salvation, his remarks would be appropriate to the case. But this is not at all to the point. His position is that one begat, and the other is begotten as God, or as a distinct person in the godhead.—And this being the case, common sense will pro-

nounce at once, a priority of the existence of the one to the other, as necessarily implied in it. A son has not an individual existence before he is begotten; and a father does not beget prior to his having an existence himself, or in other words he must exist to beget. Hence, though he becomes not a farther before he has a son, yet he must have had an existence before the son who was begotten by him.

I have thus shown some of the more manifest absurdities of this system, which claims to be the only orthodox system, and to give to its advocates the right to pronounce every different system, to be heresy. Like the Indwelling scheme, there are many who hold this system whom I have held for years and still hold in full fellowship as brethren. And their simply holding this system is no bar to my fellowship. It is that which perhaps a greater proportion of the saints who have derived their system from books have held. It ostensibly maintains the unity of God, and gives us a Sovior who is God, and a Holy Ghost who is God. It may be asked then, why not let it stand, and not hunt out its absurdities? I answer that had its advocates contented themselves with holding the system, I should not have disturbed it in this way. But when they assume to set it up as the test of fellowship, and to denounce as heretics all who do not receive their system as the standard of orthodoxy, it is time for every one, to examine carefully its claims to such high pretensions and even to infallibility.—In addition to this, I do candidly believe that the absurdities of this system so apparent to any who will examine it untrammelled by their veneration for human authors, have driven more into Sabelianism and even Arianism than all the advocates of those systems have drawn into their vortex.—And Eld. O. by his dogmatic assertions, his manifest inconsistencies, and his anathematizing spirit which he has displayed in his letters and pamphlet, on this subject, will, I think, find he has done more to expose his own system, than that of our western brethren. And if he cannot lay these ingredients by, and employ more rational arguments, and scriptural proofs in that book he manifests so much anxiety to be encouraged to publish, in defence of his system, he had better let it alone, as to all the new converts he will make.

On the whole, I think when fairly weighed Eld. O's. system will be found to be as great a departure from the simplicity of that revelation which God has given us of himself as is Sabelianism itself, viewed as representing the three as three manifestations of the one God. And therefore, I see not why the one should be anathematized as heresy any more than the other.

Having thus stated my objections to these several systems, it is perhaps but right that I should give what I understand the scriptures to teach concerning God as existing as three and one, that others may examine my views.

This I will endeavor to do shortly.

I remain your brother,

SAMUEL TROTTER.

Centreville, Fairfax Co., Va., July 23, 1840.

For the Signs of the Times.

South-Hill, Pa., July 27, 1840.

BROTHER BEEBE:—Having travelled something of a tour since I was in your company at Jackson, I thought of notifying your readers if you think it would be of any use among the feeble to hear of the good hand of our God that hath been upon us. Brother Pitcher accompanied me from where we parted with yourself and Brother Harding, to my dwelling. On Lord's-day we had an interesting meeting among my brethren and sisters in the neighborhood of my residence; attended by a number of Methodists, who were not fully satisfied with the doctrine that was brought to view, (as I thought well supported by divine testimony) and they grumbled some about it.

After some pleasing visits and preaching on the way, we arrived at Sullivan the place of the meeting of the Chemung Association. Here we enjoyed in an interesting degree the manifestation of the Divine approbation: and while the doctrine of the cross was the power of God to the saved, it evidently appeared to be foolishness to them that stumble at the word, being disobedient. From thence I moved on, in company with brother Gitchel, (and on the way was joined by brother Beaman) to the meeting on Browns' hill, where we in all, were twelve Old School ordained ministers, and one or more Licentiates, right in the region where there were but two or three a few years ago.

Here I met with ministering brethren with whom I have had no previous acquaintance, and the language which they spake appeared not much like the mixed language of Ashdod, Ammon, Hebrew, &c. But it appeared almost as if the Lord turned to them a pure language, that they might call upon him, to serve him with one consent. With a few small exceptions there appeared to be but one body, and one spirit, even as we were called in one hope of our calling, One Lord, one faith, one baptism. One God and Father of all, who is above all, and was in us all.

From thence in company with brother Gitchel we went to visit the brethren in Phelps, and enjoyed a comfortable season, from thence to Lakeville, there we attended the Alleghany Association. With this Association I met three years ago in tried circumstances. There was but one ordained minister that lived near any church (of the Old School order) that was a member of its body, and he was not present. There was another who lived so far from any church (of the Old order) that (I think) he told me that he had not preached more than once or twice in a year or more. He attended one day, the next day I was there, and not an ordained minister beside. But it did appear, notwithstanding our lonely situation as to ministerial help, that God was with us; his presence cheered our spirits, and I trust our hearts did rely on his word. And now in view of the meeting at Lakeville—I can but exclaim, What hath God wrought? He hath done great things for the Alleghany Association, whereof we are glad! He has preserved them

in the midst of enemies who would have swallowed them up long ago, had not the Lord have been their help. He hath comforted them in all their afflictions; he hath kept them when in deep waters; he hath been their shelter in time of the storm; he hath been their light in darkness, and he hath now granted them a refreshing in their pilgrimage. At their meeting, of which I will now give a sketch, there were seven or eight ordained ministers, and several Licentiates. The most perfect harmony appeared in doing the business. Three churches united with the Association this year. The preaching, like the silver trumpets, all of one piece; as much so as I ever heard nine sermons at any one Association in my life: and, I think, it gave a sound so certain that all that could understand did know what was piped and what was harped. The meeting was interesting in a high degree. On Lord's-day the assembly was large for the place, considering there was a New School Baptist meeting a few rods from us, a Universalist meeting at their Meeting-house in the same village, and a Presbyterian meeting at the Meeting-house about half a mile distant. The souls of our brethren appeared refreshed, while the doctrine dropped as the rain, the speech distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because the name of the Lord was published, and greatness ascribed unto our God. What great reason the mourning, afflicted and even the oppressed saints have to trust in God, under all their trials, in all their darkness, and in the midst of their foes, as lambs among wolves: God is their help, their Deliverer, their strong Rock, their sure abiding place and their portion forever. From Lakeville I returned by the way of Phelps, in company with Elder Brown and Brother Salisbury. We were the next day joined by Swan and wife, and rode to Brother Mead's, (in Tyrone I think.) On Wednesday after the Association, we attended the ordination of Brother Randel Wixon to the work of the gospel ministry. Brother Wixon talks of travelling among the churches. As he has been a man of some trials not common to us all, may it please Zion's King to make him more specially useful within the realm of his kingdom than he has made some others. So the God of grace gets all the praise, for none is due to mortals.

Other things I might name but must pass them as I have already passed over some others, lest I be tedious. And now, to sum up all in a few words, I feel under obligations to have in grateful remembrance the multitude of mercies that the Lord hath showed to one who is most unworthy, and many of them I have received at the hands of my brethren, while God has given them disposition and opportunity thus to bear fruit that may abound to their account.—His name deserves all the praise both from them and myself.

I still remain, through grace abounding to the chief of sinners,

Your fellow soldier,

HEZEKIAH WEST.

EDITORIAL.

New Vernon, Orange Co., N. Y., Sep. 15, 1840.

Chesterfield Co., Va., July 14, 1840.

BROTHER BEEBE:—In the "Religious Herald" of May 28th 1840, we discover some notice taken of a Society formed in the city of New-York, called the "American Baptist Anti-slavery Society," which Society has adopted separate addresses to the churches north and south. Now Brother Beebe, as this measure is by some amongst us charged to the Old School Baptists at the north, and by others to the New School; and supposing that you are informed how, and by whom such a Society was formed, I have thought proper at the request of several brethren to ask you by whom the above-named Society was formed, by Old, or New School Baptists?

Please inform me, and oblige many brethren,
Your brother in trial and tribulation.

CYRUS GOODE.

REPLY TO BROTHER GOODE.—Of the society concerning which our brother enquires, we have but very little knowledge: we have seen the notice of its existence in some of the New School papers. We have also recently received the first number of a periodical published by a newly organized body, calling themselves the "American and Foreign Anti-slavery Society," and their paper, now before us is christened "The American and Foreign Anti-slavery Reporter." This Society appears to have broken fellowship with the Old Society; and have set up an independent standard. A copy of their constitution is given in the paper before us, from which we discover their object is the immediate abolition of slavery, and, if we understand the preamble to their constitution, they also aim at a general amalgamation. A list of the names of the constituent members is also reported, among which we find Duncan Dunbar, Chs. W. Denison and Z. Grenell; all New School Baptists. Among their resolutions we find the following, as offered by Chs. W. Denison, viz:

"Resolved, that we hail, with devout gratitude to God, the organization of the AMERICAN BAPTIST ANTI-SLAVERY CONVENTION, which has been recently formed in New-York, representing hundreds of ministers and thousands of members of that denomination, and which has already begun its labors by appointing an efficient Executive Committee of fifty, by addressing official letters to the churches at the North and South on the subject of Slavery, by furnishing credentials for an able Delegation to England, and by other important movements, which bid fair, with the blessing of Heaven, to produce good results in that denomination, and among Christians at large."

From this resolution it appears the Society, of which Brother Goode enquires, stands in the fellowship of the American and Foreign Society; and has no more connexion with the Regular, or Old School Baptists, than the latter have with the Mission, or any other modern religious societies. That some of our Old School Brethren in this state, as well as in the southern states, are in sentiment opposed to slavery, in the abstract;—

and would rejoice if in the providence of God the evil (for such it is regarded,) might be dispensed with in a manner mutually satisfactory to all parties concerned; yet we do not believe there can one solitary Old School Baptist be found belonging to, or connected with any abolition or anti-slavery society whatever. The Old School Baptists as a body disclaim all connexion with, and fellowship for religious societies of every name, object and pretence, excepting the church of God. The subject of slavery and anti-slavery, abolition, &c; has never, to our knowledge been discussed by the Old School Baptists as a body; they may entertain different views on this subject, for aught we know; but we have hitherto, and still shall object to a discussion of the merits of the subject through the "Signs of the Times," as such discussions could not fail to do mischief, without promising to result in any good to either the free or the bound; besides it would be a perversion of the original and present design of our publication. Whatever merit or blame may belong to the "American Baptist Anti-slavery Society," recently organized in the city of New-York, belongs to the New School party exclusively; and those who have represented it otherwise in Virginia, have done so, in all probability to raise a prejudice against a people who ever have, and still do feel ready to "Render unto Cæsar, the things that are Cæsar's, and unto God, the things that are God's."

Minutes of a meeting held for Correspondence, with the Old School Baptist Church called Fryingpan, Fairfax Co., Va., on the 7th, 8th & 9th August, 1840.

Met on Friday, 7th August, agreeably to the invitation of the Fryingpan Church, with them as a church.

After preaching, received and read letters from the following churches: CHAPPAWAMSICK, Stafford Co., Br. John Clark pastor,—Messengers: Brethren West, Lynn and Carter. EBENEZER, Loudon Co., Br. S. Trott pastor,—Messengers: Brethren Gulick and More. BETHLEHEM, Pr. Wm. Co., Br. Leachman pastor,—Messengers: Brethren Leachman, Pridmore and Lewis.—ELK RUN, Fauquier Co., Brother Hansbrough pastor and messenger. WHITE OAK, Stafford Co., Br. Clark pastor and messenger. FREDERICKSBURG, Br. Clark pastor and messenger.—MOUNT PLEASANT, Fairfax Co., Br. Trott pastor,—Messengers: Brethren Martin, Kidwell, Thompson and Roby. OCCOQUAN, Pr. Wm. Co., Brother Leachman pastor,—Messengers: Brethren Davis, Simpson and Arrington. ALEXANDRIA, letter by Brother Beebe. SHILOH, Washington, letter by Brother Beebe. FRYINGPAN, Br. Trott pastor, letter read.

Appointed Brethren Clark and Leachman a committee to prepare a Circular.

Adjourned to Saturday, 10 o'clock.

SATURDAY, 8th. Met, Received Minutes from the following Old School Ass'ns., read their resolutions for correspondence with this meeting, and letters:

WARWICK Association, State of New York, Brethren Beebe and Reis Messengers. KETOCTON, Va., Brother Beebe Messenger. BALTIMORE, Md., Br. Reis Messenger. DELAWARE RIVER, Pa., Br. Chrisman Messenger. Having understood from the brethren present that Brother Reis was appointed by the Delaware Association a Messenger to this meeting, he was received as such. Brethren B. Saunders of New Valley, and Wm. Selman of Upper Seneca, united in the Meeting.

Requested Brother Beebe to publish our Minutes for this year in the Signs, and contributed for extra copies thereof for the supply of the churches, &c.

Adjourned to the stand for preaching, and to meet again to-morrow morning at half-past nine o'clock.

Brethren Reis, Beebe and Hansbrough preached.

LORD'S-DAY, 9th. The Meeting agreed to request that Brethren Trott, Leachman and Chrisman to attend as our Messengers the approaching meeting of the Ketoc-ton Association; that Br'n. Clark, Leachman, Trott, Beebe and Chrisman, if consistent with the leadings of Providence, attend the next annual meetings of the Baltimore, Delaware, Delaware River and Warwick Associations, as our messengers of correspondence with them: also that Brother Clark go as our Messenger with proffers of correspondence to the annual meeting of Old Fashioned Baptists in Chesterfield and adjoining counties, Va., to be held on the last Saturday in this month.—Others of our brethren are included in the above requests, as Providence may open their way for attending any of the abovenamed Associations.

The Circular was read and adopted.

The Elk Run Church, Fauquier Co., having invited the Meeting of Correspondence again to be held with them, Agreed to accept their invitation to meet with them on Friday before the second Lord's-day in August, 1840, and to unite with them in the request that generally, Old School Churches, Associations, Annual and Corresponding meetings, &c., will correspond with our churches and each other through that meeting.

Preaching by Brethren Clark, Leachman and Reis. Harmony and love characterized our meeting, as also great attention to the word preached, and that by a numerous congregation.—May the Lord add his blessing.

S. TROTT, *Pastor Fryingpan Ch'h.*

JOSEPH BLINCOE, *Ch. Cl'k.*

Circular Address.

The Corresponding Association, held with the Fryingpan Church, Fairfax Co., Va., To all Old School Brethren, Churches, Associations, Corresponding and Annual Meetings, sendeth christian salutation.

BELOVED BRETHREN:—When in the course of human events, and in the providence of God, it became necessary for the honor of

God, and in order to maintain the purity of the gospel, and to keep up the ordinances as they had been delivered to us, that we should separate from many of those bearing our own name, we were known by the distinctive appellation of "Old School Baptists," which name was given to us by our enemies, as perhaps the name *christian* was first given to the saints at Antioch, no doubt by way of reproach: but which we have been content to wear according to our understanding of its application to the school of Christ, and of our having been taught therein. But it is quite remarkable that as the enemies of the cross of Christ soon claimed the name which they had given to the saints as a title of reproach embracing in it all the ignomy and scandal which they supposed the "crucified Christ" incurred, after whom they were called. So now the same party in principle, the same viperous breed, claim the name of Old School Baptists!

Having, however, separated from them, and in order that our standing might not be doubtful, we considered it necessary to give a distinct expression of our views both of gospel doctrine and practice, of our entire dissent from and opposition to all the new schemes and devices which the New School party had introduced under the pretence of improvement, and also of our views in regard to Cæsar and our connection with him.—Through the medium of the press an opportunity has been afforded us of defending our principles and exposing the workings of Anti-christ, and also of cultivating a larger and more extended acquaintance with the whole family of the faithful.

But as the separation is now pretty well over, and the respective parties having now obtained a distinct organization and standing from each other, it becomes us to look particularly to our own ways and affairs, as those who profess to be the children of the light and of the day; that we sleep not as do others, but that we watch and be sober. To this end, we propose, in this address, to adopt this scriptural admonition as our motto: "Let brotherly love continue." Heb. xiii. 1.

Although we have the positive testimony of God in his word and by his Spirit, that the stand which we have taken is agreeable to his will, and also the negative evidence furnished us, in the same kind of opposition and objections made to us and our doctrine by the anti-christian party; that they made to Christ and his apostles, yet we have to lament our short comings before God, and that in many things we offend all.

In comparing ourselves with the primitive saints, how great is the disparity! How far short do we fall of that heavenly zeal, that entire devotion to the cause of God and truth, that unyielding attachment to every thing embraced in the pattern showed in the holy mount, that uncompromising hostility to every innovation attempted to be introduced into the kingdom of Christ, and that love of the brethren that would lead us to lay down our lives for them, which characterized the primitive churches and apostles

of the Lamb, whom we are exhorted to follow as they followed the Lord Jesus Christ. Is it not too true, brethren, with many of us, since the excitement occasioned by our connection with and separation from anti-christ has measurably subsided, that we have degenerated into a lukewarmness incompatible with the distinguished stand which we occupy and the exalted profession which we have made? How many appear to be "neither cold nor hot!" And others looking back into Sodom!

The business of a good soldier consists not only in charging upon the enemy, but in securing his station after the battle is over, in looking well to the order and discipline of his own camp, and in adjusting and learning the proper use of his armor, both offensive and defensive. And to be successful in the charge, or in defence, it is all important that the army should attend strictly to the orders of the commander, and that they should all be of one mind and determined upon accomplishing the same things. Nothing is more fatal to an army or ruinous to its success than *mutiny*. Let us then, as soldiers of the cross of Christ take heed to our ways in this matter. Let us not be guilty of the inconsistency of those who, professing to be the peculiar people of God, grossly offend against the plainest precepts of his word in some points, and yet make war upon others for offences in other points.—Christ is not divided in his doctrine nor ordinances, and it is ours to observe all things whatsoever he has commanded us, without preferring one above another. But it is evident, brethren, that we live at a period in the history of the Church of Christ, in which perfect unanimity in *everything* has not been attained to by the saints, and hence the occasion is furnished us to cultivate the spirit of brotherly love, to mark well between those points of difference which are vital and such as are mere matters of opinion and about which we may honestly differ without a breach of fellowship, remembering the exhortation which speaketh to us as sons, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. iii. 12, 13 & 14. Again we are exhorted to walk "with all lowliness and meekness, with long suffering, forbearing one another in love." Eph. iv. 2.

In the Lord's family there are no *kings, lords* and *commons*, but they are all *one in Christ Jesus*, are members of his body, of his flesh and of his bones. He is the elder brother of the family, and hence we are *joint heirs* with him to the heavenly inheritance. We are *brethren* because we are of the same family, have one Father, are interested in the same covenant blessings, objects of the same eternal love, quickened and born again by the same Eternal Spirit, preserved and

kept by the same almighty power, and ultimately welcomed into the same kingdom prepared for us from the foundation of the world.

In this interesting family there are many members, and those of different ages and capacities; from *babes* to those who are of *full age*. To the latter belongeth strong meat; but the babes subsist upon milk. Now we are taught that those who are strong ought to bear the infirmities of the weak, and not to please themselves. Those who are *greatest* in the Lord's house are not to be *lords* over his heritage, but *servants* in the house of God; even as Christ came *not to be ministered unto, but to minister*, and to give his life a ransom for many. We should be careful to distinguish between the weakness of babes and the enmity of the carnal heart; and whilst we should not give place to the latter—no, not for a moment, we should remember that the Great Shepherd of Israel has said concerning the former, "*Feed my lambs*," and that the sincere milk of the word is the food upon which they grow and thrive. Now the sum of what we have written is this: whilst the New School Baptists, together with all the different orders of the anti-christian interest, may transgress the laws of Christ with impunity, may change his ordinances, add to his commands, take from any of the prophecies of his book—the Old School Baptists, from the profession which they have made, are not at liberty to separate that which God has joined together, nor to prefer any of his commandments one above another, but to observe *all things whatsoever he has commanded*.

Holding as we do, brethren, the faith once delivered to the saints; and standing aloof from all other denominations in the world, it certainly becomes us, above all others, to see that we love one another with a pure heart fervently—to manifest that we are taught of God to love one another; and to give evidence of this by works of faith and labors of love in doing good unto all men, but, especially to those who are of the household of faith.

The letters from the churches which have been read in our meeting, bring us the pleasing intelligence of the prevalence of peace and harmony among the brethren, but complain of coldness and barrenness in divine things. We believe, however, that the Lord's set time to favor Zion cannot be hastened, and although we feel inclined to pray for a manifestation of his presence in the churches, in building up the waste places of His Zion; yet we dare not resort to unscriptural and unauthorized measures to hasten this event. We would remember the experiment which our old mother Sarah made in days of old, to hasten the accomplishment of the Lord's promise, and from the effect thereof learn wisdom:—no mechanical efforts of ours can revive the Lord's work.

We acknowledge the kind expressions of fellowship for us which we have received from several Associations, by their Minutes and Messengers, as set forth in the accompanying Minutes.

Dear brethren, we ask a continuance of your friendly correspondence: we feel disposed to reciprocate the same by letter and also by messengers, through as many of our brethren as may be permitted in providence to meet with you. Our object is not disunion, but union founded upon truth—is not to scatter the sheep, but to feed them. To the Lord's chosen few we can say with one heart and voice, "Entreat me not to leave thee, for thy people shall be my people," &c. Come then, brethren in Christ, without respect to locality, come and see us.

Our next meeting will be held, God willing, by invitation of that church, with Elk Run, commencing on the Friday before the 2d Lord's-day in August, 1841, where we hope to meet with many of your messengers, and to receive your epistles of love. We hail with thankfulness the information received through the Signs, of Old School Churches' uniting in Corresponding and Annual Meetings, and hope a correspondence may be opened between our churches and such.

OUR LATE TOUR—CORRESPONDING MEETING—KETOCTON ASSOCIATION, &c.—Favored by our heavenly Father, we have returned from another of those rambles among the churches of the saints, in which the children of the kingdom love to indulge. We left home immediately after issuing our last number, and reached Alexandria, D. C., in time to meet our appointment at that place on Wednesday evening the 5th ult., where we met with the church with whom we had recently spent about three years and a half,—found the members of the church generally enjoying good health, and struggling to maintain the faith and order of the house of God in simplicity and truth. The senior deacon seemed to be drawing nigh to his house above—borne down with age and infirmity, but enjoying the glorious prospect that all will be right ere long. The Alexandria Church have called Brother John P. Peckworth, late of Wilmington, Del., to the pastoral office among them; he has accepted their call and commenced his labors among them. May the Lord make his soul as a watered garden, and his labors among that dear people a blessing that shall rebound to his glory and the comfort, upbuilding and steadfastness of pastor and church. The N. School party in that place are without any stated preacher, supplied in part by the President of Columbian College, and occasionally by some of his *cubs*.

On Thursday the 6th, we preached for the little Shiloh church, in the city of Washington, and here we were greatly refreshed. This church is small in number, but strong in the Lord and in the power of his might; they have called Brother Robert C. Leachman to be their pastor; he has consented to serve them on the first Sunday in each month, and on the Saturday preceding. We enjoy the strongest confidence in the steadfastness of both pastor and flock, and although we may be severed some hundred miles from them in person; yet we hope to ever remain with them

in spirit, and in the lively fellowship of the gospel of Christ.

On Friday, the 7th, we reached the Corresponding Meeting at Fryingpan, in company with some members of the church at Alexandria, who had the kindness to *bring us onward in our journey* in their carriage. At this meeting we had the pleasure of greeting many of our brethren whom we love in the Lord. We omit to insert their names in this place, as the Minutes and Circular of this meeting are published in another part of this sheet. We will not however omit to state that the season was to us one of peculiar interest,—

"How pleasant, how divinely fair,
O Lord of Hosts, thy dwellings are."

The churches, elders and brethren composing this Meeting, are laboring to disencumber themselves from every thing concerning which they have conscientious scruples, and evince a strong desire to enquire after the *OLD PATHS*, and to walk in them. On Saturday, after the morning devotion, we left the meeting in order to reach our appointment at Upper Broad Run. With the church at this place we experienced, on Lord's-day, a season of refreshing from the presence of our God. We found it truly *good to be there*—the candle of the Lord shone around us. We were present at the constitution of this branch of Zion, and continued our labors with them (monthly) until we removed to this place in last April. They are now supplied by our esteemed brother and companion in tribulation and reproach, Elder S. Trott. This church is also steadfast in the faith, and the Lord continues to add unto their numbers of such as shall be saved. Next day we preached at a school-house near Dea. Rd. Rixey's, and on the day following, with the Thumb Run Church. This church, although she had been drawn aside by the cunning craftiness of those who lay in wait to deceive, and who, by good words and fair speeches, sometimes succeed in deceiving the hearts of the simple, has now resumed her place among the churches of the old Kettocton Association. On Wednesday we preached at the Meeting-house of the Goose Creek Church. This church has a New School man to her preacher. Of the character of her members we cannot say much, as we never visited them before: there was a large assembly of people in attendance, and they seemed to pay a very respectful attention. At this place we were joined by Brethren Trott, Leachman and Reis, with others, on their way to Kettocton Association. After meeting, we proceeded on our way and crossed the Blue Ridge, and lodged under the hospitable roof of Brother Blakemore, near Front Royal. The New School faction in that part of the country had just closed the session of their Association, protracted meeting or something of the kind, and we were informed of some things concerning them. Mr. Adams of Baltimore, Col. Love and a few of the Herndon family (if we mistake not) were the preachers—all Arminians of the most workmonger order.—One of these sage expounders compared the

Baptist denomination to crabs:—the soft shelled crabs represented the New School Baptists, as they were fit to eat. But the Old School Baptists, like the hard shelled crabs, were unfit to eat."—To this learned illustration we were the more ready to yield from the recollection that no less than four of the New School soft shelled animals had been eaten within a short period by the cannibals of the South Sea Islands. In their appeals for the *sine qua non*, we learn they were quite eloquent. They appealed feelingly, and informed the people that they would take Van Buren money, or Whig money, or if neither were convenient, they would take the people's promises to pay. In addition to the sham bait laid down by the colonel and some others of the party, we understand they lifted a collection of from fifteen to thirty dollars.

This part of the country, although the quality of the land is first rate, has suffered more from the recent drought, than any other part of the country we have seen. Their wheat crops, were cut off by the insect, and then by the rust, and now their corn is almost a total failure. It was well calculated to remind us of our dependence on God for every blessing in providence and grace, to see so fine a country—the fertile valley along the banks of the Shanandoah, presenting thousands of acres of standing corn-stalks, with scarcely an ear of corn. How much like an arminian revival—the ground had been ploughed and planted, and worked, with all the care and vigilance of the industrious husbandman;—but God had withheld the latter rain; so the works of men may be abundant in getting up revivals, and they may succeed in producing great show, like the spacious fields of fruitless stalks, but, alas! until God pours out of his spirit, in its quickening energies, "All flesh is grass, and all the goodness of man is as the flower of grass; to-day it may flourish, and look promising, but to-morrow it shall be cast into the oven."

On Thursday the 13th ult., we reached the Ketocion Association, in session with the Waterlick church; and remained with them until Friday evening—this meeting too was one long to be remembered. The Virginians, are remarkable for their hospitality and generous feelings; but in addition to this natural trait in their character they welcome to their churches, and to their homes those whom they love in the Lord in a way that leaves no room to doubt of the sincerity of their kind regard. At this Association we were greeted by many dear brethren in the ministry and many other brethren equally dear as members of the mystical body of Christ; among the former, Brother Thomas Buck, the pastor of the church where the Association met, an old soldier of the cross, who has stood unshaken and undaunted thus far through the war; also brethren Marven, Beatty and Compton of that Association, Brother Booten, Lauck and Devall, of the Ebenezer Association, Brethren Trout and Leachman from the Corresponding Meeting, and Brother Ries from the Baltimore Association.

The business of the Association so far as we were a witness, was conducted with the most perfect unanimity, and the preaching was what is common at all our Old School Baptist meetings. The next meeting of this Association, is to be held with the Upper Broad Run Church, commencing on Thursday before the third Sunday in August 1840.

On Friday evening we preached at Strasburgh, and lodged with our beloved brother G. F. Hupp. On Saturday we filled our appointment at Paris; and on Sunday and Monday we attended with and preached for the Upper Broad Run church; and on Wednesday following returned to Alexandria, having travelled after our arrival in the District of Columbia, a circuitous rout of about 250 or 300 miles, visited two Associations, seven Churches, and attempted to preach seventeen times in the two weeks, which were occupied in making the excursion. We remained in the District, until the following Tuesday, visited the members, and attended to some business matters. On Sunday morning and after noon we preached for the Shiloh church at Washington and at night for the church at Alexandria.

On our way homeward, we spent two nights at the city of *Brotherly-love*, found things not quite as we could have wished; preached at Mt. Tabor church on Wednesday night; and left the next morning, and on the day following reached home, and found all as well as usual.

We had intended to spend a day or two in N. York city on our way home; but having been absent longer than we had, at first intended, and intending to visit the city on business in a few days, we hurried home, with all possible speed, saluting no man on our way, after leaving Philadelphia.

On the whole we feel greatly refreshed, and although there were some of the workings of Satan more evidently developed to our understanding than we were before aware of, yet all that we learned or experienced on our way served to confirm us in the doctrine that the wrath of man shall praise God, and the remainder of wrath he will restrain. Be it ours to record that the Lord is good; for his mercies endure forever.

ELDER EVAN J. WILLIAMS.—Over the signature of this individual, we have recently read a published document, endorsed by Chs. W. Denison, purporting to be the copy of a letter, by him presented as a circular, to the Warwick Association in June last, and by the committee of that Association rejected. Connected with this spurious letter the writer disclaims further connexion with the Warwick Association, &c.

Now all we have to say on this subject is short and can be quickly written. Being present with the committee, at the house of Brother Wm. A. Sayer, when the letter that Mr. Williams presented was examined, we are prepared to deny that the copy which we have recently seen in print is a true one; and we challenge Mr. Williams to produce the original paper that was examined by

the committee, and interlined in the hand writing of Br. Gabriel Conklin, as nothing short of the forthcoming of that original paper can retrieve his character from a stain that must otherwise subject him to the want of confidence and christian fellowship of those who have read both papers.

N. B. When Mr. Williams shall present the true document we will frankly state what objections the committee had to its adoption as the circular of the Warwick Association. Until then, so far as we are concerned, the New School, to whom Chs. W. Denison has commended him, are perfectly welcome to him.

ELDER WILLIAM PARKINSON, so long known as the pastor of the First Baptist Church in the city of New York, has recently closed his pastoral labors with that church, and, as we learn from the popular prints, has received an appointment by one of the Missionary Societies. Truly has he made to himself friends of the Mammon of unrighteousness,—and now that he is old and not so acceptable as in his younger days, and being required to relinquish his stewardship, they [the worshippers of Mammon] receive him into their everlasting habitation.

As a sound man, and as a man of talent and erudition, none stood higher, a few years ago, than Wm. Parkinson. When the new inventions began to be popular in the city, he was heard to say from his pulpit that he would as soon send his children to a dancing school as to a sabbath school. He could then declaim against Theological Seminaries, and insist upon the authority of the New Testament for every institution. But now where is he?—"The way of transgressors is hard!"

ELDER EDWARD CHOAT.—We learned with the deepest sympathy and regret, while on our late tour, that this venerable soldier of Jesus, has been called from the ranks of the army of our Lord; not yet however to enter the glorified state. His cup of sufferings not being quite filled. One side of his earthly tabernacle, we was informed, is entirely paralyzed; so that he is henceforth, without a miracle, totally disabled for the service of the gospel ministry. His field of labor for, perhaps the last half century, was in Baltimore Co., Md. He was pastor of the Black Rock church, and also of Patapsco, and supplied some other branches of his Lord's Zion. While we desire to be submissive to the will of God, we feel that his hand lays heavily on the churches in the bounds of Baltimore Association.

APOLOGY.—Notwithstanding, the time we gained in getting out our last number two weeks before it was due, we are now, in consequence of our long absence from our post, together with some other reasons, a few days behind our date in getting this number to the press. The kindness of our subscribers in honoring the drafts we have, in this way, so frequently made on their patience and generosity, leads us to presume a little upon their further indulgence.

Poetry.

LONGING FOR HOME.

Lord, I long for brighter heavens,
 Fain I'd leave thy mercies here;
 Leave the grace already given,
 Fuller glory yet to share:
 O my Jesus,
 Take my longing spirit there.

Sweet howe'er thy grace on earth is,
 Short of all 'twill not suffice;
 Lord, my soul of heavenly birth is,
 And must see her native sky:
 None but Jesus,
 Can my soul e'er satisfy.

Though my Lord and King entreating,
 Ever while on earth I roam,
 This my ceaseless cry repeating,
 Fetch thy wandering exile home;
 Come, Lord Jesus,
 Come, Lord Jesus, quickly come.—*Gosp. St'd.*

DIED.

At Glasgow, Del., on the 27th day of June last, GILBERT B. ADAIR, son of Robert and Ann Adair, aged one year and seventeen days. Of this brief term, the eight weeks preceding his exit to the eternal world, was filled up with racking disorder, and wasting disease. May that Righteous God whose smarting rod is laid, in this dispensation, upon them, bear up and comfort the bereaved and deeply afflicted parents and surviving relatives of the departed babe.

The following lines are inscribed to his memory by a friend.

G o to thy rest thou lovely babe,
 I n blest repose so early laid;
 L ife's fleetest courser sped thy way
 B lest child, to realms of ceaseless day.
 E arth's transient joys could not inspire,
 R etiring one, that sacred fire
 T o which we hope thy soul has fled,
 B eyond the regions of the dead.
 E ternal life from Jesus flows,
 E ternal bliss be thy repose,
 B y heaven ordain'd, applied by grace;
 E ncircling all the blood washed race.

A lthough our souls in anguish mourn,
 D eparted babe, that thou art gone;
 A lthough, no more thy form we see
 I n sadness, sickness, misery;
 R esting in God, our waiting eyes
 Hope to salute thee in the skies.

B.

APPOINTMENTS.

The YEARLY MEETING of the Walkill Church, will be held, if the Lord will, on Saturday and Sunday the 24th and 25th days of October next, commencing at their Meeting-house, on Saturday at 11 o'clock.

Ministers and brethren of the Old School order are affectionately invited to attend.

An Old School Baptist Meeting will be held, if the Lord permits, by the O. S. Baptist Church of Granby, in Fultonville, Oswego Co., N. Y., on the first Wednesday and Thursday in October next. All their brethren in the faith and order of the gospel, whether ministers or otherwise, are affectionately invited to attend with them.

JAMES HART.

Dated Fulton, July 26, 1840.

A meeting of like character is to be held at New Haven, Oswego Co., N. Y., the Saturday and Sunday following that at Fulton.

An O. S. Predestinarian, or Reg. Baptist meeting is to be held, God willing, with the Baptist Church under

the pastoral care of Eld. Thos. Hill, UTICA, Oneida Co., N. Y., on the 2nd Wednesday and Thursday in September next, at which the brethren in general are affectionately invited to attend.

An Old School Meeting, will be held with the Regular Baptist Church at Abington, Luzerne Co., Pa., to commence on Saturday before 2nd Sunday in October next, at 10 o'clock A. M. To which all our brethren of the primitive faith and order are affectionately invited.

North Berwick, Me., July 7, 1840.

BROTHER BEEBE:—I wish you to give notice through the Signs of the Times that the EASTERN OLD SCHOOL YEARLY MEETING will be held this year with the Old School Church at Jay, Oxford Co., Maine, commencing on Friday, Sept. 18, at 10 o'clock, A. M.

ALSO—The Maine Predestinarian Old School Baptist Conference will be held with the Predestinarian Baptist Church at North Berwick, to commence on Friday the 25th of September next at ten o'clock, A. M. At which time and place all Old School brethren are invited to attend.

Yours truly,

PHILANDER HARTWELL.

Receipts.

T. S. McLellen, Esq., for J. Brown,	Me.	\$3 00
E. Patton,	Va.	1 00
Eld. T. Buck,	do	5 00
Eld. Wm. C. Lauck,	do	11 00
Miss Mary Shaw,	do	2 50
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Mrs. S. P. Kercheral,	do	50
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A. Florence,	do	1 00
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Samuel Cauldwell,	do	3 00
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Wm. Lowler,	do	1 00
Wm. M. Morrow,	Iowa T.	5 00
James Richards,	Ky.	1 00
Eld. E. S. Tabor,	do	5 00
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Col. N. Beyea,	do	1 50
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J. Hart,	do	1 00
Eld. Reed Burritt,	do	5 00
Eld. B. Parks,	do	5 00
D. Brown, Esq.,	do	5 00
Eld. H. Louthan,	do	5 00
Joseph Thorp,	do	2 00
(also former remittance)	do	5 00
T. A. Doniphan,	D. C.	1 00
Mrs. G. Monroe,	do	1 00
Wm. L. Brooks,	Pa.	1 00
Total,		\$110 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., SEPTEMBER 15, 1840.

NO. 18.

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GILBERT BEEBE, Editor:

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

The scriptural doctrine of God's existing as one and three, presented for the consideration of brethren.

NUMBER IV.

That God is ONE appears manifest from every page of God's revelation; but I shall here content myself with quoting some of those texts in which he has more positively taught that he is to be acknowledged and worshipped as *one*, and only as *one God*. The 1st Command in the Decalogue is in point. "Thou shalt have no other gods before me. Ex. xx. 3. Thus Moses on another occasion; "Hear, O Israel, The Lord our God is one Lord." Deut. vi. 4. Hear God also by the prophet saying, "Is there a god besides me? yea there is no god, I know not any." Isa. xlv. 8. Again, Isa. xlv. 22. "For I am God and there is none else." Isa. xlv. 9. He says: "For I am God and there is none else; I am God and there is none like me." When we pass to the New Testament, we find Jesus teaching the same thing as taught by Moses, with his declaration prefixed that *it is the first of all the commandments*, "And Jesus answered him, The first of all the commandments is, Hear, O Israel The Lord our God is one Lord." Mark xii. 29 Paul's testimony is, 1 Cor. viii. 6: "But to us there is but one God, &c."

Here in conclusion of my proofs on the point of God's unity, I would remark that although the doctrine of God's existing as *three* is, as I shall show, fully revealed in the scriptures, yet there is nothing like the positive declarations which we find on this point, found on the other. Surely as the Master says, *The first of all the commandments is this*; so it is carried out through, the law, the prophets and the New Testament.—And certainly it cannot be without a special design. What then are we to learn from it but this, that the point of the first importance in the doctrine of God, is his unity? Hence the system which implies directly or indirectly God's existing as *three* beings or gods, or parts of God, is a greater departure from the scriptural doctrine of God, than is that which obscures or denies his essential existence as *three in one*.

That God exists in plurality, and that this

plurality is limited to *three*, I will now show from several texts of scripture.

1st. That he has revealed himself in plurality. The first name by which God declared himself (as in Gen. i. 1, "In the beginning God created, &c.") is in the original plural, *Elohim*, but in this, as in most instances, it is connected with a verb singular, though there are exceptions to this, thus showing that this plurality exists in unity. In ver. 26 of this same chap., God says, "Let us make man in our image after our likeness;" and in ver. 27, it is said, "So God created man in his own image, in the image of God created he him, &c." Thus we have God again presented to view both in *plurality* and in *unity*. In Gen. iii. 22, "The Lord God said, Behold man is become as *one of us*." In Gen. xi. 7, God says: "Go to let us go down and there confound their language." Isaiah says chap. vi. 8, "Also I heard the voice of the Lord God saying whom shall I send and who shall go for us." *Unity* and *plurality* again united. In Dan. iv. 17, we read—This matter is by the decree of the *Watchers* and the demand by the word of the *Holy Ones*. These Watchers cannot be angels, for it is not for them to decree concerning the affairs of kings and men. Christ in the figure of Wisdom says, "By me kings reign," &c. Prov. viii. 15. Hear Daniel also further in that same ver., "To the intent that the living may know, that the Most High ruleth in the kingdom of men."

2d. I will now show this plurality to be declared in the scriptures to be *Three*. In Isa., chap. iv. 8, we hear Him who in ver. 12 and 13 says, "I am he, I am the first, I also am the last.—Mine hand hath also laid the foundations of the earth," &c., in ver. 16, saying, "Come ye near to me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and his Spirit hath sent me." Who can this be that declareth all these things of himself, but he whom he declares himself to be, in ver. 17, The *Lord thy Redeemer, the Holy One of Israel—the Lord thy God*? And yet this glorious One says, "Now the Lord God and his Spirit hath sent me."—Here then are the *Three* clearly brought to view acting distinct parts in accomplishing the work of redemption. The Lord God, the Father, and his Spirit, the Holy Ghost, as uniting in sending the Redeemer; and the Lord thy Redeemer, as being sent, and who in equality with the Father declares, *I am the Lord thy God*, which teacheth, &c. Passing on to the New Testament, at the baptism of Jesus, the Savior, we have the same *Three* presented to view as sustaining their respective stations in the great plan of redemption. We see him, *who was made of a woman,*

and made under the law, to redeem, &c.; and who was therefore THE LORD THY REDEEMER, being baptized; and the Spirit, whose office it is *to testify of Christ* John xv. 26) so designating, by a visible appearance, Jesus, as the Messiah, that John could unhesitatingly bear witness of him as being *the Son of God*, (See John i. 33, 34.) "And he saw the Spirit of God descending like a dove and lighting upon him." And also the Father was manifest as approving of the work the Son was engaging in, "And, lo, a voice from heaven saying, This is my *beloved Son* in whom I am well pleased." Math. iii. 16 and 17. Again the *Three* are declared as equal in authority, and equally objects of the believer's trust, in the instituted form of baptism: Baptizing them in the name—not names—of the Father, &c. Matt. xxviii. 19. They are also revealed as being equally the object of worship, and the source of blessing; in the form of blessing. 2 Cor. xiii. 14. Again the *Three* are declared as sustaining their several stations in the plan of salvation, in Eph. ii. 18; in effect, in 2 Thess. i. 13; and fully in 1 Pet. i. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." And in the text which has been so often referred to in this controversy, 1 John v. 7. *Three* are declared by distinct names, and as bearing severally testimony in heaven,—not that they bear one testimony; but *There are three that bear record*, it is therefore a threefold testimony, though the *three* are declared to be ONE. There are many other texts in which each of the *Three* is declared by one or other of his peculiar names, and as sustaining his peculiar relation and performing his peculiar part in the plan of salvation; and there are other texts also in which the *Three* are presented to view at once, each at the same time sustaining a distinct relation as in John xiv. 26, "But the Comforter which is the Holy Ghost whom the Father will send in my name, &c.," says Christ to his disciples. So that the *three* must be something more than merely three names or three manifestations which he has made of himself. God must be so *three* that he can be distinctly manifested as, Father, Son and Spirit, in the peculiar relations and stations of each, in the plan of salvation, at the same time. See also, John xv. 26, where the order is somewhat reversed.

I now pass to show from the scriptures, that whilst, as has been shown, God has so revealed himself as *three*, as that he is manifested as sustaining three distinct relations, &c., at the same time, that on the other hand, he is so revealed to be one, that when spoken of as God, even in ref-

erence to the distinct relations he sustains as *three*, he speaks and is spoken of as absolutely God, as the one Lord God, as he *whose name alone is Jehovah*. I here declare, and *who will make me a liar*, on this point, that God is nowhere spoken of in the scriptures in a way to justify expressions like this, God in the first person, God in the second person, &c., or God in the person of the Father, God in the person of the Son, &c., or that which such expressions imply, viz: God in the first order or relation, and God in the second order or relation, &c. Expressions calculated to present God to view thus in different grades, are evidently the offsprings of an overheated zeal to support a system. And as God said to Job, so it may be said to such zealots: "Who is this that darkeneth counsel with words without knowledge?" I shall on this head confine myself to proofs to show that the Father, Son, and Holy Ghost, each in his distinct relation, is declared absolutely and equally as God, the one God, &c. Referring to the text before quoted, 1 Cor. viii. 6, Paul says:—"But to us there is but one God, the Father."—The Father then as distinct from the Lord Jesus Christ, is, absolutely the one God. (See the whole text.) But Thomas addressed Christ as *His Lord and his God*, and no doubt Thomas had then true faith in exercise. John xx. 28.—And Paul says of Christ: "Who is over all God blessed forever. Amen." If Christ is *over all God* blessed, then he must be the Most High God. And therefore the only God.

When we look into the Old Testament, we find many instances in which God is declared by one or another of his names, as, God Almighty, LORD or Jehovah, &c., &c., in which it might be presuming in us to undertake to decide whether it is as the Father, as the Son, or as the Holy Spirit, he is therein declared. It is evidently enough for us in such cases, to know that it is God, our God, the God of the scriptures who is revealed as therein speaking or acting. In other instances by a reference to the clearer light of the New Testament, we may clearly discover, whether as Father, or as Son, or as Holy Ghost, it is that God speaks, or is declared. Thus we know from the New Testament that Christ is the Lord that hath shown us light, for he came a light into the world, &c., and this is the true light. &c.—We are told, Psal. cxviii. 27, that, "God is the Lord which hath shown us light." God then is Christ. And so John bears testimony, John i. 1—4. We know from the New Testament that Christ Jesus is the only Savior,—*"Neither is there salvation in any other: for there is none other name under heaven, given among men whereby we must be saved."* Acts iv. 12. We know also that *we have redemption through his blood*, (Eph. i. 7; Col. i. 14) and therefore that he is the Redeemer of Israel. And the disciples were not deceived, when they trusted that Jesus of Nazareth had been he which should have redeemed Israel. Luke xxiv. 19—23. But on turning to Isa. xlvii. 4, we read: "As for our

Redeemer, the LORD OF HOSTS (*Jehovah Sabaoth*, in the original,) is his name, the Holy One of Israel." Hence the name *Jehovah Sabaoth*, or LORD of host is here clearly given to the Redeemer as such. "He whose name is Jehovah is the Most High over all the earth." Psal. lxxxiii. 18. Is not then Christ in his distinct relation as Redeemer, the Most High and He whose name alone is Jehovah, and therefore distinctly the one LORD God? As to the name, Holy One of Israel, it as peculiarly belongs to Christ as the Messiah, as does the name Redeemer, and so I understand it wherever found. All the holiness of national Israel, and of their multiplied rites, &c., was centred in Christ, as he was shadowed forth in them. And all the holiness of spiritual Israel is found in him, as *made unto them sanctification* or holiness, &c. 1 Cor. i. 30.—That the Father also in his distinct relation, as *calling Christ, upholding him, giving him for a covenant of the people*, &c., is he *whose name alone is Jehovah*, I will now show from one text. After declaring himself as he that created the heavens, &c., and then saying to him whose office it is to be a light to the Gentiles, to open the blind eyes, to bring out the prisoners, I the LORD [Jehovah] have called thee, &c. He then goes on to say, "I am the LORD (*Jehovah*) that is my name, and my glory will I not give to another nor my praise to graven images." Isa. xlii. 5—8. Now looking to Isa. chap. xliii., we shall see that he who addresses Israel and says *thou art mine, I have redeemed thee*, I have called thee, by the name, and repeatedly in the same connexion declares himself their Savior, their Holy One, their King, &c. (see ver. 3—14, 15) as confidently and absolutely declares, as did the Father in the preceding chap., that he is the Jehovah. He says ver. 3: "I am the Lord thy God," and in ver. 11: "I am the Lord and besides me there is no Savior." In both of these instances, instead of LORD it is in the original, *Jehovah*. And in ver. 12, he says to his Israel, "Therefore ye are my witnesses saith the LORD that I am God." And will not his people with Thomas bear witness, that He is the Lord their God? And can any doubt from these scriptures, as thus compared, that the Father and the Son whilst distinct, as manifested in their separate relations in the economy of salvation, are each absolutely the one Jehovah, the one self-existent, independent God in all his divine attributes? It will be discovered by those who examine the scriptures, that I have selected but few among the many proofs in point.

As to the Holy Ghost's being in his distinct relation absolutely God, we have also proofs in point. Thus by comparing 2 Pet. i. 21; with 2 Tim. iii. 16; and Acts chap. v. ver. 3 with ver. 4, we shall find that He who in the one instance in each couple is said to be the Holy Ghost is in the parallel texts declared absolutely to be God. Christ informs us, John vi. 63, that *it is the Spirit that quickeneth*, yet Paul tells the Ephesian brethren, that, "God who is rich in mercy, &c.,

"Hath quickened us together with Christ."—Eph. ii. 4, 5. Hence the Spirit, is *God who is rich in mercy*, &c. In the mouth of two or three witnesses every word shall be established, we are told. Hence the above establish the fact that the Holy Ghost is God, the one God. I would suggest for the consideration of brethren, whether from the declaration of Peter, "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost," (2 Peter i. 21) we are not authorised to understand, when the prophets speak of God's speaking to them, that the Holy Ghost, in his distinct office, is intended? Thus when Isaiah says, "The Lord spake to me with a strong hand and instructed me," are we not to understand that the Holy Ghost was he who thus spake to him with a strong hand, or in him, as he speaks to the saints in these days and instructs them? For I presume God spake not audibly to the prophets. And whether, among many other texts, we are not to understand, in the text Amos vi. 8, which is rather a remarkable one, the Lord, the God of hosts, *which saith*, The Lord God hath sworn by himself, is the Holy Ghost in his distinct office.

What, then, is the sum of this scripture testimony, concerning God as being one and three? It is, as I receive it, this,

1st. That the Lord our God is ONE LORD, ONE JEHOVAH,—that besides him we are to have no other as the object of our worship and trust.

2nd. That this one Jehovah, exists as THREE, and so exists as THREE, that in all his divine majesty and perfection, he as the Father remains the invisible God, seated on his throne, rolling on his eternal purpose, maintaining the honors of his throne, demanding and accepting satisfaction for his transgressed law, &c. At the same time as the Son, be appointed heir of all things, be made a High Priest, offer himself in sacrifice, and having *buried away* the sins of his people, enter into glory as their Intercessor and Forerunner. And, also at the same time, as the Holy Ghost be a distinct Witness, through the Apostles and in the hearts of God's children, of the completion and perfection of the work of Christ, and of the acceptance of his offering and intercession for his people, by the Father.

And 3rd. That whilst he is thus three, these three are so absolutely one, that each is the one Jehovah, acting in his distinct relation, in all the fulness of the Godhead; so that whether it is the Father, predestinating, and loving; the Son, redeeming, interceding and governing, or the Holy Ghost, quickening, comforting and guiding, whatever part or point of the believer's salvation we contemplate, we are constrained to say it is God's act, and God's perfection is in it.

Should I be asked what I mean by God's existing as three, I answer, my meaning is that he as absolutely, eternally, and essentially exists as three, as he exists as God. I feel authorised so to understand it, first: from this consideration, God has manifested himself in the scriptures as

three and I cannot conceive that in making a revelation of himself, he would declare himself as existing as *three and one*; so I must believe he eternally existed, as essentially *three*, as one. Secondly: I am confirmed in this, by his declaring himself to be, *I AM THAT I AM*,—not *I Am*, what I eternally was not. How he exists as *ONE*, or how he exists as *three*, he has not told me. I can no more comprehend how he eternally exists of himself, than I can how he exists as *three* or as *three and one*. It is enough for me to know that he so exists, and therefore that every part of salvation is his work, and bears his mark of perfection. But I will add, that I can no more believe that God in order to exist as *three*, was under the necessity of begetting and breathing himself into existence as such, than I can, that he begot or breathed his essence into being.

Again, should I be asked, Are the *Three three persons*? I answer, not in a proper sense, and I think to use a word in an *indefinite* and *improper* sense, tends to confuse and darken counsel. An undefined term can be of no use, it may do hurt.

I am authorized to speak of the Father as a person, not only because he is God, but also because as God, the scriptures speak of his *person*, in Heb. i. 3, the Son is said to be *the brightness of his glory, and the express image of his person*. But I understand the term *person* here, not to have reference to the Father in his distinct relation, as such, in the Godhead, as the attachment to a system has led some to represent it; but to him as the invisible God, it being evidently a parallel passage with Col. i. 15, where Christ is said to be *the image of the invisible God*. I am also authorized to speak of the Son as a person, because he is God, and also because he stands in personal relation to his church as her Husband, Head and King. And in speaking of him as a person, I am led to contemplate him as having some things peculiar embraced in his person, which do not belong to the Father or Holy Spirit as such. For he is revealed as God, and man, and having in him that *life which is the light of men*, all in one person. In like manner the Holy Ghost is declared to be God and as exercising the attributes of a person as in 1 Cor. xii. 11, "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." That is, I am authorized to speak of each, the Father, the Son, and the Spirit, individually as manifested, and as acting, as God and therefore as a person. But I am thereby no more warranted to say they are *three persons*, than I am, to say they are *three Gods*. That I may not however appear to make a greater difference, than what really exists, between what I understand to be the scriptural view of this subject, and the system of men, I will add further, That what many mean by the terms *three persons*, viz.: that the relations and distinctions, which the Father, the Word, and the Holy Ghost sustain each toward the other, are of a personal nature, I believe to be a scriptural idea, revealed by the

use of the personal pronouns distinctly applied to each, and in other scriptural declarations. And for this I contend in opposition to the notion that the *Three* are only three offices or manifestations of God. And when persons in using these terms, are careful to explain that they do not use them in the full import of the terms I do not feel so much opposition to their using them, though for reasons before assigned, I do not so use them.—But when without any reserve or explanation persons say absolutely that there are three persons in the Godhead, or like Eld. O. say there are *three proper and distinct persons*, my mind revolts at it as absurd in itself, and as calculated to beguile the inexperienced into a notion of three gods or something like it. And when Eld. O. or others assume to prescribe to us that we must conform to them in the use of these terms, or be denounced as heretics, I certainly shall resist it, as being, so far as it goes, the *very spirit of perversity*; the terms not being sanctioned by scripture authority.

I now appeal to my brethren, Does not the revelation which infinite Wisdom and Love has given us of God in the scriptures, possess in and of itself a godlike glory, beauty, simplicity, and adaptation to our cases, which the explanations and sophistry of the schools with their undefined, but consecrated forms of expression only tend to mar and confuse? Such as their explaining God's existence as *three*, by their *first, second, and third persons, one begetting, another begotten, and the other breathed forth*, and the Godhead of the Son as begotten, thus, that he is *very God of very God, begotten—not created, begotten unbegotten, &c.* Whoever may undertake to study the systems of men on this subject, with the idea of comprehending the being of God within a human system, will find such study producing a very different feeling from a suitable reverence of the greatness of God, they will find it to be a leaning to their own understandings, and producing disappointed feelings, at the incapacity of their reasoning powers to grasp and arrange the subject without confusion, and a consequent bitterness of feeling, toward those who discover the weakness of their system and reject it.

On the other hand when we go as little children, to the scriptures to receive the revelation which God has been pleased to give of himself, and to receive it just as he has given it, we are filled with reverence and awe at the greatness, the glorious majesty, and incomprehensibility of Him whom *the Son has declared*; and are humble before him under a sense of how little we know or can know of God. Should reason under these circumstances attempt to approach the subject, she is confounded at once, driven back abashed, and gives place to faith whose province alone it is to apprehend the revelation of God. And she as she takes hold of this subject, is *still* knowing that it is the being of God, she is embracing in her arms, the great *I AM THAT I AM*. Yet faith apprehends all in the

revelation; that we need to know, to inspire us with fear, reverence and love of God; with unreserved and childlike trust and confidence in him; and with boldness of approach to him, and pleading with him in all our straits. This revelation corresponds with our experience. Our experience taught us nothing of *first, second and third persons* in God, of *eternal generation* of a *begotten or breathed forth* God; nor of the *pre-existent soul* of Christ, &c. But when our hearts were opened to understand the law, we felt that it was the law of God our Creator which we had transgressed, that against him and him only we had sinned. When the plan of salvation was revealed to our souls, it appeared all of God; God in the riches of his love, and in his wisdom and power to save, was manifested to us; and with confidence we trusted in his salvation. In our after experience, when a promise has been peculiarly applied to our case or a scripture has been opened by the Holy Ghost to our understanding, we have been ready to say with Isaiah, "The Lord spoke to me with a strong hand and instructed me." Isa. viii. 11.

There remains one point more to be shown, viz.: what I understand to be the scriptural doctrine concerning the sonship of Christ, that brethren may know the whole amount of error, which it has been insinuated that myself, and perhaps, Brother Beebe and others hold.

S. TROTT.

Centreville, Fairfax Co., Va., July 28, 1840.

For the Signs of the Times.

Pittsfield, Pike Co., Ill., March 22, 1840.

DEAR BROTHER BEEBE:—I am yet on the stage of action, through the mercies of a God who rules according to his determinate counsel and foreknowledge, that was with the Father and Son before the world began—is and will be made known as a great Mediator to the children of the promise, that are sanctified by God the Father, preserved in Jesus Christ and called; and the call is to the dead conscience of the sinner, to quicken and make alive. I am bound to believe that until then, he [the sinner] has neither power nor will to discern the things of the Spirit.—*The natural man discerneth not the things of the Spirit, for they are SPIRITUALLY discerned.* The call has this effect: to turn him about—to love that he hated, and hate that he loved;—to lead him in paths that he has not trodden, and in ways that he has not known: and this the Lord will do and not forsake him. He flies to the law for justification, but is condemned in every point; for it is written *cursed is everyone that continueth not to do the things written in the law.* The creature now sees the justice of God in his condemnation; and when all his efforts have failed, he becomes a humble beggar at the footstool of sovereign mercy. Now is the creature born from above; his soul is made to pant after righteousness, desiring mercy, if it can be granted and God be just still. Now when he becomes dead to the works of the law, I am bound to believe that this is the time that God will speak peace to the troubled soul, but not till then: and it is that peace that no man can take away. Now here is a chosen vessel, and a willing subject to take up his cross and follow the footsteps of his Master, wherever he can see them. *I am the good Shepherd of the sheep, and lay down my life for*

them, and they shall never perish. When he putteth forth his own sheep, he goeth before them and they follow him, for they know his voice, and a stranger will they not follow. This is a despised doctrine in this place, except among a few Old Regular Baptists. There are many names of professors, even down to the Mormons who dig their religion from the earth, where, to its mother place, it must of course return.

There is but one Old School Baptist preacher in this county, to the best of my knowledge; but there are numerous others. At this place there is a small church of Old School Baptists, by the name of Providence.

No more at present,—but remain

Your unworthy brother,

URIAH HUGHS.

For the Signs of the Times.

Brookfield, Sept. 9, 1840.

BROTHER BEEBE:—I have now before me an article published in pamphlet form, comprising three or four pages, purporting to be "A Circular letter presented to the Warwick Association, June 1840, by Elder Evan J. Williams"—together with a short preface by Elder Williams, and a note from Charles W. Denison, pastor of the 1st Baptist Church at Patterson, N. J., certifying to the worthiness of Elder Williams as a minister of Christ.

Elder Williams observes in his preface, that the above named Circular letter was, by the Association referred to a committee, consisting of Elders Conklin, Harding, Pitcher, Reis, West and Doland; with the author—that it was thoroughly examined in every part with the kind assistance of Elder Beebe, who was invited by the committee to take a part in their deliberations, and that several minor alterations were made in the manuscript, the first part of it, to which he consented, as they did not affect materially the doctrine of that part of the letter. But when an attempt was made to strike out entirely the last part of the letter, embracing he observes, a call on believers to diligence, &c., the author objected and withdrew the letter from the hands of the committee.

I am constrained, though very reluctantly, by the course Elder Williams has pursued in this matter, to take up my pen against him. It is true that he did present a Circular letter by the appointment of the Association, and that it was before the above named committee, and that they did examine it, and after considerable labor in correcting the first half or two thirds, agreed to let it pass so far, but rejected the remainder of the letter. But that the letter that Elder Williams has published is the same identical one without alteration or amendment, I dare not say—I have doubts on the subject. But Elder Williams can very easily remove those doubts by sending me by mail, or otherwise, the original manuscript, I shall know that at once. But upon the supposition that it is the same, I have something to say.—Elder Williams says in his preface, he laid the letter before the Association in "proper form." When it came into the hands of the committee, it was found to be in a very improper form; and this was one prominent objection to that part which the committee revised and accepted. But the other part, the committee thought to be not only in an improper form, but almost void—that is, they considered it objectionable in manner and in matter; and therefore, the committee, together with several other brethren present, thought it best not to recommend that part

to the Association to be published in the Minutes: one objection of the committee was, that it was too indefinite; when, for instance, it speaks of christians, &c.; in this our day, when there are such multitudes who call themselves christians; if we mean to speak of the children of God, it is necessary to be more definite. Again, the committee thought that several sentences or expressions in it were precisely such as our enemies make abundant use of against us as a denomination, which we do not admit to be true—such for instance as; "a sour uncharitable disposition," "a narrow ungenerous mind." Again, "He who is always disputing about the truth, it is feared will hardly find time to practice it." The committee did not believe that sentence, for it is very evident that Christ and his apostles were very frequently, and sometimes daily disputing with their enemies about the truth, and that they also found time to practice it. And it is very much doubted whether any others but such as feel an interest in the truth, and consequently are found contending for it and disputing about it, do practise it. The style of that part of the letter, or a portion of it at least, caused some of our brethren to suspect all was not right with Elder Williams himself,—that probably he was going over to the New School; but, as for myself, I could not then harbor the thought. True, he seemed to manifest the *Welchman* a little when his letter did not pass; and though I understood at the time that he was determined on publishing his letter, yet I thought he would get over the smart of that little wound directly, and therefore I was careful not to expose him in the Minutes. But I must say I have been deceived or disappointed in him. The brethren at the Association, and some of them at Hardeston and other places, I must confess, have gone ahead of me in discerning him. Notwithstanding I tried to throw the mantle of charity around him, and not expose him, yet he has exposed himself: he has gone over to our enemies, the New School; and we, brethren of the Old School, need no stronger testimony of it than that of Charles W. Denison's testimony in his behalf. Mr. Denison is of Wilmington memory.

GABRIEL CONKLIN.

EDITORIAL.

New Vernon, Orange Co., N. Y., Sep. 15, 1840.

MARRIAGE.—We are requested by a correspondent to give our views on Romans vii. 2 & 3. "For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." From this apostolic exposition of the law of God upon the subject of matrimony, we are fully sustained in asserting that nothing short of the death of the husband, can so exonerate the wife from her marriage obligations as to leave her at liberty to marry another man. That cases may and do sometimes occur in which a wife may lawfully separate from her husband; or a husband may put away his wife, we believe the scriptures are sufficiently clear and to the point, see Matt. v. 32; also xix. 9; but in no case do we find authority for such persons to marry again. Cases may occur in which a separation

may take place against the will of one of the parties, and not for the cause mentioned, Matt. xix. 9; but in such cases the parties are forbidden to marry again. "But unto the married I COMMAND, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband." 1 Cor. vii. 10 & 11. "The wife is bound by the law as long as her husband liveth." 1 Cor. vii. 39. From the plain testimony of the scriptures as referred to above. We give it as our decided conviction that no married wife can, under any circumstance whatever marry another man, while her husband is living, without involving herself in the crime of adultery. Nor can a man marry again while his wife lives, without involving the same sin. We do not say, first husband and first wife, for a second marriage does not constitute the parties husband and wife, where this legal impediment exists.

A bill of divorcement, legally obtained, may in the eye of our civil code disannul a former marriage contract, so that, as far as civil law is concerned the parties may contract to live in adultery with impunity, and their issue be legally their heirs; but the bible gives them no such liberty. Nor has the God of heaven given any authority to any earthly legislature to divide asunder what God has joined together.

We could as soon extend our fellowship and approbation to the direct crime of adultery, where no separation has taken place between the husband and wife, as where such separation has taken place, a divorce obtained and the new connexion legalized by the marriage of parties where one or both have a living wife or husband.

We know there is a difference of opinion among professors of religion on this subject; but we have ever refused to perform the marriage service, in any such case, as we should as soon connive directly at or countenance the sin of adultery. We hope never to hear of an instance among the Old School Baptists; nor can we hold any as Old School Baptists who would thus live in adultery. The very use the Apostle makes of this law, in the text at the head of this article, shows that the church of Christ could not be lawfully wedded to him, in her visible gospel order, until she became dead unto the law. Her being put away and cursed by her former husband, (the law) did not release her, she must die, and she did die to the law—Christ became the end of the law, for righteousness to every one that believes. We might extend this article; but we hope enough is said to satisfy the mind of our inquiring correspondent.

A VOICE FROM MICHIGAN!

For the Signs of the Times.

Fort Pleasant, St. Joseph Co., Mich. }
July 8, 1840: }

BELOVED IN THE LORD:—It becomes my duty, by the appointment of the church, to write a few lines for publication in the Signs of the Times, relating to our recent trials and travel in our pilgrimage towards the celestial city,—and we count it all joy in that God should ever have counted us worthy to suffer in so glorious a cause.

About three years since, there was a church formed here, consisting of about 15 members.—When we were formed into a church, I stood as a Licentiate, and having (as I humbly trust) been taught of God, I endeavored to minister as of the ability that God giveth, and to forewarn them of innovations and error, whether relating to doctrine or practice. We adopted our articles and covenant, and to my understanding were such as would have received the sanction of Baptists forty years ago; in them, the plans and inventions of New Schoolism were not to be found.—The church called a council for the purpose of receiving the fellowship of other churches—and also, for the purpose of presenting me for ordination. The council met with but two ordained ministers present, and moved forward and gave to the church the right hand of fellowship. After the delegates assembled, there was some conversation in private, that the temperance pledge was to be made a test in my ordination. I had conversed with Elder Brown, at his house, on the various benevolent societies, (so called) and had freely given him my mind relating to them. After the council had got through with the church, I called Elder Brown out of doors and informed him that if the temperance pledge, or any other pledge not authorised by the word of God was coming up in the way of my ordination, they could go home, for under such circumstances I should not go before them. Elder Brown said, *I am the Moderator of this council, and no such thing is coming up.* Accordingly I went before them and was ordained. There was some considerable quibbling upon one point of doctrine that I advanced in the closing remark that I made relating to the doctrine of Atonement.—I said, "*Hence the atonement of Jesus Christ is to all and upon all the elect of God.*" This idea came a little too close to suit their expanded notions; but after a few shots it passed off. We, as a church, travelled on in harmony and love for about two and a half years. The subject of uniting with the Association was then called up. I had seen the Constitution of the Association and could not accord with it. It first says, *The object of this Association shall be to furnish statistics of the several churches composing its body, to aid and assist the various benevolent objects of the day, and to advance the Redeemer's kingdom in general.* They there say, *This Association shall be composed of such as shall coincide and correspond with the objects of this Ass'n.* Hence conscientious liberty respecting the various societies, is, by their constitution excluded. Under such circumstances, I could not unite; and there were a number of others on the same ground.

About this time there was an Eld. Twist commenced preaching within about one mile of me, decidedly on the new plan. Another man, by the name of Gray, united (by letter) with us a little before this, and soon got in difficulty with me for exposing the speculating plans of the New School; and also for speaking against The-

ological Schools (a greater curse than which never existed among the Baptists.) He went to a neighboring church [instead of coming to me] for advice. The church met together, for the last time but one, and were unanimous in saying that Mr. Gray had departed from gospel rule and was not in travel with the church. They then appointed another meeting for a final decision, about uniting with the Association. In the interval I had an opportunity with Elder Twist, and entered into a pointed conversation relative to the benevolent societies, abolition, &c. He told me that if I did not believe in and was opposed to them, he had no fellowship for me, and if he were a member of the Association, he would not receive me. There were four present when he said it. Since that he has both owned and denied it, before many witnesses: hence his name and practice perfectly accord.

I had by this time become perfectly convinced that the New School made their various societies a test of fellowship, and that there was but one alternative left us, and that was to take a stand.—The time at length arrived, and the party came on, with Mr. Gray to act as an Aaron for them, and he is actually possessed of an oily tongue. I commenced by saying I would read the Articles of faith and practice, also the covenant, and when I come to a clause where those societies were mentioned, they should stop me that we might examine them. Accordingly I read distinctly and slowly, but no one stopped me—for they were not there; and if they had been we should never have united under them. I then informed them that if any one would produce a single passage of scripture for their support, we would embrace them; and informed them of the solemn covenant we had entered into to take the word of God, as our rule of faith and practice. Mr. Gray answered my proposition (which to me was of the utmost importance) by asking me to show him where our sisters got scripture authority for cutting their caps this or that way.—Thus can men professing godliness sport with sacred things: and it is a manner of fact that words with them are nothing but play things: for in the use of them they mean anything, every thing or nothing,—just to suit their turn.—The motion was finally put, *Shall we unite with the Association?* and was decided in the affirmative by a majority of two or three. A motion was then made for all those that requested letters of dismission to receive them, and was carried. Accordingly twelve requested and received letters. We then appointed a meeting for the purpose of forming a church upon such principles that there could be no chance for another division, from like causes to those we had been divided upon before. We adopted our Articles, &c., and placed in the fore front the following:

Resolved, That inasmuch as the New School Baptists have made certain societies [called benevolent] a test of fellowship, and would not walk with us because we did not believe in them, therefore Resolved, That we withdraw the hand of fellowship from all societies not authorised in the word of God, and from all that practise them.

We then moved to call a council from churches sound in faith and practice, to give us the right hand of fellowship. Our appellative title which we have adopted, is, *The First Primitive Baptist Church of Leonidas, St. Joseph Co., Mich.*, "And by the grace of God we are what we are: the Lord be praised."

Council convened on the 12th of June, 1840, at Elder E. G. Terry's. Opened meeting by singing and prayer. Proceeded to business by choosing Elder James Carpenter Moderator, and Brother James S. Dean Clerk. The following delegates from the several churches appeared,—produced credentials, and were admitted to seats: From the church at Fairfield, Elder James Carpenter, Deacon John H. Carpenter, and Brethren James S. Dean and Samuel H. Hagaman; from the church at Canton, Brethren A. Y. Murray, S. H. Obear, Elisha Kenyon and James Foster. The council then proceeded to examine the articles of faith and practice of the aforesaid church, and after examination unanimously agreed that we were sound in faith and practice and were walking in gospel order, and accordingly extended to us the right hand of fellowship, by the hand of Elder James Carpenter, in behalf of the council.

JAMES CARPENTER, *Mod.*
JAMES S. DEAN, *Clerk.*

And we can in truth say that the coming of our brethren to us was like the coming of Titus of old, for by them we were much refreshed.—And may the Lord of the vineyard long spare our beloved Elder Carpenter, and all the veteran warriors of truth, for the edification of the mystical body of Jesus. O how unlike was their coming from the coming of those young fops and dandies from the mill! Happy are they who have eyes to see, and ears to hear, and understanding to discern between the precious and the vile—between him that ministereth as of the ability that God giveth, and him that ministereth as of the ability that man giveth. Yet but few among the many that profess the religion of Jesus, are capable of drawing the line of distinction.

The next Wednesday after our meeting, for my own satisfaction, I attended the LaGrange Baptist Association at Centreville. I can give but a partial description of their proceedings, for want of room. In the first place, they elected their Moderator by ballot, as we would a member to congress, appointed their various committees on Theological Schools, Missionary Societies, digest, &c., in legislative style, and then commenced making a display of their talents by way of public speaking: and there was but one discourse preached, of the three that I heard, that did not partake of the begging spirit. They next proceeded to read the letters from their churches,—and when the letter from the party that left us was to be read, Elder Twist (the party's preacher) requested the Association to appoint a committee for that purpose, (so that he need not make his remarks before me.) They accordingly did, and they retired in secret. When the letter was read my name was held forth in quite an unfavorable light, and I requested an opportunity to

make some remarks before the body, but this was denied me, though they could appoint a committee to retire in secret. They were probably afraid I might say something against the craft by which they get their gain. In the intermission they attacked me pretty heavily. I told them it was the easiest thing possible to gain me on their side, if they were in the truth; for if they would produce one single passage of scripture to show me how much money I must pay, and whether it was my place to be a yearly member, a life member, a life director, a president or vice president, I would immediately make an effort to get the money and would engage with them; but they were all *dumb dogs*; they could not bark the first passage, and I defy the world to do it.—We should not see them make such a hue and cry about the Old School Baptists if they could only bring one passage. On the subject of Baptism, one of the Elders told me he could receive a person baptized by immersion, in good faith, (into the church) if they were baptized by THE DEVIL!!!

The whole Association (notwithstanding souls were going to destruction for want of money) raised \$4.47. Pure benevolence! One of their honored number delivered a lecture on Temperance: he said any man who drank a drop of liquor was a drunkard,—to him they contributed EIGHTEEN PENCE! But, *My soul, come thou not into their secret, and to their assembly mine honor be thou not united.* Let my name stand connected with those who are counted the offscouring of all things; and let my life and death be like theirs.

I must now close, Brother Beebe, by subscribing myself,

Your unworthy brother and
fellow sufferer in gospel bonds,
ELMORE G. TERRY.

CIRCULAR LETTER.

The Kelocton Association, convened at Waterlick on the 13th, 14th and 15th August, 1840. To the Churches composing her body, sendeth christian salutation:

BELoved BRETHREN:—We would desire to be thankful to our heavenly Father for the rich mercies, which have abounded to us through our Lord Jesus Christ, since we last met in Association: not only has his temporal care been exercised over us in supplying our temporal wants, but we have been preserved, we trust, as the sheep of his pasture and the objects of his love.—For although we are accounted the off-scouring of all things unto this day—although our name is cast out as evil, and contumely and reproach belong to us, yet if we are the children of God, these things should be to us a source of rejoicing; for so entreated they the apostles of old, and they rejoiced that they were accounted worthy to suffer for his name's sake. Persecution, brethren, is the lot of our inheritance in the world, and if we are without chastisement, of which all are partakers, then are we bastards and not sons.

The principles which distinguish the people of God in this our day, are the same which have ever distinguished them. The same unearthly doctrine, the same reliance upon divine grace, the same abhorrence of self, the same disregard of

worldly considerations when collated with spiritual, the same love of truth, the same faith and the same practice, which characterized the disciples through all time past, now characterize the children of the light and of the day. While the same relentless opposition, the same bitter animosity and the same undying enmity, which filled the bosoms of the ferocious Jews when they lifted up their hands against the Lord's anointed, now directs the movements of the man of sin against the church of Christ, which is his body; and as these movements in the days of the sojourning of the Son of God on earth, were found, not amongst the men of the world, for they, like Gallio cared for none of these things, but among the religionists of that time, so they are now found to obtain among professors—even the professors of the religion of the meek and lowly Jesus. We are too apt to regard a profession of religion, or the initiation of an individual into what is called a church of Christ among the various sects, with something like reverential respect. We forget that the persecutors of old were religionists,—and that a fierce and untiring zeal fills their bosoms and fires their souls against the people of God in proportion to their ignorance of the cause of God and of truth.—The Jews had a zeal of God, but not according to knowledge, and they were the most unrelenting persecutors—Paul, the strictest of the sect of the Pharisees, verily thought he was doing God service by persecuting the church, and hauling men and women to prison: yea they have not only the natural enmity of their unrenewed hearts stirring them up against the disciples of Jesus, but that enmity inflated under the strong delusion of divine approbation. Can we then expect to escape persecution, so long as we maintain principles, which have drawn it down upon the children of God in all ages and in all countries? For what were they stoned, sawn asunder, tempted, slain with the sword? For what did they wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented, but for the sake of principles dearer to them than life, and for principles as detestable to the world then as now? The world hated our adorable Redeemer for his principles, and if we possess them, it will hate us also. In vain under such circumstances will we look for the esteem and respect of the professing world—we will receive nought at its hands, even in this goodly land of liberty, where our religious privileges are secure, but the pointing of the finger of scorn, and the hiss of contempt; but the heathen may rage, and the people imagine a vain thing, He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Brethren, we have touched a cord, which will vibrate in the bosom of every heaven-born soul. The frailty of our nature is averse to trial—the pride of the human heart turns away from reproach. It requires the strong arm of Almighty grace to thrust aside the promptings of our carnal dispositions, and to enable us to take up our cross and follow Jesus; it requires Divine teaching to enable us to penetrate the garb of sanctity, which in this day of religious innovation and boasted improvement, envelopes the man of sin, and conceals the rottenness and dead men's bones within—it requires the strong consolation of the truth of the gospel, to bear us up under all the trials and difficulties of the way: yet we have been preserved, and we have been preserved, because the Lord was on our side, when men rose up against us—else they had swallowed us up, and we should have been borne along in the same channel of delusion and pursued the same road of folly.

What gratitude then should fill our hearts, that

amidst the great declension of the times, some have been kept from running after the error of Balaam—that while the prophets of the Lord are killed, and his altars dug down, he has reserved to himself seven thousand men, that have not bowed the knee to the image of Baal. Truly there is cause of rejoicing among the saints; for the Lord is their protector, they shall not be confounded, world without end.

Finally, brethren, be strong in the Lord, and in the power of his might; and may the blessing of the God of Jacob abide upon you.

Corresponding Letter.

The Kelocton Association, convened at Waterlick, Warren Co., Va., To her sister Associations with whom she corresponds—Greeting:

DEAR BRETHREN:—We have been highly favored of the Lord, who has permitted us to meet together once more in Association, and who has made the interview exceedingly pleasant—we can truly say in the Lord we have righteousness and peace; for he is indeed our peace, not only to procure our peace by the atonement he has made for all his seed, but by the influence of his Holy Spirit he subdues our sins and calms all our fears, and makes all within us rejoice. Also, dear brethren, how good, and how pleasant it is for brethren to dwell together in unity! how sweet is the fellowship of saints, and what can be more desirable than unity of the Spirit in the bond of peace. Our business was all done in the most perfect harmony, the preaching was all in accordance with the Spirit of the Gospel, not one discordant note, not a single intimation for collection of money to pay for evangelizing the world, not a proposition for the formation of a Society on any of the plans of Anti-christ—not the appearance of a worldly wise man among us, but all seem to esteem others better than themselves, and manifested a disposition to be helpers of each others' joy. How differently are we situated, compared with our situation for about fifteen years, until about five years ago the Lord was pleased to deliver us out of the hands of aliens, and to separate us from the anti-christian crew, at least thus far, and we trust he will continue to deliver us. Our old preachers are wearing out, and but few or none coming on, but having no schools to make preachers, we pray to the Lord of the harvest to send forth more faithful laborers into the vineyard, and we believe he will send as many as he has need for; but in the mean time, we do most earnestly desire visits and the help of our brethren from our sister Associations with whom we have had such sweet intercourse, we hope therefore you will not forget to send your epistles and messengers next year.

Our next Association is expected to be held with the Upper Broad Run Church, Fauquier Co., Va., to commence Thursday before the third Sunday in August, 1841, when and where (if the Lord will) we hope to meet you again.

THOMAS BUCK, JR., Mod.
SAMUEL BUCK, Clerk.

REPLY TO A PAMPHLET.

For the Signs of the Times.

BROTHER BEEBE:—Some time within a few months past, I received, by mail, a copy of the Minutes of the Abington Association for the year 1839, attached to which there was a small sheet comprising about twelve pages, entitled "*The Detector, or a correspondence between Hezekiah West and Henry Curtis, with strictures on a pamphlet published by Gabriel Conklin, in reply to 'The Truth as it is,' by Henry Curtis, pastor of Baptist church, Bethany, Wayne Co,*

Pa." I am glad that Mr. Curtis has not only acknowledged himself as the compiler of the pamphlet first published, "*The Truth as it is*," but has also given us the author of the latter, "*The Detector*," especially as I shall not fail now of "*finding a target that is vulnerable*," without making one out of my own stuff.

Elder West, in the correspondence, has evidently aroused friend Curtis' wrath, and, I fear, almost to a flame,—and that, without any apparent design on the part of Elder West. The obnoxious sentence from his [West's] letter, to which Mr. Curtis takes exceptions, is as follows:

"A copy of the work of the examiner, I send you, in order that you may, if you think proper, attempt to clear yourself from the charge of being intimately concerned in publishing that for truth to which you were ashamed to place your signature."

It is a pity that Mr. Curtis should give such evident symptoms of being under the influence of "*a bad spirit*," as he does in his reply to the above sentence of Elder West. Without an explanation, Elder West certainly had some reason to conclude that he [Curtis] was either afraid or "*ashamed*" to sign his name to the pamphlet, "*The Truth as it is*," consequently there is a want of courtesy or common civility in Mr. Curtis to Elder West, when he [Curtis] declares the charge to be false, slanderously false, basely false, &c.; beside a very evident lack of a christian spirit. True, after having given full vent to the promptings of "*the bad spirit*," not only in the above sentences, but also in bringing heavy charges against, and heaping vile epithets upon Robison, House, West, Beebe, Conklin and others, he seems to cool down, and in quite a calm mood gives an explanation of the circumstances of the publication of the pamphlet *The Truth as it is*, how it came to be published, by whom it was published, and why he did not put his signature to it, and thus evidently attempts to clear himself from the previous charge, &c., though he had declared to Elder West he should make no such attempt.

It is strongly suspected that Mr. Curtis is laboring quite severely under a disease (or at least the effects of it) called the "*Monomania*," therefore I might be excusable in not following him in his ravings; but lest he might think his production slighted, I will notice a few things more in the correspondence, and in his strictures on my pamphlet. He writes to Elder West that his little work [*The Truth as it is*] was publicly honored, preferred, approved and adopted by the Abington Association in 1836. Well, that is just as I should have expected; for that Ass'n. had then become auxiliary to the Mission Board—but even then, it is very much doubted whether there was a general or unanimous approval of his pamphlet by the Association: as evidence in this case, see the Palmyra letter to the Association the next year (1837.) I should judge the truth of the case to be about this: Mr. Curtis' pamphlet is brought up for consideration in the Asso-

ciation of 1836, probably by Elder John Miller or Mr. Curtis himself, whereupon it is entrusted to the care of the committee on resolutions, composed of—I don't know whom, but probably one or both of these gentlemen have a place in it:—consequently the resolution referred to, is presented to the Association, its adoption moved by one, seconded by another and voted for by both, and perhaps two or three more, and then appears as the doings of the Association.

Mr. Curtis says the little pamphlet *The Truth as it is*, contains substantially what it professes to, viz: the truth as it is. It remains for him to make it appear. Simply his declaration to this effect, will not do. It has before been clearly proven that it does not tell the truth as it is. I invite Mr. Curtis' attention to some of those proofs contained in my *Examination*, as he has seemed, for some reason, to pass over them in his *Detector*.

As to our uneasiness produced by the little pamphlet, Mr. C. is altogether mistaken. A thing so trifling as that, was not capable of producing uneasiness in our minds, except in pity for the depravity of its author. Mr. C. thinks *The Truth as it is*, contains truth on which some of its revilers will not care to look, (if he is not much mistaken) when the great Judge shall say to them, "Give an account of thy stewardship." Mr. C. evidently designs to frighten us in the above sentence; but he is and will be mistaken, as he seems to anticipate in the sentence included in the parenthesis. Gospel truth, we both fear and love; and truth in a general or universal sense, as standing opposed to error or falsehood, we very much admire; but that kind of truth which requires error and falsehood to prop it up, and which also contradicts itself—testifies against itself, as Mr. C.'s pamphlet does, we neither love nor fear. And in regard to looking upon it, or meeting it face to face, either here or hereafter, we have no fears whatever.

In regard to the work ascribed to Mr. Conklin, (referring to my *Examination* of his pamphlet) Mr. C. thinks the work comes out too late to accomplish the wishes and designs of its friends.—By no means, Mr. Curtis.—Never too late to do good, to exhibit truth and expose error, and throw off the mask of deception and hypocrisy; for the Saviour declared, you know, that they (such as yourself precisely) should, if it were possible, deceive the very elect. Our object in sending out our *Examination*, was to expose the deception and hypocrisy of your little pamphlet *The Truth as it is*. That our object is effected the simple circumstance of your *Detector*'s coming out is proof.

You also assert, in your introduction to your *Detector*, that you deem it proper for it to accompany your last Minutes. Why do you wish your *Detector* to accompany your Minutes? Your object undoubtedly is that all who see your Minutes may see and read your *Detector*,—but why do you wish it so extensively circulated? In order, as you say, to repel the influence of what you call "*error and misrepresentation*," or, in

other words, the influence of our *Examination*. Then, sir, from your own showing, our work (the *Examination*) has accomplished the wishes and designs of its friends to a far greater extent than we had expected, until you thus informed us. Do not say, then, I beg of you, that "*the work came out too late*." You inquire, Why was it so long in coming? You say the dates show three years' difference in the publication of the two pamphlets—time enough, you think, to have eaten up the little pamphlet, had not our taste become corrupted, &c. This last expression of yours, Mr. Curtis, is altogether too light for a man of your profession. Indeed it manifests a want of common sense. It is simple in the extreme; and I shall only say, in reference to it, we have meat to eat that probably you know nothing of: therefore we have had no occasion for eating your pamphlet. But we will tell you, in all candor, why our *Examination* was so long in coming. In the first place, it was about one year, or perhaps a little more, after the publication of your pamphlet, that I heard of its being in circulation. Secondly, some considerable portion of another year passed away before I could get hold of one; and when I did, it was through the kindness of some friend that I obtained a single copy, and, I think, the only copy, save one, that I ever saw. Now, Mr. Curtis, why did you keep the thing so long concealed from us? Why did you not throw it abroad, in every direction, if indeed you were conscious of setting forth the truth as it was, without fear of contradiction? The fact of your not having done so, of itself, affords ground for suspecting dishonesty in the pamphlet. But again, my manuscripts, after having been prepared for the press, were laid by for several months, in consequence of my not being able to defray the expense of printing. And lastly, after handing my work over to the printer, several months elapsed before it came out, in consequence of a pressure of business in his hands. To any unprejudiced mind, the above reasons would be a sufficient apology for our *Examination*'s not coming out sooner. Mr. C. will not flatter himself that his *Truth as it is*, was so difficult to answer that it required three years to do it (!) nor that it contained so many stubborn facts, so difficult to overcome, as to have cost so much time in controverting.

Mr. Curtis says, in his *Detector*, the *Examination* reminds him of men who go out to shoot at a target, but who, after arriving on the field of action, find they have no target which is likely to answer their purpose, and hence are under the necessity of cutting their own clothes to pieces, the cheapest way they can, in order to make one. This is another of Mr. C.'s simple sentences; and I will only say, in reference to it, that this kind of sporting and gaming, the customs and regulations of which Mr. C. seems so familiar with, I confess I know nothing about: nor do I wish to.

TO BE CONTINUED.

GABRIEL CONKLIN.

Slate Hill, Orange Co., N. Y., Aug. 20.

Poetry.

THE INFLUENCES OF THE SPIRIT EXPERIENCED.—John xiv 16, 17.

Dear Lord! and shall thy spirit rest
In such a wretched heart as mine!
Unworthy dwelling! glorious guest!
Favor astonishing, divine!

When sin prevails, and gloomy fear,
And hope almost expires in night,
Lord, can thy Spirit then be here,
Great Spring of comfort, life and light?

Sure the blest Comforter is nigh!
'Tis he sustains my fainting heart;
Else would my hopes for ever die,
And every cheering ray depart.

When some kind promise glads my soul,
Do I not find his healing voice
The tempest of my fears control,
And bid my drooping powers rejoice!

When'er to call the Savior mine,
With ardent wish my heart aspires;
Can it be less than power divine
Which animates these strong desires?

What less than thy Almighty word
Can raise my heart from earth and dust,
And bid me cleave to thee, my Lord,
My life, my treasure, and my trust?

And, when my cheerful hope can say
'I love my God, and taste his grace,'
Lord, is it not thy blissful ray
Which brings this dawn of sacred peace?

Let thy kind Spirit in my heart
For ever dwell, O God of love!
And light and heavenly peace impart,—
Sweet earnest of the joys above.

DODDRIDGE.

LOVEST THOU ME? FEED MY LAMBS.—
John xxi. 15.

Do not I love thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival thee.

Do not I love thee from my soul?
Then let me nothing love:
Dead be my heart to every joy,
When Jesus cannot move.

Is not thy name melodious still
To mine attentive ear?
Doth not each pulse with pleasure bound
My Savior's voice to hear?

Hast thou a Lamb in all thy flock,
I would disdain to feed?
Hast thou a foe, before whose face
I fear thy cause to plead?

Would not my ardent spirit vie,
With angles round thy throne,
To execute thy sacred will,
And make thy glory known?

Would not my heart pour forth its blood
In honor of thy name?
And challenge the cold hand of death
To damp the immortal flame?
Thou know'st I love thee, dearest Lord;
But, O! I long to soar
Far from the sphere of mortal joys,
And lean to love the more.

DODDRIDGE.

NEW AGENTS.—John Carson, Williamsport,
Washington Co., Pa.
Elder John Case, Paton's Creek, Clay Co., Ia.
Elder Wm. Hogan, Bainbridge, Putnam Co.,
Ia.

OBITUARY.

BROTHER BEEBE:—Please give the following
obituary notice an insertion in the Signs.

S. TROTT.

Centreville, Fairfax Co., Va., Sept. 1, 1840.

Died of a disease of the lungs, at his residence
in Loudoun Co., Va., Aug. 18, 1840, Brother
THOMAS RICHARDS, aged 35 years and 9 months.
Brother Richards had been a member of the
Ebenezer Baptist Church between seven and
eight years, having been one of the last baptized
at that place by our deceased Brother Polkin-
horn. Brother Richards was more than ordina-
rily amiable and affectionate in the several rela-
tions of life; he has maintained ever since his
profession of religion, a uniform, orderly and up-
right walk, and was an established and consistent
Old School Baptist. He will be much missed by
the Ebenezer Church. His family, consisting of
a wife and three small children, have suffered a
loss, which none but our God can make up;—
may He in this case be manifested as a *Father*
of the fatherless, and the widow's Judge. He
enjoyed in his sickness, clear evidence of his in-
terest in Christ as his salvation, a calm resigna-
tion under his affliction, and a willingness to bid
adieu to time things. Even in the seasons of
delirium which he experienced, the exercises of
his mind appeared to be of the most happy kind,
such as visions of Christ and angels, &c.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please publish an Old
School Corresponding Meeting with the Canton
Church, Wayne Co., Mich., commencing on
Saturday before the second Sunday in October
next.

E. G. TERRY.

An Old School Meeting will be held with the
Regular Baptist Church at Abington, Luzerne
Co., Pa., to commence on Saturday before 2nd
Sunday in October next, at 10 o'clock A. M. To
which all our brethren of the primitive faith and
order are affectionately invited.

The YEARLY MEETING of the Walkill Church, will
be held, if the Lord will, on Saturday and Sunday the
24th and 25th days of October next, commencing at
their Meeting-house, on Saturday at 11 o'clock.

Ministers and brethren of the Old School order are
affectionately invited to attend.

APPOINTMENT.—The Messengers appointed
by the Warwick Association to visit the church
at Providence, Pa., will meet with that church,
if the Lord will, at the *Hull School* house, in
Blakely—near Brother Alex. Dolph's, on Fri-
day before the second Sunday in October next, at
10 o'clock, A. M.

Receipts.

Jonas Lake,	N. J.	\$5 00
Wm. Drake,	"	3 00
Eld. Daniel Davis, E. S. Md.		2 00
Doct. George W. Beal, N. Y.		5 00
O. Gates,	"	1 00
Enos Smith,	"	1 00
Benjamin Montanye,	"	1 00
Hiram Horton,	"	1 00
Lewis A. Seybolt,	"	1 00
Charles Wheat,	"	1 00
Roberts Canfield,	"	1 00
Elder A. Calvert,	"	4 00
Wm. Carson,	Pa.	1 00
Mary Harper,	"	1 00
Total,		\$28 00

List of Agents.

MAINE.—Eld. Philander Hartwell, Wm. Eustace,
John Bailey.
NEW HAMPSHIRE.—Joel Fernald.
MASSACHUSETTS.—David Cole, David Clark.
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

The scriptural doctrine of God's existing as one and three, presented for the consideration of brethren.

NUMBER V.

ON THE SONSHIP OF CHRIST.

BROTHER BEEBE:—This subject, the sonship of Christ, is one of no trifling importance, in our rightly understanding the great doctrine of salvation. Could we be led to a clear apprehension and reception of the scripture revelation on this point, without blending any thing of human wisdom therewith, it would be a precious privilege.

I would here entreat my Old School brethren not to be alarmed though in presenting what appears to me clearly the testimony of scripture on this point, I should give some views not generally received by the professing world, until they have calmly examined the proofs presented, and compared them with such as may be suggested as supporting different views. If after such examination, they find that in this, and in the preceding communication relating to the *existence of God, as three and one*, I have mistaken the voice of scripture, they will do well to show the mistake.

When we look into the scriptures in reference to this subject, we find the sonship of Christ therein presented to view as threefold; as the Son of man, the Son of David, and the Son of God. Each of these demand some attention, in a careful enquiry on this subject. But the examination of the two former, I intend shall be brief, and indeed of the third also, so far as the importance of the subject will justify. 1st:—*What is implied in Christ's being called the Son of man.*

The term, *son of man*, we find repeatedly used in the Old Testament. Sometimes in reference to mankind at large, as denoting their *vanity, vileness, mortality*, &c. See Num. xxiii. 19; Job xxv. 6; Psal. cxlvi. 3, among other texts. It is a term particularly appropriated to Ezekiel as a prophet. It is said he is so called about eighty-nine times in his prophecy, and Christ about eighty times in the four gospels. I have however not counted for myself. Why Ezekiel is so peculiarly designated, I know not; unless it was to point him out particularly, as typical of Christ, as the Son

of man; in its being his lot to prophecy about and in the time of the captivity of his people for their transgressions, and his having representatively to bear some of those punishments he was directed to denounce. See chap's. iv. v. and xii. 1—7.—Christ is twice, if not thrice, designated by this term in the Old Testament. Psal. lxxx. 17, and Dan. vii. 13. In most instances in which the term is used in the New Testament, the Lord I think uses it himself, of himself. But the enquiry is, why does he so denominate himself. It is evidently not to designate him as literally the posterity of Adam, or as having come into Adam's place or any thing of that kind. For in regard to his assumption of humanity, the scriptures are particular in guarding against the idea of his being literally the *son of man*. In this point of view he is revealed as the *seed of the woman*. Gen. iii. 15. Isaiah also prophesied, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Chap. vii. 14. And the angel in answer to the enquiry of Mary on this point describes his production thus: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." He adds, "Therefore also that Holy thing which shall be born of thee, shall be called the Son of God." Luke i. 34, 35. Here his humanity in distinctness from being the son or offspring of man, is declared to be the *Son of God*. But the term *Son of God* here I do not understand as denoting the same as his being the *Begotten of the Father*, &c. The term here I think corresponds with the same term as applied to Adam, (Luke iii. 38,) and is designed to denote that his manhood was, as was Adam's, produced by the immediate creating power of God, without the intervention of secondary causes. Hence his not participating in human depravity. Perhaps Christ's being called the Son of man may be designed in part to denote him as the *heir of the world*, for as Abraham's seed, he is the *heir of the world*. See Rom. 4, 13; compared with Gal. iii. 16. In thus contemplating him, we must view him as in connexion with his body the church; and in this point of view, we shall see him to be the only heir of creation; he in his church being the whole substance and object of creation and that for which the world stands.—Hence all things were *made for him*, as well as *by him*. Col. i. 16. But in a more particular sense, The Lord's portion is his people, and Jacob is the lot of his inheritance. Deut. xxxii. ix. That however which I think more directly intended by Christ's being revealed as the Son of man, and what constitutes him more manifestly the Antitype of Ezekiel, was his inheriting, in consequence of inheriting Jacob, their *law standing, their sins, infirmities, sorrows, death and curse*.

"For as much as the children," (the children God had given him, but who were the natural heirs, the begotten sons of man,) "were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death," &c. Heb. ii. 14. Herein was he most astonishingly manifested as the Son of man, in being *made under the law, made sin, made a man of sorrows, made a curse*, &c., &c. Hence it is, that whilst he is so repeatedly called the Son of man in the Evangelists, he is no where, that I recollect, so called in any other part of the New Testament.

2d: Christ's sonship as the Son of David is the next subject of our enquiries.

We find him repeatedly addressed as the Son of David. But Christ indirectly though clearly rejects the idea of being the Son of David, on one occasion; that is, of being so in the sense in which the Jews understand the Messiah would be David's son, viz: in a natural sense. Matt. xxii. 42—45; Mark xii. 35—37. Hence it cannot be that it was as being a *natural descendant* of David, that he is called the Son of David. It is true that this name, as does the name Son of man, relates to his being manifested, in the flesh, and to his being of the *seed of David* that is as the Apostle explains it, being "made of the seed of David according to the flesh." Rom. i. 3. But I think a due consideration of the scriptures which I will shortly refer to will satisfy the candid enquirer that the sonship of Christ as the Son of David related particularly to his exaltation in human nature as the King of Zion, of Israel; and as the Covenanted Heir of the throne of Israel, as being that seed of David more particularly intended in the covenant God established with him as mentioned. 2 Sam. vii. 4—16; xxiii. 5; Psal. lxxxix. 19—37. It was necessary that he should be "made of the seed of David," and he born in Bethlehem the town of David's nativity, that he might be visibly manifested as this Covenanted seed of David, as that "Righteous Branch whom the Lord should raise unto David." Jer. xxiii. 5. But that Christ's sonship as the son of David consisted in his being the King of Zion, having his dominion established in the earth, and over the nations of the earth, is evident from the fact, that all those prophecies which speak of him as the offspring of David thus describe particularly his reign. See Psalms, lxxii. & lxxxviii.; Isa. chap's. ix. 6, 7, and xi; Jer. chapters xxii. 5; and xxxiii. 15—17, &c.; as also from the manner in which he is spoken of, and addressed in the New Testament. The angel Gabriel says unto Mary concerning her son: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his

Kingdom there shall be no end" Luke i. 32, 33. Thus also his entry into Jerusalem as the "King of the daughter of Zion," as foretold, Zech. ix. 9, as the SON OF DAVID, as he "That cometh in the name of the Lord," &c., according to Luke xix. 38, as "the King that cometh," &c., and according to John xii. 13, as the "King of Israel that cometh in the name of the Lord," &c. Hence these several terms, KING, KING OF ISRAEL, &c., are by the Holy Ghost used to denote Christ as the Son of David. Hence his being the King of Israel and being the Son of David is one and the same thing.

3d. "We now come to a consideration of the sonship of Christ as the Son of God."

Here we at once meet with a peculiar distinction of this sonship from the other two. This is a begotten sonship. He is revealed as the only begotten Son of God. The others are not begotten sonships; they relate to his humanity. He became a Son in those respects, in consequence of his union with his people; as in this respect, as it will be shown, his people are sons of God in consequence of their union with him. Christ is then truly the Son of God. But what does his sonship in this respect consist in? In his Godhead? in his humanity? or in something else?

1st: That it does not consist in his GODHEAD, or in his personal distinction in the Godhead, which is the doctrine of Nicene Creed; I should think has already been clearly shown in treating on God's existence as THREE AND ONE, by the proof produced establishing the fact that Christ in the distinct relation which he sustains in the Godhead, is revealed as the one God, the Jehovah, and therefore as being absolutely self-existent and independent, in his being, as in the Father.

2d: The idea that his sonship, as the Son of God, consists of his being born of Mary, I should think would be given up on reflecting that his other sonships related to his humanity and were therefore not begotten sonships, whereas in this sonship he is begotten of God. But in the further prosecution of this enquiry other considerations will present themselves in opposition to this idea.

In examining the New Testament on this subject, it will, I think, appear very manifest. 1st: That Christ, as the Son of God, sustains a subordinate relation to the Father. Let us look at some of the principle texts relative to Christ's superior glory as the Son of God. In John iii. 16—18, whilst Christ is declared to be God's only begotten Son, the testimony is that God gave his only begotten Son, &c., consequently the Son as such was subject to the Father. Turning to John v. 17, 30, we find the Son declaring his superior authority as such, over the SABBATH and to EXECUTE JUDGEMENT, &c.; yet throughout the passage he acknowledgeth his subordination to the Father. His language is, "The Son can do nothing of himself only what he seeth the Father do." "For as the Father hath life in himself, so hath he given to the Son to have life in himself," &c.—See also John x. 16—18. Passing to John chap. xvii., and we behold the Son praying to the

Father to be glorified with that glory which he had with the Father before the world was, ver. 16, thus acknowledging a dependence on the Father before the world was. Hence he must have been a Son before he was made flesh. See also ver. 6. In 1 Cor. xv. 27, 28, Paul having spoken (ver. 24) of Christ's delivering up the kingdom to God, even the Father, saith, "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here again the subordination of the Son, as such, to the Father, is declared in language as plain as can be expressed. In Col. i. 12—20, the greatness, the glory, and vast superiority of Christ, as God's dear Son, over every created thing in heaven, and in earth, is declared; and yet all this was by the Father's pleasure; not of his own independent will, "For it pleased the Father that in him should all fulness dwell," &c. ver. 19. Again in Heb. chap. i, the great superiority of the Son over angels is shown; and yet all this glory is by the Father's pleasure. He appointed him heir over all things; he said unto him, "Thou art my Son this day have I begotten thee, and again I will be to him a Father and he shall be to me a Son." ver. 5: (See Psal. 2. 7—11; Sam. vii. 14.)—"And when he bringeth his first begotten into the world, he saith, And let all the angels of God worship him." ver. 6. Can any thing be more explicit than this chapter to show the subordination of the Son to the Father, as well as to show his great superiority as the Son, over the angels? I have selected these texts in which the highest authority, exaltation, &c. of the Son as such is declared, and have shown that as thus presented to view in his exaltation, his subordination to the Father is manifested; so that it cannot with any show of candor be said, that this subordination belonged only to his humiliation, as the Son.—Still I know men have said, and will say that it is only as the Mediator, the Redeemer, he is spoken of in these and the like passages. I will only say in return, that when they can convince me, the Holy Ghost has been mistaken in the terms he authorised to be used, I may admit their right to substitute other terms, conveying other ideas, for those he has employed; but I think not before. Let us however examine one or two of the passages already referred to. Take 1 Cor. xv. 28. And we shall find that instead of the Holy Ghost's intimating that the Son, only in his Mediatorial office, shall thus be subject to the Father, it is expressly affirmed, that the Son also himself, shall be subject, &c., thus confirming the fact by an emphatic expression, that it is of the Son himself, the affirmation is made. And in Heb. i. 5, instead of its reading, *Thou art my appointed Mediator*, and *I will be the one God and thou shalt be the one Mediator*, the affirmation is, "Thou art my Son," &c. "And I will be to him

a Father," &c. Thus the idea which I contended for in some of the preceding communications, viz: that a *begotten existence*, implied a derivative, and as therefore a dependent existence, is sustained by the whole revelation of Christ as the Son of God, by his subordination to the Father, therein manifested. And such subordination in a son is sanctioned by the voice of nature, of reason, and of God. God says, "Honor thy father and thy mother," &c. Ex. xx. 12. And Christ says, "I honor my Father, and ye dishonor me." John viii. 49. Hence it is evident, that the revelation made of Christ as the only begotten Son of God, is not a revelation of the *modus* of his existence as Jehovah, as the Father's fellow or equal. His sonship therefore must relate to something other than to his essential existence as God.

But the Athanasians say that God in begetting a Son, must have begotten one in his own nature, and must therefore have begotten him God, &c. This reasoning would be correct if God in begetting his Son was subject to the law of generation by which man is governed. But the subjection of God to such law, I think they would hardly contend for. The expression as used in reference to God, is evidently designed to denote the putting forth his producing power, in a way distinct from the act of creation but peculiar to himself, further than this we cannot say. But still there is in the person of the Son of God, a conformity to the law of generation, by which every thing produces its like. For in his person, whilst he is the begotten Son of God, he possesses also the fulness of the Godhead, is the Jehovah equally with the Father, not as the product of the Father's begetting, but essentially so, of himself as God. He therefore in his person possesses every quality and lineament of the Son of God, is the *brightness of God's glory and the express image of his person*. Hence whilst as the Son, he with propriety saith, "My Father is greater than I," &c., &c., (John xiv. 28,) with equal truth he saith, "I and my Father are ONE." John x. 30. So also, the Father could with truth, on the one hand, address him, the Son, thus,—*"Thy throne O God is forever and ever,"* &c., and on the other hand, say to him, "God even thy God hath anointed thee," &c. Heb. i. 8, 9.

This subject being too lengthy for one communication I will continue in another.

Yours, &c.

SAMUEL TROTT.

Centreville, Fairfax Co., Va., July 28, 1840.

For the Signs of the Times.

CHURCH AND STATE.

DEAR BROTHER BEEBE:—The 10th. Article of the original prospectus for the Signs, is as follows:

"That there is no connection between church and state; and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Mail question, has amply revealed our faith."

This report ought to be in the hands of every Old School Baptist, and is worthy to be printed in letters of gold. I am clearly of opinion that nothing that has ever been published in the United States expresses the views of the great body of the Baptists, upon the subject of the unholy union of church and state, so clearly as this report; and by reference to it in your published creed, as expressive of our views, you did well. But the New School have attempted to assail this article by means of sarcasm and ridicule. They have represented us as contending that Col. Johnson, whom they say is an unbeliever, a man who pretends to no religion, has *revealed* our faith, &c. Against such insinuations you made a defence as follows:

"It is true we said, in our Prospectus, that the Hon. R. M. Johnson, on a subject involving political as well as religious considerations, had revealed our faith; and we could wish that it was equally true that the conductors of the Repository were satisfied with the faith of the Bible. In charging that illustrious individual with infidelity or unbelief, simply because he makes no profession of religion, Mr. Crosby does not stand alone: he will be sustained by a numerous church and state party in politics. If, after all the calumny and abuse which have been heaped upon that enlightened statesman, we could find as much harmony between the Repository and the Bible as there is between the report alluded to and the faith of the gospel, we should rejoice."

[*Signs of the Times*, Vol. I., page 12.]

From this it appears that to discuss through the *Signs* the subject which I have placed at the head of this article, comes within the original design of its publication: and as the colors—prospectus, are still at the mast head, I avail myself of the liberty to furnish for publication, one or more numbers on this subject. In writing out the views which I have on my mind upon this subject, I shall endeavor to observe the following order:

To affirm that this union once existed in America; to show the parties who supported it and their origin; to show who were the principal sufferers under this unholy alliance; that this union has been dissolved, and to show the parties who were chiefly instrumental in accomplishing this grand result; that these two parties still exist in America, the one striving to gain the power which it formerly exercised, and the other laboring to maintain the liberty which we enjoy.

The first permanent English settlement in North America, was in 1607, on James River, in Virginia, by a small band of colonists. That they left England under persecution, or for conscience's sake, is not so clear; but it seems rather that they were stimulated by the hope of gain, and the success of the Spaniards in South America. The first settlement in New England was made at Plymouth, in 1620. The settlers were in like manner from England, and were called Puritans. In 1630, upwards of a hundred colonists came over from England and settled in Massachusetts. These and the settlers at Plymouth, who have been called the "pilgrim fathers," left the mother country under persecution, as they

were in many things dissenters from the established church; and under the reigns of Elizabeth and the Stewarts, the non-conformists were greatly persecuted, which, under the providence of God, resulted in laying the foundation of a new empire in the western world.

But, behold! What do we see in this people in a few years after they become established in Massachusetts? Why the very same spirit of aristocracy, of intolerance and persecution which characterized the national church in the old world, and from which they had so recently fled. This resulted in the banishment of Roger Williams from Boston, who, being led by an unerring Guide, found an asylum in Rhode Island, where he established a settlement which he called "Providence," from the special providence of God which conducted him thither. After this, a Mr. Clark, a Baptist preacher, with other Baptists, were fined, imprisoned and publicly whipped to the full extent of the law. Next came on the Quakers, who were, if possible, still more roughly handled than the Baptists: they were imprisoned and hung on every occasion. Mr. Buck has the following very pertinent remarks in regard to these puritans:

"Those who formed the colony of Massachusetts Bay having never relinquished the principles of a national church; and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and at Providence plantations. The very men who had just escaped the persecution of the English prelates, now in their turn persecuted others who dissented from them."

From all which it appears that the national establishment or aristocracy of England, is the origin of the State and Church party in America; and who, both there and here, pass under the imposing name of "Protestant," thereby professing to have *protested* against the scandals and abominations of the church of Rome, the mother of harlots and abomination of the earth.

The term *aristocracy*, which I have used in application to this party, is derived from the Greek *aristokratia*, which is formed of *aristos*, the best, or *aristoi*, the nobles, and *krates*, to govern: it therefore means a government of the nobility, or the better sort of the people. Hence the distinctions in the mother country of *kings*, *lords* and *commons*; and in the church, of *archbishops* and *bishops*, *reverends* and *right reverends*, *clergy* and *laity*, &c. In this country, the State party, omitting the titles of honor used by their ancestors, contend that those who are "well born," and who have been raised in affluence and wealth, only, have the right to govern: thus founding distinctions upon parentage and wealth, instead of talent and merit. And the common people, or the *peasantry*, as they are pleased to term them, are to be hewers of wood and drawers of water unto them. The church party, however, have preserved all the ecclesiastical titles of honor which were used by their predecessors.

But the spirit of aristocracy and persecution

in this country, is not confined to the establishment to which I have referred: it is that by which every branch of the antichristian kingdom is influenced. This spirit in the State, is the same as Arminianism in the Church. In the former, it contradicts this important clause in the Declaration of American Independence: "That all men are created equal; that they are endowed by their Creator with certain unalienable rights: that these are life, liberty and the pursuit of happiness;" and in the Constitution of the United States, which declares that, "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof nor abridging the freedom of speech or of the press." Also it contradicts the doctrine that the great body of the people are capable of self-government, and that the representative, who may be the *greatest* among the people, is the *servant*, and bound to obey their instructions. The latter contradicts the testimony of God, which declares that "*God hath made of one blood all nations of men for to dwell on all the face of the earth.*"—Paul said, "A man's life consisteth not in the abundance of the things which he possesseth."—And then asked those who considered themselves the *best* of the nations, (the Jews), "Are we *better* than they? No, in no wise." And again it is asked, "Who hath made thee to differ, and what hast thou that thou didst not receive?" As to government, Christ has said to his disciples, "He that is *greatest* among you, shall be your *servant*." Thus the Arminians, in opposition to the whole testimony of God, contend that they are *better* than others; that they have made themselves to differ; that they have improved their talents and worked themselves into the favor of God, and are ready to say to others:—"Stand by thyself; I am more holy than thou." From all which it appears that they are a race who "think more highly of themselves than they ought to think," and that they are a "generation that are pure in their own eyes, and yet are not washed from their filthiness."

Hence, as the whole antichristian interest are under the influence of the same spirit, though they are divided into different orders, and these, sometimes, from local causes, opposed to each other, yet they all agree in this, that they are all Arminians; and as a very large majority of them hold to an aristocratic form of church government, it is natural for them to lean to the same principle in the state government. Nor is this at all unreasonable or inconsistent: for as long as they support an aristocracy in church government, if they are at all consistent, they must support aristocracy in civil government. It was the declaration of John Wesley, the founder of the Methodist hierarchy, that, "We have no republicans in our church, and we never intend to have any." The Independents, the Congregationalists, and the Radical Methodists have some pretensions to Republicanism in the government of their churches; yet some of them have persecuted the church of God, and all of them fall short

of the divine standard in these matters—the New Testament.

From the banishment of Roger Williams to the close of the Revolutionary war, which was about a century and a half, the same spiritual domination was exercised over the consciences of the people as drove our fathers from the mother country, and which was manifested in the enactment of unrighteous laws, and in acts of cruelty, bloodshed and murder. We did not, it seems, receive our religious liberty coeval with our civil or political liberty, as this matter was left mainly to state regulation, except that the principle was settled in the Declaration of Independence, and firmly secured to us at the expense of much blood and treasure; and I am not so sure whether there is not one state in the Union, even at this day, [Massachusetts] that is infected with the leaven of priestcraft. What a commentary is this upon the persecutors of Roger Williams and others, upwards of two hundred years ago: that the land which was first in persecution and spiritual bondage, should be the last to be free!

In the farther prosecution of my design, in showing who were the principal sufferers, &c. under that spiritual dynasty, I shall confine myself more particularly to Virginia, as the theatre upon which this Protestant beast made war upon the saints of God; and shall rely mainly upon Elder Semple's "History of the rise and progress of the Baptists in Virginia," as my authority.

It appears that the first settlement of Baptists in Virginia, was in 1714, and that they emigrated from England. Subsequently they received accessions to their numbers from Maryland and from New England. These last mentioned, originated it seems, under the ministry of G. Whitefield and others, and at first were called *Separates*, and which, perhaps, were the origin of the *Armian* Baptists in Virginia. The union which was formed between these and the *Regulars*, I think in 1787, was not very durable nor productive of much good. That the *Regulars* erred in this the sequel has proven. Both of these parties however suffered much from the priests of the national establishment, and there is no doubt but that among the *Separates* in those days, there were many godly men.

When the Baptists first made their appearance in Virginia, the dominant party considered them beneath their notice, and prophesied, as none but the weak and wicked joined them, they would soon come to nothing. But, from the extensive labors and manifest success of the ministers in preaching the gospel, (and which they did too without the aid of societies and boards) the priests strained every nerve to stop their progress. "The first instance," says Mr. Semple, "of actual imprisonment, we believe, that ever took place in Virginia, was in the county of Spotsylvania. On the fourth of June, 1768, John Waller, Lewis Craig, James Childs, &c., were seized by the sheriff, and haled before three magistrates, who stood in the Meeting-house yard, and who bound them in the penalty of £1000, to appear at court two days after. At court, they were arraigned

as disturbers of the peace: on their trial, they were vehemently accused by a certain lawyer, who said to the court, "May it please your worships, these men are great disturbers of the peace; they cannot meet a man upon the road but they must ram a text of scripture down his throat."—Mr. Waller made his own and the brethren's defence so ingeniously that they were somewhat puzzled to know how to dispose of them. They offered to release them if they would preach no more in the county for a year and a day. This they refused; and, therefore, were sent into close jail. As they were moving on from the court house to the prison, through the streets of Fredericksburg, they sung the hymn:

"Broad is the road that leads to death," &c. (page 15.)

After four week's confinement, Mr. Craig was released, and immediately waited on the deputy governor to get a release for his companions, and the governor addressed a letter to the king's attorney; but he would have nothing to say in the matter, and Waller and the others were released from prison at the expiration of 43 days, without any conditions.

Again, "In December, 1770, Messrs. Webber and Anthony, two zealous young preachers, passed James River, into Chesterfield, having been previously invited by some of the inhabitants.—They, however, met with rigid treatment: the magistrates, finding that many were turning to righteousness, (to *madness*, as they would have it) and that these young laborers were likely to do them much harm, issued warrants, and had them apprehended and cast into prison. The court requiring them to bind themselves to do what they could not in conscience comply with, they continued in jail until the March following."

Whilst in prison, they preached through the grates. Many people attended their ministry, and many professed faith in the Lord Jesus. This was the beginning of the Lord's work in Chesterfield county. In this same county, also, Jeremiah Walker was arrested and committed to jail. The enemies of the cross said of him, whom they viewed as the champion of the Baptists, "If we can but silence him, the whole host besides will hide themselves in dens and caverns." Of Chesterfield county Mr. Semple remarks, "No county ever extended its opposition and persecution to the Baptists, farther than this; and yet in few counties have Baptist principles prevailed more extensively than in Chesterfield." This same Webber, in 1671, was again apprehended in Middlesex, with Waller, Greenwood and others, their saddle bags searched for treasonable papers, some of them whipped, and after a kind of mock trial, which was conducted by taking them, one by one, into private rooms, offering them liberty if they would not preach any more, which they expressly refused, they were committed to prison. The posse that apprehended them consisted of "a magistrate, two sheriffs and a parson!!!" After remaining in prison about two weeks, they were brought out on court day to be tried. "A guard attended them as if they had been criminals." They were not allowed to speak in their defence; but were required to give bonds and security not to preach again in the county for a year. "These terms they expressly refused, and were remanded to prison and or-

ders given that they should be fed on bread and water." This regimen was strictly adhered to by the officers. They were for a season allowed the bounds; but such was the rage of the persecutors that they frequently had to take shelter in the prison. Finally, after being 46 days in confinement, they were released. In 1772, were seized by virtue of a warrant, and committed to prison in King and Queen county, I. Gatewood and Wm. Loyal; they continued in confinement 16 days and were discharged. During the same year, a mob broke into Carter's Run Meeting-house, Fauquier county, whilst Elder Pickett was preaching, and split to pieces the pulpit and table; and in the mean time the "magistrates issued a warrant and, seizing Mr. Pickett, thrust him into Fauquier prison." He remained in prison about three months, preaching constantly to the people through the grates. In Culpeper, a Mr. Craig, pastor of Blue Run Church, was arrested at his plough, and although carried before magistrates, they would hear no argument, pro nor con, but ordered him to jail. It was in this jail also that Elder James Ireland was confined for some time, and where his wicked persecutors burnt red pepper and brimstone, &c., at the windows to suffocate him.—But what shall I say more? For time would fail me to tell of Harris, of Marshall, of Koonen, of Coolman, of Moffatt, and of Jeremiah Moore. The circumstances attending Mr. Moore's arrest are very remarkable. Mr. Semple says:

"In 1773, while he was preaching in the bounds of a church called Difficult, a magistrate attended by the rector of the parish, and had him arrested by a constable and ordered to prison.—His mittimus was written in these remarkable words: 'I send you herewith the body of Jeremiah Moore, who is a preacher of the gospel of Jesus Christ, and also a stroller,' &c." (page 309.)

The cases which I have mentioned are but a few of the many which might be gleaned from the history of the Baptists in those times, and these few embrace mostly ministers; who were, it is true, the greatest sufferers, yet the churches and members generally were sorely tried and afflicted. The policy of the devil, and his agents generally is to assault the ministers first and more violent, as they conceive them to be the ring leaders, if they can succeed against them, the flock, in their judgment, will become an easy prey. But notwithstanding all their rage and malice, the Lord was with his people; churches were multiplied, and believers were added to the Lord, multitudes both of men and women. On witnessing these things the zealots of the established order were greatly embarrassed, "H," said they, "we permit them to go on, our church must come to nothing, and yet, if we punish them, as far as we can stretch the law, it seems not to deter them; for they preach through prison windows in spite of our endeavors to prevent it."

Having shown that the Baptists were the principal sufferers under the corrupt alliance of church and state, it remains for me to show who were chiefly instrumental in abolishing that establishment. The reader will at once anticipate

the history in this case, at least in part, and be ready to say that those who suffered most under that establishment would be certainly foremost in putting it down. Well, so far as the agency of any religious body was concerned, this is correct. But to aid the Baptists in this there were distinguished statesmen who stepped forward to their help, among whom I will mention the names of Patrick Henry, James Madison and Thomas Jefferson.—Names that will be ever dear not only to the Baptists but to all the friends of liberty.

Mr. Semple says:

"From the beginning, the Baptists were unremitting in their exertions to obtain liberty of conscience, and they were so fortunate as to interest in their behalf the celebrated Patrick Henry; being always the friend of liberty, he only needed to be informed of their oppression: without hesitation he stepped forward to their relief. From that time until the day of their complete emancipation from the shackles of tyranny, the Baptists found in Patrick Henry an unwavering friend. May his name descend to posterity with unsullied honor!"

As the year of jubilee to the poor afflicted Baptists was now near at hand, see how the Lord could calm the troubled ocean and still the tempest,—how he could cause even their enemies to be at peace with them! Eld. S. further adds:

"In the mean time every thing tended to favor their wishes: their persecution, so far from impeding, actually promoted their cause: their preachers had now become numerous, and some of them were men of considerable talents. Many of the leading men favored them: some from one motive, and some from another. The patient manner in which they suffered persecution raised their reputation for piety and goodness in the estimation of the people. Their numbers annually increased in a surprising degree. Every month new places were found by the preachers whereon to plant the Redeemer's standard."

As the day of emancipation drew near, the burdens of the Baptists became more grievous.—The Lord having heard their cries, was about to deliver them. Nothing could stop the torrent of public sentiment and feeling which was setting against the Nebuchadnezzars and their images, as it was apparent that the days of that kingdom were about to be numbered. In depicting this feeling, Elder Semple has the following very appropriate remarks:

"The British yoke had now galled to the quick: and the Virginians, as having the most tender necks, were among the first to wince. Republican principles had gained much ground, and were fast advancing to superiority; the leading men on that side, viewed the established clergy, and the established religion, as inseparable appendages of monarchy; one of the pillars by which it was supported. The dissenters, at least the Baptists, were republicans from interest, as well as principle; it was known that their influence was great among the common people; and the common people of every country are

more or less republicans. The dissenters were too powerful to be slighted, and they were too watchful to be cheated by an ineffectual sacrifice. There had been a time when they would have been satisfied to have paid their tithes: if they could have had liberty of conscience; but now the crisis was such that nothing less than a total overthrow of all ecclesiastical distinctions would satisfy their sanguine hopes. Having started the decaying edifice, every dissenter put to his shoulder to push it into irretrievable ruin. The revolutionary party found that the sacrifice must be made and they made it. It is said, however, and probably not without truth, that many of the Episcopalians who voted for abolishing the establishment, did it upon an expectation that it would be succeeded by a general assessment: and considering that most of the men of wealth were on that side, they supposed that their funds would be lessened very little. This, it appeared in the sequel, was a vain expectation. The people having once shaken off their fetters, would not again permit themselves to be bound." (p. 27)

In 1776, October session of the legislature, the first law passed suspending the payment of the salaries formerly allowed to the ministers of the church of England. The preamble to this act is worthy of consideration, and was drawn by Mr. Jefferson, who was then a member. At the same session, petitions were received, mostly from the Baptists, praying for the abolition of the established church. In opposition to these, the clergymen of the church of England memorialized the legislature, praying that the establishment might be continued. At the session in '77, the payment of the salaries allowed to the clergy was suspended: and at the session in '79, all acts relating thereto were repealed. In 1784, they revived the subject of a general assessment. A bill was drawn up and presented, but on its third reading was lost. After this, many memorials were presented to the legislature against the general assessment.

In the mean time, the Baptist General Committee, which had been appointed by the churches to superintend the interest of the denomination in these matters, adopted the following resolution:

"Resolved, That it be recommended to those counties which have not yet prepared petitions to be presented to the general assembly, against the engrossed bill for a general assessment for the support of the teachers of the christian religion, to proceed thereon as soon as possible: that it is believed to be repugnant to the spirit of the gospel, for the legislature thus to proceed in matters of religion: that no human laws ought to be established for this purpose, but that every person ought to be left entirely free in respect to matters of religion: that the holy Author of our religion needs no such compulsive measures for the promotion of his cause: that the gospel wants not the feeble arm of man for its support: that it has made, and will again, through divine power, make its way against all opposition; and that,

should the legislature assume the right of taxing the people for the support of the gospel, it will be destructive to religious liberty.

At the session of the general assembly in 1786, a law was accordingly passed against the general assessment, and in favor of religious freedom, of which Elder Semple thus speaks: "This law, so much admired for the lucid manner in which it treats of and explains religious liberty, was drawn by the venerable Mr. Thomas Jefferson.—It may be found on the 29th page of the revised code of the Virginia laws. The committee concurred in the report, and declared themselves well pleased with the law abovementioned. Here let us remark, that the inhibition of the general assessment, may, in a considerable degree, be ascribed to the opposition made to it by the Baptists: for it is stated by those who were conversant with the proceedings of those times, that the reference made to the people after the bill was engrossed, was done with the design to give the different religious societies an opportunity of expressing their wishes. The Baptists, we believe, were the only sect who plainly remonstrated."—[Pages 71 & 72.]

This *Protestant Beast*, though covered with wounds, and weltering in its blood, was not yet, however, quite dead. It was reserved for the session of 1798, to give the last mortal blow, the account of which we have in the words following:

"The legislature of 1798, repealed all laws vesting property in the hands of any religious sect. By which the Episcopalians were deprived of the glebes, &c. by which all religious sects were put into a state of perfect equality as it respected the favors of government."

In regard to my last proposition, "That these parties still exist in America," &c., I do not mean to say that there is any regularly organized body of religionists and politicians whose avowed object is the re-union of church and state, in this country; but I mean to say that the same spirit is still alive in our country,—that the same old party exists, in fact, though in detached parts. But, it may be asked why we indulge any fears that this coalition will be formed in our country since the statesmen have for their chart the Constitution of the United States, which expressly declares that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof, nor abridging the freedom of speech or of the press," and the religionists have for their rule the New Testament, the word of Christ who has said, "My kingdom is not of this world," &c.? We might answer these interrogatories by pointing to the fact that the New Testament existed, and was by the church admitted to be of divine authority when that unholy alliance was formed; and that the Constitution existed in full force at the time of the famous, or rather infamous "Alien and Sedition laws," under the administration of the elder Adams, or the "Reign of terror," as it was properly called, which was evidently an "abridgement of the freedom of speech and of the press." It is therefore manifest from all past experience in the history of these parties, that they are not to be trusted, as the Constitution and laws of the country, and the laws of Christ, are not regarded,

When an opportunity offers for them to carry out their measures; for they invariably act upon the jesuitical plan that "the end sanctifies the means."

From the formation of this government to the present time, we have been blessed with a Republican administration under each successive president, from Washington down, with the exception of eight years, that is from 1797 to 1800 inclusive, the single term of the elder Adams; and from 1825 to 1828 inclusive, under the younger Adams. The former was an avowed monarchist, and the measures of the latter all tended towards the same end. They were both supported by the aristocracy, both of the church and of the state.

But we have other evidence of the existence of this spirit in our land of boasted liberty. See the combinations which are formed with the world by the new order of religionists of our day, with the avowed object not only of bringing all men under their influence *religiously*, but also *politically*, asserting that the era is just at hand when the president of the United States is not only to be taken from their ranks, but to be raised to power by their votes and influence. And if the chief magistrate is to be so wholly dependent upon them, then all subordinate officers as a matter of course. Witness the thousands of memorials and petitions which they address annually to the different state legislatures, and to congress, praying for charters, incorporations and peculiar privileges, for which they have no right to petition, and which their legislative bodies have no constitutional right to grant. And who does not remember the very violent and tremendous effort

which this party made, a few years since, upon the Sunday Mail question? Petition after petition was sent to congress to stop the mail on *their holy sabbath*, in order to let the post-masters, stage drivers, clerks, &c. go to *church* on that day! And all who dared to oppose their nefarious schemes were pronounced as enemies to morality, and published to the world as infidels, atheists, &c. Even the venerable John Leland of Massachusetts, who dared to take up his pen in opposition to their anti-christian devices, was published in the newspapers as an infidel, and a Universalist, &c. Those who entertained their petitions, and gave them countenance in the councils of the nation, the records will show. That they received their main support, and in fact nearly their whole support, from the Federalists or aristocrats, none can deny; and that, on the other hand, they were as firmly opposed and resisted by the Democrats or Republicans.

A few remarks in review of the whole, and I have done. We have here presented to us, my brethren, certain incontrovertible facts:

1st. That the blood of our brethren, the Baptists, the church and people of God, has been shed on the continent of North America, and that not by Roman Catholics, but by *Protestants*.

And 2d. That the Baptists have ever been in favor of equal rights, and the liberty of con-

science, invariably holding to this motto: "What other nations call religious toleration, we call religious rights."

And in regard to the views which the Baptists as a denomination have always entertained of the civil government, they have been appropriately called "*The lion of democracy and liberty*."—Their ancestral predecessors preached to the people through the grates of the prisons, and there proclaimed to an oppressed people the rights of conscience, the rights of self government, and denounced the union of church and state. And unless they have departed from their primitive purity beyond what we have ever conceived, the degrading efforts which are now being made to dig up old John Adams' bones, or "*alien and sedition law*" memory, will receive but little countenance or support from them.

We, as religionists, ask nothing of the civil authority or government, but to be protected as citizens and let alone as religionists. And it becomes us to be ever watchful and jealous of those blessings secured to us in our free government, and which our fathers pledged to each other their *lives, their fortunes, and their sacred honors*, to maintain.

3d. The union of church and state can never be accomplished so long as the reins of government are in the hands of the Democracy. This marriage can never take place whilst republican principles have the ascendancy in the councils of the nation: nor can those abuses of power, and privileged orders, &c. which arise from the latitudinous construction of the constitution peculiar to the Federalists, ever exist.

The question now before the American people, and which they are called upon to decide, is, whether we will continue to be a free and independent people, or whether we shall break down our present republican administration and establish upon its ruins a monied aristocracy, and a privileged order, to enslave the great body of the people. For my own part, I would greatly prefer being held in bondage at the point of the bayonet, rather than under the corrupting influence of a monied power; the love of which article, Paul informs us, "*is the root of all evil*."

We may safely judge of any cause by the means which are employed to advance it. And when, therefore, religionists resort to unauthorised and unscriptural means to accomplish their purposes, we know thereby that their cause is bad—is not of God. And, on the other hand, when politicians resort to unconstitutional means, to the doctrine of *expediency*, and, in general, to low and degrading measures to promote the interests of their party, we may know that their cause is bad, and dangerous to the liberties of the people.

In these views which I have ventured to express in conclusion, and which I am prepared to maintain, I know that I will be sustained by the great body of sound Baptists in America, but not without some few exceptions; and I think none

the less of such, so far as they are honest in entertaining the opposite views. There are also exceptions on the other hand with those, whose church government is Anti Republican; for some of them are sound Republicans in state matters.

JOHN CLARK,

Fredericksburg, Va., July 14, 1840.

[To all such, if any there be among our readers who question the propriety of our publishing such subjects as involve political considerations, we would say, in the language of David, "Is there not a cause?" When we presented our banner to the breeze, we nailed to our mast-head the solemn pledge to oppose the amalgamation of church and state. Of this we are reminded by Br. Clark. Dearly as we love our country, our civil liberty, and our rights as citizens, our columns should never have been open to political discussions, were we not certain such have assumed a religious cast, and that the political horizon darkens with portentous signs of the times in relation to the religious rights of the people of God.

"Is there not a cause?" For what did our patriot sires defy the dangers of the field of carnage, the thunder of artillery, and brave the vengeance of their haughty foes? On this question hinged the controversy at the commencement of our nation's independence, between the two prominent parties in power: on this question the controversy still continues.

It was then contended by Mr. Adams, Mr. Hamilton, and by many others that the British constitution and form of government was the most perfect that was ever framed by the ingenuity of man. That constitution, be it remembered made the king of England the Head of the church, defender of the faith, &c.; and elevated the bishops of their national church, to seats in the house of lords. That form which the federal aristocracy so much admired, allows no man to be eligible to any office of profit or trust, in the gift of that nation who stand not connected with the church of England.

The same spirit is still, but too apparent, in the campaign now conducted by the aristocracy and clergy of our country. If any of our readers have failed to discover this spirit let them seriously examine the subject. Several years ago, Ezra S. Ely, in a 4th of July address, proposed a christian party in politics, asserting that the Presbyterians were (even then) prepared to bring half a million of voters to the polls. The Episcopalians, Methodists and Baptists have been called on to unite in the enterprise.

Sunday Schools, Tract Societies, and other institutions have assumed a national character and headed frequently by statesmen have declared their war against the spirit of our constitution, and avowed their design to raise up a generation, through the instrumentality of their religious training, to wield the destiny of our country.—Already have they repeatedly threatened us that

the succeeding generation shall not be disgraced with non-professing men at the head of national affairs; that from the president to the lowest office, all shall be occupied by men, whose religious minds have been trained in Sabbath Schools. In carrying out these designs they have already enlisted thousands of politicians. Men of the John Adams school in politics are as in former times ready to second the motion, of the clerical wireworkers of the New School machinery, for the purpose of securing in return the kind offices of the clergy in effecting their election.

So generally has this amalgamating principle prevailed, that we can scarcely lay our hand on any common school book, modern history, or work on classics, that is not corrupted with the poison of Arminianism. We have now in our desk a tract, on which we intend to bestow some attention soon, which proposes to force upon every school district in our country, a religious library.

The present governor of our state has proposed the appropriation of our state funds to the establishment of religious schools, and has given it as his opinion that our republican institutions depend for perpetuity on sabbath school instructions.

Nothing can be more evident than that the decided ground occupied by our present administration, against granting legislative patronage to privileged orders is considered the most objectionable by those who wish for a change. May the Lord, in whom alone we have a right to rely, protect our country from such a change as shall reinstate priestcraft, aristocracy and a REIGN OF TERROR.—ED.]

For the Signs of the Times.
CHURCH AND STATE.
NUMBER II.

DEAR BROTHER BEEBE:—Near the close of my first No. I referred to certain degrading measures which a particular party were using to effect a change in our government, and although the materials now before me are abundant to enable me to expose the length and breadth of this political humbugery, and also to show the object and design of the leaders of the party, yet such an exposure perhaps would not be *strictly* embraced in the rule which I prescribed for myself in the outset, and therefore I shall confine my remarks to the subject of those measures so far as they have assumed a *religious* aspect, and that in connection with politics, thereby identifying the State and Church party as it now exists in the United States.

But it is to be admitted that the *Old Prince* and his very *loyal subjects*, in the devices which I shall presently expose, have given birth to certain *new* measures, and plans of operation, which the author of the "Dialogue of Devils," perhaps never conceived that his satanic majesty was capable of. In all countries where there is a union of church and state, the former is considered the

higher power, and the latter, though admitted in union, yet is subordinate. But it remains for our day, and for our country, to produce a company of men, who, in order to subserve their political purposes and promote the interests of their party and leader, will be guilty of the awful blasphemy of prostituting the sacred ordinances of the Lord Jesus Christ, by a mock administration of His supper, as a means of confirming the converts to their creed, and as a bond of union to their party in general!! But lest I be tedious with these preliminary remarks I will submit: first, the following article from the "Circleville [Ohio] Watchman":

"BLASPHEMOUS OUTRAGE.

"We are credibly informed that the Whigs held a meeting some time last week, in New Holland, Pickaway county, and after speechifying and abusing the administration most shamefully, some of the 'decency,' made a proposition to the meeting, stating to the audience if there were any persons present who were tired of the present administration and its abuses in bringing about the present 'hard times,' that they intended holding a sacrament in honor of old Tip, and all those who wish to unite with them in this glorious cause are most cheerfully invited, (no backing out.) We understand that three persons presented themselves kneeling at a bench (like criminals at a guillotine) which had been prepared for the mourners; and some gentleman Whig (oh shame!) got up and stated, if there be any more let them come forward. Singing one of their beautiful log cabin songs, he proceeded by saying: "Take this in remembrance of old Tip," when they administered five grains of parched corn, and a mouthful of hard cider, to the new convert: then a loud groan went up from among the crowd in exultation of the new converts. Oh how the mighty are fallen, and every thing has become a desert waste! Oh what blasphemy! Did ever man, on the earth, hear of such shameful conduct as was here presented? Is this the party that is trying to get the power in their hands? We say, God forbid! Here is a comment for christians who are in the habit of taking that holy ordinance instituted by Christ himself while on earth.

"And we say, Are the religious part of the community ready to hold up their hands and say amen to this infamous act of mockery displayed by these men?—Could it be wondered at if the wrath of a just God would have descended and laid them low; and the spot, polluted as it was, have sunk beneath them, never to rise again? Has it come to this, that human nature has degraded itself so much as to stoop to such degrading acts, mocking the ordinances of God, for political capital in trying to gain a few men who are debased enough to act the part of demons."

I have thus transcribed this article entire, and will here remark that the authenticity of the whole affair has been called in question by many living at a remote distance from the scene of action, but never that I recollect of by any of the western papers; besides, the account has been confirmed by an "eye witness," and others who have the best means of knowing its truth, as appears from the following references:—A paper published in Lancaster, Pa., after quoting the above and making some remarks thereon, adds in confirmation of its truth:—

"We have the proof from an eye witness to a scene of the above character, and any of our readers who doubt can be referred to him."

A paper in Chillicothe, Ohio, also remarks upon the same subject, and says:

"We have been credibly informed, by persons who were at The Raising, that during the day, parched corn was frequently handed around, and an invitation given to those present to partake of it "in remembrance of old Tip."

I will also here add, in the second place, that this is not the only instance in which a similar scene has been acted out, as appears from the following letter from a gentleman in Frederickburgh, Ohio, to the editor of a paper published in Holmes Co., Ohio: *

Besides these appendages, it seems that they are about to embrace the whole pattern, and furniture of the house, in anticipation of the marriage, and therefore have already ministers officiating at their altar in advocating the cause of their *religious politics*, or *political religion*.

Near Connersville, in Indiana, a certain Wesleyan disciple has been recently engaged; it seems, in preaching up the divinity of the hard cider cause, in appointing the meetings as *religious* meetings, in taking a text from the bible, singing "Tippecanoe songs" for hymns, and in praying to the Lord to convert the people from the "sin of Democracy," and returning Him thanks for having brought many of the people into the "marvelous light of whiggery!!"

In addition to this, I have now before me a letter from a distinguished Baptist minister of Northampton, Mass., and who in politics is a whig, from which I take the following extract, and from which we can see how they do things in old Massachusetts.

"The leading whigs here are usually members of the Congregational Church. They usually have a Sabbath evening caucus. A Deacon frequently presides. Other influential members make speeches; and after the people have become excited, they go out and get in front of the office of the opposite party, and the air rings with their yells. The past spring a huge log cabin was reared in front of the large Congregational Church, and lined with hard cider.—Through it the people passed into the church. A pitcher of hard cider was carried along the aisle, and placed upon the sacred desk. A leading and influential member of the church, (among others,) mounted the platform, and there amid the shouts of the multitude, drank hard cider. On one occasion, I was aroused at about 11 o'clock at night, by the ringing of bells and shouts of the multitude, as if the whole town was in flames. Rushing from my room I found it was the whigs appealing to the baser passions until they would yell for their General. Again, upon another returning from a convention, headed by these same religious men. This last transaction has been repeated twice or thrice, as I learn from good authority, with the exception of ringing bells."

* As the extracts already made are ample and to the point we have omitted some.—ED.

And now, Brother Beebe, before proceeding with the few remarks which I have to offer upon the above quotations and extracts, I wish to say, and to be distinctly understood, that, of those who are implicated therein, I have nothing to say *politically*, through the *Signs of the Times*, but as they have given their cause a religious colouring, and encroached upon the order of my Master's house, I have something to say of them through that medium. I will also add I have no doubt that there are many of that party, even of the non-religious, who would shudder at the thought of committing such wickedness, yet one thing is evident that these things show the *existence of the spirit* of the union of church and state, and of the mixing of politics and religion—this, to say the least of it—and as belonging to those who, (in part at least) constitute the opposition to the Government.

But to the subject directly; and in the first place I will remark, that, although the accounts given may not be strictly correct in every particular, yet, from what I have seen recently, I believe the accounts to be true in every essential part. I know not how others may feel under such a belief, but for my own part, I can say of a truth, I feel solemn and awful at the very recital of those acts of blasphemy and spiritual wickedness. I tremble for our liberties and for the fate of our country; for should they succeed by these, and similar means which are now employed, in obtaining the reins of government, the funeral knell of liberty may be sounded in our America; for God will have given up the people, and the nation, to delusion and to wicked rulers to be punished for their sins and iniquities. And has it come to this? Is it possible that after twenty years' "effort" on the part of the N. S. of some three or four denominations, Baptists included, to evangelize the world, and usher in the "latter-day glory," the world is still, not only not converted to Christianity, but in fact more abominably wicked than at any past time, perhaps, since the crucifixion of Christ! And the means and measures which the N. S. have used to convert them, they have turned to their own account, and by the mourners' bench scheme are dispiriting the people to their political faith! In this particular however, they have imitated nothing that Christ or his Apostles ever practiced; but my charge upon them is, that they have impiously instituted a supper for *political effect* in imitation of the supper appointed by our dear Redeemer. And if by the use of the ordinances of the church, and the "Livery of heaven," any political party shall succeed in raising themselves into popular favor and into power, what an opening is presented for anti-christ, who also in part are clad in "heaven's livery," to step forward and claim a share of the spoils! Saying to them "As you have triumphed by means of that which is peculiarly ours, it is but right that we should share with you the fruits of our toil, as 'The spoils of the vanquished belong to the victors.'"

It does not appear that those persons who were engaged in this supper and mourners' bench affair were professors of religion, but it is evident to my mind, that the anti-christian trickery and clerical legerdemain of the N. S. and their priests, have had a tendency to lower the standard of morality and religion in the estimation of the world, and thus embolden these sons of Belial in this stretch of unprecedented wickedness, and also in fact have furnished out to them the very means which they use, as a part of their machinery to proselite to their political faith.

In the Drama which is said to have been acted out at Northampton, Mass. in the Congregational church.—We have discovered to us this *beast*, with his *feet*, *horns* and *teeth*, full in view. And that there can be

one spark of genuine religion; one ray of heavenly light, among such a people, and in such a camp, I can never believe. Men who can occupy the *time*, and the *place*, which they have consecrated with all the sanctity of a *holy dedication to God*, to the vile purpose of enlisting the feelings of the people in behalf of their political leader, and thereby pretending to impart a kind of sacredness to their cause and party, are utterly strangers to that kingdom which is not of this world, and to that religion which is, to keep themselves unspotted from the world. It may be, that God is about to bring this nation under another, "Reign of Terror," and to give them up to political delusion, that they may be cheated out of their liberties, which they have abused and despised, and therefore I think it becomes all the "seed royal" of our Immanuel, to arise and call upon him "For he hath torn, and he can heal us: he hath smitten, and he will bind us up."

I very well know that it is not for us to know the times and the seasons, yet I can but think, and also feel, that the *Signs of the Times* indicate that there is something at hand which for its magnitude and importance the world has not recently experienced. Instead however of venturing a prophecy in the case, I would rather endeavor to pray the Lord to prepare us to meet, and bear with patience, whatever it may be his pleasure to bring upon us either in church or State.

I remain your brother in hope of eternal life.

JOHN CLARK.

Fredericksburg, Va., Sept. 1, 1840.

OBITUARY.

Died, at Alexandria, D. C., on Friday the 25th ult. Dea. REUBEN JOHNSTON, aged 73 years and 8 months.

Brother Johnston was for many years an esteemed member and deacon of the Baptist Church at Alexandria. We are informed by Brother J. P. Peckworth, the present pastor of that church, that our departed brother manifested an unshaken confidence in God, in the hour of his departure; that he rested upon Christ, the Rock of ages, as his only and all sufficient foundation. Most sincerely do we sympathise with his afflicted family and the bereaved church.

EDITORIAL.

New Vernon, Orange Co., N. Y., Oct. 1, 1840.

We commend the letter of Brother J. Clark, published in this number to the serious consideration of every Old School Baptist in the United States. A formidable array of historical facts and well calculated to remind us of our obligations to the Father of all our mercies, whose gracious arm has been so signally manifested in delivering our brethren of former days from the oppression and cruel persecutions which they suffered from the unholy amalgamation of civil with ecclesiastical powers. We know there can be no danger of amalgamating the ch'h. of Christ with the governments of the earth, where the former stands firm in the order and doctrine of the gospel of the Redeemer, or where the latter maintains a purely democratic policy. Iron and clay could be as firmly united as the church and state if both could be kept free from corruption. A very little reflection will, we think, show the truth of our position. From the apostolic to the present age, the church of Christ has asked no more from the governments of the earth, than simply to be let alone. All those to whom that

sacred name belongs, rely alone upon the wisdom, power and grace of God, for the entire support of his spiritual kingdom in the world—they cannot consent to so dishonor the Head of Zion, or betray so much want of confidence in God, as to ask for or even accept of, when proffered, the patronage of state legislatures. The very doctrine that we as Old School Baptists profess, and the whole order that we maintain, forbids the thought of our trusting in man or making flesh our arm. All ecclesiastical establishments therefore, which have, do or would stand so connected with human government, are anti-christian; and the view that Brother Clark has taken of the subject is undoubtedly correct, that *arminianism* on the part of a professed church, is an indispensable ingredient in such an amalgamation. If any church believes that the civil powers that be, can protect, support, or extend the religion of Jesus Christ, that belief is the very essence of arminianism; and where that essence is not found, no human power, however corrupt, can possibly bring about such a union.

As in the absence of arminianism, on the part of the church, no union of church and state is to be feared, so neither is it possible for that union to be effected, even by corruption in the church, where politics are free from aristocratic principles. A government purely democratic, must deal with an even hand, justice to all, but exclusive privileges to none; such a government, will never establish one sect, of professing christians above another; they will supply no provisions for the maintenance of bishops, priests or prelates. Such a government, would know all its constituents as citizens but none as religionists. Such a government would never believe themselves called to assist the King of Zion, either in the legislative or executive department of his kingdom; either to make laws for the church of God, or to execute for them those which God has made.

Aristocracy in State is precisely what arminianism is in religion. Both, in their respective places are known by various names, both are capable of assuming various deceptive forms; both are favorable to the amalgamation that we deprecate.

Look for example to those nations where aristocracy in state and arminianism in church, are found; take England for example. There they have their bishops forming a conspicuous part of their house of lords. There church supported by tithes, wrenched from the hard earnings of the laboring poor.

This tithing system was brought into our country, & the letter of our brother shows something of its results in Virginia, while the hanging of witches, hanging of Quakers and imprisonment, whipping and banishing of the Baptists in the eastern states, formed the counterpart of the picture.—Aristocrats and arminians, have always favored this state of things just so far as opportunity has served them. These principles still exist among us. Let us beware of them!

RECEIPTS in our next number.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., OCTOBER 15, 1840.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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Communications.

For the Signs of the Times.

The scriptural doctrine of God's existing as one and three, presented for the consideration of brethren.

ON THE SONSHIP OF CHRIST.

[CONCLUDED.]

BROTHER BEEBE:—Having in the preceding Number shown satisfactorily as I trust, from the testimony of the scriptures concerning Christ, that his sonship as the Son of God does not consist in his essential existence as God; because in that he is self-existent and independent, equally with the Father; nor in his assumption of humanity, for in that, he was *made under the law*, and took the *form of a servant*, (Gal. iv. 4; Phil. ii. 7;) and therefore, surely he has a higher sonship than this; it remains to be shown in what other character he is revealed, in which his sonship as the Son of God may consist. He is certainly revealed as the Head of his church and people, and as so existing before the foundation of the world. He *was set up from everlasting*, and *brought forth when there were no depths*, &c. Prov. viii. 23—27. As God, he could be *set up*, as man, he was not *brought forth* until the fulness of time. "He who was to be Ruler in Israel, had his goings forth from of old, from everlasting." Mi. v. 2. Christ as the Head and his church as his *body* must ever have existed together; for neither can the head exist without the body, nor the body without the head. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet I have no need of you." 1 Cor. xii. 21; compared with ver. 12.—His people as his posterity existed in him their Head "Before the foundation of the world;" for they were then *chosen in him*, and "Predestinated by him to the adoption of children. Eph. i. 4, 5. If it was as they were predestinated to the adoption, they were *chosen in him*, he must as their Head have been, a child, a son also. Thus is it made manifest how Adam was made in the *image of God*, that is, in the image of the Son, who is God, and by "whom all things were made," and how he was the "Figure of Him that was to come;" that is in that Adam was made *male and female*, as well as made with his posterity in him. See Gen. i. 27; Rom. v. 14. The Apostle con-

trasts the two Heads of their respective posterities, in this way, "The first man is of the earth earthy, the second man is the Lord from heaven." 1 Cor. xv. 47. If the first man in being made of the earth was made a *servant*, then as contrasted with him, He who was the Lord from heaven, was not a servant, but a Son—and so is the contrast between Moses and him. Heb. iii. 5, 6. Herein, then, as the Head of his church, and of his seed, and as contrasted with Adam as the *earthly* head, who was made a servant, do I understand the sonship of Christ as the Son of God to consist. I am confirmed in this by the testimony of the following texts which I will notice. 1st: In immediate connexion with the text just quoted (1 Cor. xv. 47) we read: "As is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heavenly." Now we do know that the posterity of Adam are born, servants under the law, and that when the posterity of Christ are born, that is when any *are born again*, they are no "more servants, but sons, sons of God. See Gal. iv. 7; John i. 12, 13; and Rom. viii. 14. If then, in the former class; their being born servants, was in likeness to their head the *earthly*, then in the other class their being born *sons of God*, must be in likeness of their Head, the *heavenly*. If so, I ask, Is not the conclusion irresistible that he as the heavenly Head is the Son of God? The testimony of Rom. viii. 29, is "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." It is then in the *image* of the Son of God, that his people are born sons; but they bear of course the image of their head; it must be as their Head then, that he is the Son of God. But further, if he is the "first-born among many brethren," and he of course was born a Son, then he and they must have been born of the same seed, the same parentage, and be sons together. And how could this be, but as they were begotten and brought forth in him, as he was begotten and brought forth? And therefore he was the *only begotten* and *first-born* of the Father, with a seed, a posterity in him. In accordance with this idea of a common parentage, he says to Mary:—"But go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." John xx. 17. Again, wherein his people are spoken of as "many sons to be brought to glory," it is said: "For both he that sanctifieth and they who are sanctified are *all of one*, for which cause he is not ashamed to call them brethren saying, &c." Immediately after it is added: "Behold I and the children which God hath given me," &c. Heb. ii. 10—13.—Hence Christ recognises these *many sons* both as

his brethren and as *his children*. In this is fully carried out the parallel, between Christ as a Son and Head and his seed, as sons with him, and Adam and his posterity, with him. The posterity of Adam are all the creatures of God, but God finished the work of creation in six days, (Gen. ii. 1—3;) hence the human family are all but that one creation which God made when he "Formed man of the dust of the ground and breathed into his nostrils the breath of life," &c. Gen. ii. 7.—As Adam and his posterity were thus all of one lump, of one formation, so Christ and his people are here all represented as being *of one*, are of one begetting, one brotherhood, all brought forth in him, in that life which was in him, the Word, and which *sanctifies* them, sets them apart, or manifests them as the children of God. As Adam and his posterity are alike the creatures of God so Christ is not ashamed to call his people BRETHREN. Again as the human family are the children of Adam being born of that life of which he was the head, that is in their distinct manifestation; so the people of God, in their being manifested as such, are the children of Christ, (not immediately, but directly, he being distinguished from Adam in this, that he is the EVERLASTING FATHER,) in that they are born of that life which was in him, the Word, are made partakers of his spirit. John i. 4; Rom. viii. 9; and Gal. iv. 6. And indeed Christ is their life. Col. iii. 3, 4. Is it not then manifest that as Adam in being created a human being, was created the head of the human family; so Christ in being the *only begotten* of the Father, was begotten as the Head of the sons of God? I might pursue this subject and show that throughout the New Testament, his people, in that life which he is to them, are connected with his sonship as the Son of God. Thus; Does their heirship rest on their being the children of God? they are as such "joint heirs with him" Is he spoken of in his superior glory as the Son of God? he has "his fellows," and is the Head of his body the church, though himself in "all things having the preeminence." See Rom. viii. 17; Heb. i. 9; and Col. i. 18. But proof sufficient has been brought to establish the point, and here I might close, were it not for objections against this position arising, from other considerations than the want of proof to the point. These it seems proper to notice. 1st: There seems to be among many, very vague and indeterminate ideas as to what constitutes the bond of union between Christ and his people, and consequently wherein his headship consists; some would seem to represent it as merely nominal. From this source therefore objections will arise to the idea I have given of the sonship of Christ. This subject must on this account receive some attention.

Whilst regenerating, or quickening is in the scripture ascribed, to each, the Father, the Son, and the Holy Ghost, and believers are called children and sons of God, I think all consistent Old School Baptists, and I mean by such, those who have searched the scriptures in dependence on the guidance of the Holy Spirit, in order to derive their ideas concerning all parts of religion from thence, instead of taking them second handed from Doct. Gill or any other author; I say such will readily admit that Christ Jesus, the Son distinctively, is revealed as standing in a peculiar relation to his people, such as is not affirmed of the Father and the Holy Ghost. Not only in that they are said to be his as the gift of the Father; redeemed by him, &c., but they are collectively, that is as his church, declared to be his bride, his body, and even the "Fulness of him that filleth all in all." Eph. i. 23. Here the oneness of Christ and his church as she is distinctively manifested, is far more full than that of the type, Adam and Eve—Eve was a rib taken from Adam's side, but the church is his body itself, the fulness of him, is himself, is the *Atraham's seed* which he is.—See Gal. iii. 16—29. He must therefore be the living and abiding Head of his church. Again, his people are spoken of as his posterity, he calls them his children as has been noticed. Heb. ii. 13; Isa. viii. 18. They are called his *seed*.—Psal. xxii. 30; Isa. liii. 10; Psal. lxxxix. 29—36. And they are declared to be *members of his body, of his flesh and of his bones*. Eph. v. 30. And he is their *life* and therefore the Head or fountain of it. Col. iii. 4. On the other hand the testimony of scripture is full to the point that the believer has an existence distinct from that which he derived from Adam. He is said to be *born again*, in a birth as distinct from his natural one, as *spirit* is distinct from *flesh*. John iii. 3—6. To be *quickened* in a sense in which he was before *dead*. John v. 25; Eph. ii. 1—5. To be a *new creature*. 2 Cor. v. 17. And to have been *created*, not in Adam, in this sense, but in *Christ Jesus*. Eph. ii. 10. Now that, of which all these affirmations are true, must be a *living principle*, real existence. It is declared to be of *incorruptible seed*, and to be *everlasting life*. 1 Pet. i. 23; John iii. 36. The union therefore of Christ and his people must be a real living union, and he a real head of this union.—Of the existence of this new principle the believer is sensible not, by external observation, but by its effects, as we know that the wind bloweth.—John iii. 8.

Now the point of enquiry is, what is this new life, or existence. It is not the essential nature of God, every believer knows; for as he discovers its existence in him, he finds it far from possessing the essential attributes of the Godhead, such as self-existence, independence, omnipotency, &c., it is spirituality, holiness, and love, in these things the *new man is after the image of him who created him*. Col. iii. 10. But some have inferred from what Peter says, that the believer has, in his new birth implanted in him,

the *divine nature*. "But what is Peter's statement? "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." To whom were these promises given? To the believer,—that by these, by these promises, he might be a *partaker of the divine nature*, not that he *certainly was* a partaker of it in regeneration. And truly God has so given himself to his people in his promises, that when by faith they can take hold of those promises, they apprehend God in all his attributes, as their help, their wisdom, power, defence, &c. But certainly brethren, we are not gods. The believer is, in his experience much farther from it, than before he believed.

Others suppose that Christ's being made flesh was what constituted the union of him and his people. But this would rather make them the head, for it was in consequence of *their being partakers of flesh and blood that he took part of the same*. But they were *his children* before he partook of this nature. Heb. ii. 13, 14. It would make the woman the head, for in his being made flesh, he was manifested as the *Seed of the woman*. Besides the believer knows that his human nature was derived, not from him who was the Lord from heaven, but from him who *was made of the earth, earthy*. He has all the evidence he wants of this, from the earthiness and depravity of his nature.

Some may suppose the preexistent soul of Christ, to be that which constitutes the bond of union of him and his people. If so, why does it not constitute him the head of all who have souls? But brethren, had you not souls before you were regenerated? And did they not betray their origin as being of the earthy Adam, by their being depraved? Our western brethren, however if I understand them, do not make the preexistent soul of Christ, the bond of union, but the repository of that which constitutes the union.—But the scriptures I think reveal a far safer repository for the believer's life than any created being could be, even God himself, as I shall notice. It must then be that the *new man* of the believer, that by which he is manifested as the seed of Christ, is distinct both from the Godhead and from humanity. It is not *earthly* like humanity, but spiritual and heavenly. It is not independent in its powers of action like the Godhead. *To will is present* with the believer, *but how to perform that which is good he finds not*.—But some one will hastily say, why, to represent Christ as the Head of such a distinct life, would be to represent him as possessing a third nature—distinct from his Godhead and humanity. And does this alarm you, my brother? Though you may not have thought of it in this form, yet have you not in substance believed it. Do you feel that you are as young gods? or do you on the other hand believe with the arminian that regeneration is nothing but giving a new bias to the old nature? If so, it will be of no use to argue this point with you. But if you believe a new

principle, a living principle of *holiness, righteousness and love* is imparted in regeneration, and that this was derived from Christ as the Head, do you not believe that it had a previous existence in him, and that you therefore existed in him, in this life, before the foundation of the world? Or what was the existence you then had in him?—But to the law and to the testimony on the point. Let us come to the 1st of John. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." This Word then who, whilst he is declared as distinct from one who is also the God, is declared to be God, and the Maker of all things, must have been essentially life itself. When therefore it is affirmed ver. 4, that, "In him was life," it must refer to a life in him distinct from his essential existence. "And the life was the light of men." Can there be any mistake then in understanding this life as being the life which is communicated in regeneration, and which *delivers from the power of darkness*? But this was in him distinct from his essential existence as God. It is also distinct from his humanity; for it is afterwards, ver. 14, affirmed of him that he *was made flesh*. Need I bring any further proof to the point? We have it in ver. 14, compared with ver. 16, and with 2 Tim. i. 9, as well as in other texts. That which was his *glory*, as the *only begotten of the Father*, was his *fulness of grace and truth*, of which *all believers have received*. And truly the life they derive from Christ is *grace and truth* compared with their life in Adam.

One point more, Does this view of the sonship of Christ derogate from his divine and essential glory as God? Not in the least. His person is more exalted in this view of the subject, for whilst he is the Son of God, he is absolutely the Jehovah, equally with the Father. This life which is the begotten of God exists in the Word or Son, as God,—it never has nor ever will exist separate from the Godhead, either in the Son or in his people. *In him was life*. And of his people he says unto his Father: "I in them and thou in me." John xvii. 23. As the *only begotten Son* he is said to be *in the bosom of the Father*. John i. 18. As Christ he is *hid in God*, for the life of his people are hid *with him* in God.—Col. iii. 3. This life does not exist in his people without God. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." 1 Cor. iii. 16. See also 1 John iv. 12—15, 16; and John xiv. 15, 16. Although believers are conscious of a principle distinct from nature being in them, from the holy and heavenly desires they have, and from the warfare within, which could not exist were there not two opposite principles within,—yet this new principle has no independent powers of action. The believer cannot of himself exercise faith on a single promise, nor bring into exercise a single holy affection to the suppression of those which

are unholy. And so we are told, "It is God that worketh in you both *to will and to do*, of his own good pleasure." Phil. ii. 13. Christ says, "Without me ye can do nothing." John xv. 5. Herein perhaps is where some have confounded the Holy Ghost, which is God, with the spirit of Christ or the spirit of God's Son which the believer has. Rom. viii. 9; Gal. iv. 6, because the Holy Ghost dwells with such.

From a review of this whole subject, well may we exclaim with the beloved disciple. "Behold, what *manner of love* the Father hath bestowed upon us, that we should be called the sons of God." &c. 1 John iii. 1. Brethren what an exalted relation doth the believer stand in to God, as having from everlasting been one with his only begotten and well beloved Son. Beloved as he was, begotten in him, hid in him, and living in his life. The union does not stop in heaven, they were sons of Adam, of condemnation and death, He became the Son of man, sunk below them under the curse, and raised them when he arose, and made them sharers of his dominion as the Son of David. "Fear not little flock it is your Father's good pleasure to give you the kingdom," are his words. Sharers they are in his justification from the law, in his triumphs over death, over the grave, over the curse, and in his exalted glory. John xvii. 22, compared with ver. 5.

Here then I have given a view of my sentiments on this important subject. Are they supported by scripture and experience, or are they not? Brethren examine candidly before you join in the cry of heretic which has been attempted to be raised against me on account thereof.—And may God lead you to a righteous judgement in the case.

S. TROTT.

Centreville, Fairfax Co., Va., Sept. 2, 1840.

For the Signs of the Times.

"HOW CAN A MAN BE BORN WHEN HE IS OLD?"
JOHN III. 4.

BROTHER BEEBE:—This question, with its answer (though old) is yet new, and is profitable for doctrine, &c., unto the man of God, and unto this day it is as a light that shineth in a dark place. Our Lord taught Nicodemus that except a man was born again he could not see the kingdom of God; upon this, Nicodemus with surprise asked the above question, answering which, Jesus said, *Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.* (i. e. born in a two fold sense.) That there are two senses in which christians are born again, is evident from our Lord's answer to Nicodemus, and from many other passages of scripture. My object in this letter is to present my view of the nature of these two modes of birth, which the christian experiences before he enters into the kingdom of God, and which a man may experience, even when he is old. The first is the birth of the spirit, (as noticed first by our Lord ver. 3, *Except a man be born again, &c.*;) this is the implanting of spiritual life into the soul,—

the law of God written upon the fleshly table of the heart, which makes the creature a new creature,—furnishes him with new senses, and he becomes dead to his old ways, and his old hopes, as Paul says, when the commandment came, sin revived, and I died. Rom. vii. 9. Having spiritual understanding, in his measure he is prepared to receive spiritual things, and beholding himself condemned by the law of God, he sees no way of salvation. Being burdened with guilt he dares not to lift up his eyes to heaven, but smites upon his breast, crying God be merciful to me a sinner. This birth is called also a quickening, a passing from death unto life. See John vi. 63. It is the Spirit that quickeneth, and 1 John iii. 14, "We know that we have passed from death unto life, because we love the brethren."—I think it is evident from the effects of the change that passing from death unto life is the same as the birth of the spirit; for love of God is the effect, or evidence in both figures: *Every one that loveth, is born of God.* 1 John iv. 7. To be born of the Spirit, is to be prepared to receive spiritual instruction; passing from moral death to spiritual life is the same preparation: hence I cannot distinguish between these two figures as used in the scriptures. This change is termed, exclusively, the work of the Spirit, no instrument,—no means are of any purpose in producing the birth of the spirit; but those who receive this change are called to it by the power of God, not according to their works; but according to his own purpose and grace, which was given them in Christ Jesus, before the world began. 2 Tim. i. 9. Born, not of blood, nor of the will of the flesh, nor of the will of man. John i. 13. Surely no instrument can be of any use in the hand of God, in raising the dead; but life to the dead, must be communicated by the sovereign power of him who spake all things into existence, even so he quickeneth whom he will. John v. 21. It is a prevailing idea, that the Lord makes use of various means in effecting the birth of the Spirit.—Reading the scriptures, hearing some effecting story, suffering affliction, &c.; but most generally the preaching of the gospel, are said to be means in the hand of God in effecting this birth. To tell of the means used in the birth of the Spirit, would be telling whence it came; but the sword of the Spirit cuts off this idea at once.—Thou canst not tell whence it cometh; so is every one that is born of the Spirit. John iii. 8.—That the preaching of the gospel is not a means of the birth of the Spirit is taught by the effect that it has upon the natural man; it is preached to the Jews a stumbling block, and unto the Greeks foolishness. 1 Cor. i. 23. Also, it is said to be a savor of death unto death, instead of a means of raising the dead. 2 Cor. ii. 16. By this, I do not suppose we are to understand that a man's guilt is increased by hearing the gospel preached; but that it witnesses to his state by exciting his enmity—wherefore it is called death unto death. But unto them that are called, (born of the Spirit) it is the power of God, and the

wisdom of God, i. e. the gospel is unto (in the estimation of) them, the power of God, &c. Many think, and preach that a man is not born of the Spirit until he has experienced a season of godly sorrow for sin, and a hungering and thirsting after righteousness, &c.; but these are signs of spiritual life, evidences that the soul is born of the spirit, he has spiritual discernment, and is no more a natural, but a spiritual man: for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

I shall now proceed to write my views concerning the birth of water. And first, I have no idea that it has any reference to the ordinance of baptism; for baptism sets forth a death, burial, and resurrection, but I think it is not termed a birth in the scriptures. But by the birth of water I understand the deliverance of the soul from his burden of sins—bringing the prisoner out of the gloomy prison house, into the light, and liberty of the children of the kingdom of God, to a participation of the consolations of the saints of God. Christ formed in him the hope of glory. In effecting this birth, the Lord makes use of means, the gospel of Christ, which, in many places in the bible is termed water, living water. This change, or deliverance of the soul is called a birth in different places in the scriptures. See Paul to the Gal. iv. 19. My little children of whom I travail in birth again, until Christ be formed in you. Also 1 Cor. iv. 15. Though ye have ten thousand instructors in Christ, yet not many fathers: for in Christ Jesus I have begotten you through the gospel; but he thanks God that he had baptised but few of them. Hence Paul's begetting them in Christ, was not baptizing them; but a birth into the kingdom of God, through faith that was in Christ Jesus, which made them fit subjects for baptism. So the eunuch was begotten through the gospel by Philip, who afterward baptized him. For this end Christ gave gifts unto men for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, &c. Acts xxvi. 18. Now it is evident that Paul's ministry was not to open the eyes of the natural man, for he is not blind, but sees, therefore his sin remains; he is whole, and needs not a physition. He is not under the bondage, or power of Satan, but is a free and willing subject of his kingdom; but the soul that is born of the Spirit is in bondage, a prisoner until liberated through the gospel, receives forgiveness of sins, &c., through faith that is in Christ Jesus. I do not suppose that the birth of water is effected independently of the Spirit, but that the Spirit applies the word of truth to their souls who receive it by faith. Hence the birth of water is not always effected under the immediate preaching of the word, but often at other times, when the Spirit makes the application of

the gospel, which may have been heard or read some time before, though now it may appear entirely new, as if never heard before—so the excellency of the power is of God and not of us.—This birth, as well as that of the Spirit, is said to be essential to entering into the kingdom of God, by which I understand the church militant, for our Lord showed, ver. 12, that he was not speaking of the church triumphant; but of earthly things, i. e. of things concerning his kingdom upon earth, for in other respects his language to Nicodemus was spiritual, or heavenly. I trust that many souls have entered the church triumphant who never experienced the birth of water in this life; some that never had opportunity to hear the gospel—some who perhaps had come to the birth, but through the darkening of counsel with words without knowledge, there was not strength to bring forth: also infants, who cannot receive this change for want of understanding, as to dating the birth of the Spirit. Some may receive this change in infancy, and never be able to point out the time, and as this must precede all Godly exercise it is doubted whether any person can point with certainty to the time when this work was performed. All may recollect the reviving of their sins, however, and the time when born of the water,—when they received forgiveness of sins by faith in Christ Jesus, which is evidence that they are the children of God.

Thus I have given my views, in a measure, how a man may be born when he is old. If you think proper you may present them to your readers, through which medium I would address them to brother D. E. Jewett, conductor of the "Advocate & Monitor."

Yours in love.

DAVID FORSHEE.

Warwick, N. Y., Oct. 27, 1840.

For the Signs of the Times.

Turin, N. Y., Oct. 9, 1840.

BROTHER BEEBE:—Having a remittance to make you, I have thought of giving you a little account of my tour through some of the western counties, to attend a meeting that was appointed to be held with the church in Caroline, Tompkins Co., where Brother Jewett is laboring.

I left home August 22d., and reached Westmoreland at evening,—lodged with my much esteemed Brother Bicknell, pastor in said church. The next day, being Firstday, met that quite interesting church and people, and attempted to preach to them the gospel of the Son of God.—After service we took our carriage and rode some fifteen or twenty miles. Elder Bicknell and his brother accompanied myself and wife. The next morning called on Elder Blakesly of Morrisville, Madison Co. From thence, onward to Cortland County,—spent the night at a public house. The following morning took our breakfast with Elder Nathan Peck, after which Brother Peck and wife journeyed with us to our place of destination. And thus it came to pass that on the following morning we enjoyed the

pleasure of greeting our brother and sister Jewett at their own house. Here also we found others who are every where spoken against. Here for the first time I saw Elders Burritt, Briggs, Calvert and Wixon, and others. I think there were twelve ministers, if indeed I am one. The preaching in the main was of one piece. On Friday morning the brethren mostly left for their several homes, while brethren Peck, Bicknell and myself concluded to tarry over the Lord's-day following. One discourse on Friday in the afternoon part of the day, and a general conference.

The next day being their regular day for meeting, before commencing we met at the house of Deacon Hollister,—and a precious time it was. Ah! my brother, there is nothing like opposition and persecution to cause the saints to flow together in the goodness of the Lord. At this meeting there were four united with the little church who were formerly members of a church to which Elder Parkinson of New York has been pastor.

The next day being the first day of the week, two from the professed Baptist Church in Ithaca, united; after which Elder Peck preached from these words: *None of these things move me; neither count I my life dear unto myself, &c.* I think that the Lord assisted Brother Peck, at least in his closing remarks. After Brother Peck had closed with awful solemnity, Brother Jewett arose and said he felt constrained to manifest himself more definitely; and at the same time unrolled a paper or parchment denominated a diploma from an institution, pronouncing him a proficient in theology. This was written, in substance, on the broad front of the creature, and on the back side was written by the hand of Brother Jewett, a full renunciation and denunciation of this creature of Babylon and all its kindred, with some appropriate remarks. Then, dashing this little one of the daughter of Babylon against the wall, a universal response burst forth from all the saints, while they were bathed in tears. At this time these words occurred to my mind: (Ps. cxxxvii. 8, 9,) which I read: "O daughter of Babylon, who art to be destroyed! happy shall he be that rewardeth thee as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the stones." In connexion with the above, I presented the 4th, 5th and 6th verses of Rev. xviii: "And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you and double unto her double according to her works. In the cup which she hath filled, fill to her double."

I think I had at that time some evidence that the good Lord would indeed soon restore the captivity of his spiritual Israel. Lord, give us strength to dash against the stones and destroy every brat of the daughter of Babylon. Oh, my brother, in ascertaining who those are, let us look

first at the mother and then at the daughters.—And although the children or little ones have surname themselves by the name of Israel, yet their language is purely the mother tongue.—Yes, the family likeness is so striking that even a wayfaring man in the King's highway need make no mistake.

I am happy to find Brother Jewett learning the art of Sampson, and also that Brethren Beebe and Jewett have manifested themselves as David and Jonathan. Go on, the one warring with the "Old mother," and the other "slaying her little ones."

Brother Beebe, we expect to enjoy a meeting here next June, and to us it is unimportant what week in that month. Just say what week you can best attend, and give due notice thereof accordingly: for we shall expect you here, and that you will tarry with us at least one week. We also expect you will attend our meeting at Westmoreland in January next.

MARTIN SALMON.

For the Signs of the Times.

"RENDER UNTO ALL THEIR DUE."

ELDER WM. PARKINSON.—In the 17th No. of the Signs, which has come to hand, I observed a short paragraph respecting this highly esteemed and venerable Elder, under whose ministry I have set with pleasure for about eight years;—during which period I have never doubted that he was called, and qualified by the Great Head of the church to publish the gospel of the grace of God, and I love, and do esteem him highly in love for his work's sake. It is a truth that he was long known as the pastor of First Baptist Church in this city, long as 15 years, and it is no less a truth that his arduous labors have closed with that church, which is by no means to the credit of some eight or ten individuals, whose names I shall omit for the present, leaving them for an opportunity not far distant when I hope to "Render unto all their due."

My object at present is to correct the statement you have gleaned from lying publications respecting the Elders having received an appointment from one of the Missionary Societies. This misrepresentation I believe was first published in the "Baptist Advocate," and intermixed with other wicked misrepresentations some few days after Elder P. had left the city on his tour to the south, which wrong statements I should have brought to the light, had not the Editor of that print refused to publish my communication, being fully aware that it must have terminated in a refutation of the whole paragraph signed D. The fact is simply this, two men, their names are—Hill of Troy, and Thomas Devan, both officers in the mammon cause, called on him and solicited that he would accept such an appointment; but I now challenge Messrs. Hill and Devan to say whether the Elder did not give them distinctly to understand, "That he should not accept of any appointment from the Mission Board, that he was going to visit his friends, and on business of

a temporal nature, and that he should bear his own expenses." I could refute other falsehoods which have been published, but shall not at present intrude on your farther patience.

Yours affectionately,

SAMUEL ALLEN.

New York, Sept. 21, 1840.

For the Signs of the Times.

Philadelphia, Sept. 16, 1840.

BROTHER BEEBE:—As to the case of Eld. E. J. Williams, noticed in your last number, there appears to be a mystery. Some of your readers think the notice not sufficiently explicit. Would it not be desirable that a more full statement be made on the subject, that your readers may form an opinion on the subject as well as yourself?—Brevity where statements are made on matters of moment, may mislead or prove unsatisfactory, and therefore facts are desirable, so that every reader may be able to judge for himself. The great objects of a religious periodical are plainness, christian simplicity and meekness, avoiding every thing that may excite contention or any unpleasantness. Firmness, fidelity and attachment to the truth, are necessary; but gentleness and good will in exercising these, are highly pleasing and desirable. These hints, I doubt not, will be received as intended—as marks of regard and good will.

May the Lord guide and direct you, and overrule all your doings for his glory, is the prayer of

Your brother in Christ,

THEOPHILUS HARRIS.

For the Signs of the Times.

ERRATA.

BROTHER BEEBE:—I discover in my communication in the 18th No., page 139, column 1st top an error of some importance which I wish in this way to correct. Speaking of God's existing as three, I am made to say. *And I cannot conceive that in making a revelation of himself, he would declare himself as existing as three and one.* I intended to say. I cannot conceive that in making a revelation of himself, he would declare himself as existing as three and one unless he so existed, or that he would declare himself as existing as he does not. Whether the mistake was made by me in the manuscript or not I cannot now say.

S. TROTT.

FROM THE CHR. DOCTRINAL ADVOCATE.

"Secret Fraternity.—Having in the last No. alluded to that point of our past experience, when we were led to renounce our fellowship with a 'secret missionary fraternity,' and finding that we are liable to be misunderstood in relation to the nature of the thing hinted at,—we feel called on to be more explicit. Indeed, though it be in reproof of ourselves, we choose rather to be as plain as words can describe, than through any obscurity of ours to give occasion to doubts, surmises, and misconstructions. Peradventure, as we proceed, Br. Wixson and others may see

something of the necessity of such an institution in theological Seminaries and for missionaries' purposes. Babylon has *Mystery* a prefixed title.

We would first say, that about "fourteen years ago," we knew such an one as in the Lord's wisdom and grace was made to realize, that the Lord teacheth as man cannot, and humbly to rejoice in the gracious privilege of being taught of Him. Yea, it was also made his desire at that time, if the Lord pleased to use him for the consolation of Zion, that he might be led and strengthened to run in the way of God's testimonies. But—let those who read this, take heed and remember, that neither is it by strength of ours, that we enjoy the light and liberty of the children of God; nor correspondent with the place, when down by the cold streams of Babylon, there to sing the Lord's song! Alas! we apprehend, that many of the sons and daughters of Zion are yet in Captivity under the rudiments of the world; or of Pedobaptist union of the Church and world; which heaven now worketh in a large portion of professedly Baptist churches also; of which we have not time now to speak.—"By the glare of false science," and by various influences such an one above referred to was led off from simple reliance on the Lord's teaching, and his wandering lays in a direct course to the Theological Seminary. He there enters.

We shall here speak only of the things which we know from personal experience and observation, in coming to describe the fraternity under consideration. In a short time after I had entered the Seminary at A——, Mass. 1831, I found the subject of Missions to the heathen brought before us often, and in general made to appear a work fullest of benevolence and self-denial. My own mind became interested and at length in the presence of my class and some others, who were known to me as members of the Society of Inquiry on Missions, which society is the outer court of the *secret fraternity*.—I expressed my feelings of devotedness to the cause of my King, and that if the Lord pleased, it seemed to me to be a desirable privilege to go and preach the gospel among the heathen. And now my acquaintance with missionary brethren was greatly increasing and becoming more and more intimate, till in the fraternity's due time,—I having become, without my knowledge of such a body, a member elect,—one of its members conversing with me in an invited walk, proposes to me the question which has been so warm between Masons and Anti-Masons, wishing to know whether I had ever thought much on the subject. My reply in substance was, that never having been myself a Mason, and my mind having been otherwise occupied, I had not given any attention to the subject. He inquires again, "Do you think there is any thing wrong in simply keeping a secret?" To which I reply, that I conceive there may be circumstances in which secrecy might be proper. Now, so soon as I am on this point far enough scrutinized, the conversation turns and

before many hours are gone, the same or another member of the fraternity, getting me incidentally or by invitation alone, asks if I would like to attend a missionary meeting. With all my heart responding, I unsuspecting am carefully introduced into a select room, where I at once behold a large portion of my missionary brethren, especially of the two older classes. The door immediately closes and the president of the fraternity says, "Br. Jewett, you are invited into the company of brethren associated for missionary purposes, and we have a constitution which, *on the promise of secrecy*, you will have the privilege to hear, and which if you approve,—we would like to have you become united with us." And, whatever inward hesitancy I might have as to secrecy, yet being unable to imagine any evil in the brotherhood, the pledge is given, the constitution read, the illustrious names of Hall, Judson, Mills, Richards, Rice, &c. follow,—and then this right hand added my own name also. The constitution I had once in my possession, but it was when I considered it quite improper to take a copy. This, however I can say, as some may endeavor to make it appear, that this fraternity is no other than the Soc. of Inquiry on Missions: I know it to be connected with that society, and that it is also a society unseen by that. It is a secret main spring of the missionary cause in that Seminary, and yet acting out of the scope of the Seminary's vision. It originated the Society of Inquiry in that Seminary and in several others. Indeed, if there were any thing characterizing gospel life and power in it, Andover is not the only Seminary, where such a fraternity might tend to its honor; nor if it should appear to well instructed minds to be any how akin to *'Mystery Babylon,'* is this mark of ignoble kin inherited by that Seminary alone; but several of the other Theological Seminaries in the country had a like fraternity, or were about having one instituted, before my leaving Andover. Even our Hamilton was coming to the privilege.

But the inquiry naturally arises, *What is the object of such fraternities?* The professed object is "to effect a mission or missions to the heathen in the persons of its members." But as some may hastily, though justly, conclude that such an object needs no secrecy; therefore we must explain a little. And in the first place, as it needs men of the greatest possible wisdom to compose the Boards of Foreign Missions, it seems to have been wisely judged by human reason, that they ought to be well instructed by such a vigilant handmaid, as can scrutinize closely the proportion and strength of those who may be ready to offer themselves to their patronage. Who, when deemed proper candidates, are through this medium introduced to the Secretaries of the Foreign Boards, who alone are permitted to know the existence of said fraternity. This is the general arrangement for coming before the boards, and such scrutiny and selection is one grand object of these fraternities; as may be illustrated by the following fact. At a certain time a query arose

in the mind of a certain member or members of the fraternity, whether it were desirable or best to continue as a *secret body*. And the question was proposed to Judson in Burmah, who in substance gave this reply:—"By all means; there is as much need of secrecy now as ever; for one wrong headed man coming out here, would do more harm, than multitudes could do good." Our readers will of course perceive "the wisdom."

Some further remarks on this *Fraternity* and the views leading to this disclosure, will appear shortly, if the Lord please.

[To be continued.]

EDITORIAL.

New Vernon, Orange Co., N. Y., Oct. 15, 1840.

In reply to the enquiry of Brother Harris concerning Eld. E. J. Williams, we have only, for the present, to say, that Eld. Williams was introduced among us as an Old School Baptist; and as he came to us recommended by brethren in whom we had great confidence, he was of course received cordially and treated by our churches with kindness and liberality. After a continuance among the churches of this vicinity of about four or five years, during which he became involved in contradictions with some of our brethren, and was accused of duplicity and insincerity. He subsequently formed an acquaintance with Charles W. Dennison, and the New School Baptists in the neighborhood of Paterson, N. J.

At the last meeting of our Warwick Association, in June, he appeared and took his seat as a messenger from and pastor of Ramapo Church; and when the Circular Letter which he had been, by the preceding Association, appointed to prepare, was called for, he presented a manuscript which he said he had written on the preceding Saturday. This manuscript was on motion referred to a committee, without reading. It was examined by the committee, and found very exceptionable in every respect. To some parts of it amendments were suggested and alterations made: but finally, after having labored long enough in trying to revise this letter to have written two or three unexceptionable ones, a proposition was made to strike off an arminian harangue with which the original letter was concluded. To this proposition Mr. W. peremptorily objected. After some expostulation, pro and con, the committee unanimously refused to recommend the adoption of the letter to the Warwick Association; but instead thereof recommended the adoption of the Circular of Ketchikan (Va.) Association for 1839. Mr. W. seemed very much disconcerted at the rejection of his letter, and made some menacing expressions.

The next we heard from Mr. Williams was by a printed circular purporting to be the same that was rejected by the committee. This was introduced which some remarks by the author, and embellished by a commendation of Elder Williams from the *classic pen* of Charles W. Dennison, pastor of Paterson church, (N. J.) highly com-

mending not only Mr. W., but the noble stand which he has taken.

In his preliminary remarks he says he "*can no longer have fellowship with an Association that is liable to be controlled by influences which have led to the rejection of what he knows to be the plainest precepts of the blessed Redeemer.*"

Upon the publication of this joint production of E. J. Williams and C. W. Dennison, we made the remarks in a former number which have called forth the enquiries of Brother Harris of Philadelphia, and in which we denied the published circular's being a true copy of the one examined by the committee, and challenged Mr. W. to present the original. We have since been informed that he declines showing us the original manuscript.

We will only add, that such has been the course and policy of Mr. Williams that we can no longer hold him as entitled to our confidence or fellowship.

THE SECRET CONCLAVE.—The disclosures which Brother Jewett has commenced in his last number, and which we have copied into this, of the *mystery of iniquity* as practised in connexion with Theological Schools, in our country, to facilitate the assumption of ecclesiastical dominion over the Baptist denomination, can scarcely be excelled by the disclosures now being made of political corruption in the Glentworth affair at New York.

Deeply as our brother regrets his former connexion with that God dishonoring institution, the Lord is able to overrule all to the advancement of his own glory, and the overthrow and exposure of the hidden things of dishonesty. We hope our brother may be sustained in the publication of his Advocate and Monitor.—our friends, especially in these parts, are informed that we are appointed agent for Brother Jewett's paper, and we will cheerfully communicate to him their orders or remittances.

The Old School Meeting at Abington, Pa.—We enjoyed the privilege of attending the late meeting at the above named place, and to us, it was a delightful meeting. The ministering brethren in attendance were Elders Hez. West, D. Roberson, A. Harding, N. Peck, G. Conklin, H. Rowland, D. E. Jewett, B. Pitcher, G. Beebe, and some others. All, as far as we could discover, were of one heart and one mind; and we found it truly *good and pleasant for brethren to dwell together in unity*. The Providence Ch'h. in that region of country has been rent by a severe gale, but they came together and seemed disposed to settle their difficulties, and resume their travel. All other Old School churches in that section of country, seem to be in a healthy, prosperous and happy condition.

ELDER WM. PARKINSON:—It will appear, from the letter of Brother Samuel Allen, published in this number, that the statement made by us,

a few weeks since, upon the authority of the New School papers, that Elder Parkinson had accepted an appointment by the Missionary Board, &c., is incorrect. What the object of the conductors of the Baptist Advocate was in putting the fabrication in motion, and when requested, refusing to correct it, was, we will not attempt to say.

From our knowledge of Elder Parkinson's connexion with the New School and with new measures we saw no good reason to doubt the testimony of the organs of that party. All we said upon our own responsibility, in our former notice, we still say, but what we gleaned from New School papers is denied. If therefore we have done injustice to Eld. P. it has been in reiterating the assertions of those new lights, for the favor of whom Eld. P. has taken leave of his old tried friends.

Objections to our views concerning Adam.—Several of our brethren in the vicinity of Red Stone Association Pa. have withdrawn their subscription from our list on account of something to which they objected in the Circular Letter of the Licking Association, Ky. for 1839., published in the Signs, Vol. VII. No. 21, page 161. Shortly after that letter appeared in our paper Bro. Whitlatch wrote us demanding whether the doctrine of the circular is consonant with our views. In reply, we requested him, if he had discovered any thing objectionable, or that he considered unscriptural or wrong to point it out, as we had discovered nothing heretical in the circular, (although the subject of Justification, that had been so fully discussed, had been alluded to,) nor anything discordant with our faith.

Without condescending to comply with our request Bro. W. directed us to discontinue several subscribers and himself also, both as subscriber and agent, leaving us altogether in the dark as to the cause of his resentment. We have recently received a note from another brother in that region ordering other names stricken from our list and stating that the obnoxious sentiment was in relation to what Adam was prior to the fall.

Having, after so long a time, learned what has disturbed the Red Stone brethren, we have again turned to, and carefully re-examined the circular, and feel compelled unreservedly to concur with the Licking Association in the doctrine by them expressed on the subject.

If Adam was created, as the head of his posterity, a *spiritual man*, he must have represented a spiritual seed, and Paul must have erred exceedingly when he declared the very reverse, 1 Cor. xv. 46—50; but we can better afford to loose all our subscribers than to discard the Apostles' doctrine.

We have been highly delighted in perusing the annual epistles of the Red Stone association, and we feel the more astonished that they should manifest such resentment at what we conceive to be the truth as it is in Jesus; seeing they have not themselves escaped persecution for uttering unpopular truth. If the Red Stone brethren have any new light upon this subject that has been

withheld from others we will cheerfully communicate it through our columns for general edification, if they will forward it: *albeit* they discard us.

APOLOGY — We are still about four weeks behind our date, and we have still to beg the kind indulgence of our subscribers, agents and correspondents, for a little while and we will redeem the time. There are four more numbers required to complete this volume, these will be all due by the last of December. By the first of January, we are now making arrangements to, present our readers with the first number of the ninth volume, which we intend to strike off on entirely new type. The appearance of the paper will be greatly improved, and we hope that in matter, and manner it may also be improved. We shall need the co-operation of our brethren, both in regard to remittances, and communications.

Our agents will oblige us by giving early information of any alterations they may wish made in relation to their respective lists. Each subscriber is particularly requested to give seasonable notice to his or her agent, or to us whether they intend to continue their subscription for another year or not.

☞ All who neglect to notify us of their intention to discontinue their subscription until the first of January, will be held accountable for another year. Our terms will be as formerly.

CIRCULAR LETTER, OF LICKING ASSOCIATION, KY.

DEARLY BELOVED BRETHREN AND SISTERS IN THE LORD:—Through the continued goodness and mercy of the Great Head of the church, we have been permitted to meet once more in our associate capacity. By reference to our minutes accompanying this Circular, you will discover what business has claimed our attention with its final disposition; together with the situation of the churches composing our body. According to our former custom and as evidence of our christian regard for you, we address this communication to you; in which we would stir up your pure minds by way of remembrance. First, we desire that both you and ourselves may be kept constantly mindful of what we were and are; as sinners and rebels against God, consequent upon violating his holy law; and that upon the principles of justice we have merited eternal banishment from his presence, and from the glory of his power, as we stand related to our natural head—Adam the first. And secondly, we most ardently desire that we may be ever mindful of the unparalleled love, grace and mercy of God towards us, that we should be called the sons of God; and that all this love, grace and mercy is brought to view in the holy scriptures as flowing to us through the incarnation, obedience, suffering, death, and resurrection of our Lord Jesus Christ, who in the everlasting covenant is brought to view as the "Head of the church and Savior of his body," the bride groom of his bride; the Father of all his spiritual family, and by virtue

of these heavenly relations or the *eternal union* to his bride, he (the bride groom) could, and did suffer in her stead, bear her sins in his own body on the tree, and thus redeem her from all iniquity, and graciously (and yet in accordance with law, justice and truth) proceed through the life-giving operation of the Holy Spirit, to bring up the prisoners out of the prison house, and "purify unto himself a peculiar people zealous of good works." And now dear brethren, let us never forget that it is through this gracious work of the Spirit, that we become identified as members of this heavenly family, and are put in possession of these peculiarities by which the heirs of promise, are distinguished from all the families of the earth; for these people, and these alone, have experienced a resurrection from that death "in trespasses and sins" in which they were involved as violators of God's holy law.

Being thus made alive, spiritually, they are enabled to see and know something of the true nature and demerit of sin, and to learn something of the holiness, truth and justice of God, and of his holy law; to feel and know something of the impurity, corruption and deep depravity of their own hearts and nature; and from the principle of life within, to mourn, lament, and repent before God; to cry to him in the language of all the heaven-born family which have gone before,— "Lord save or I perish; or "God be merciful to me a sinner;" nor do they find rest or comfort, until led by the same blessed Holy Spirit to view [by faith] the Lord Jesus as the only medium of a sinner's acceptance with God; "in seeing they believe, and in believing they rejoice with joy unspeakable and full of glory;" they are here enabled to make a full surrender of all they have and are into the hands of the Lord; they fall in love with him; they love him because he first loved them; they enter his service from a principle of love and of choice. Thus, dear brethren, have we glanced at the character of our Father's spiritual family, all of whom both in heaven and on earth are by him named.

Would it not dear brethren be a profitable employment for you and us to be engaged in contemplating the name or names with their significance, which our Father has given us? He has named or called us his people, his sheep, the sheep of his pasture: he has called us a holy seed; and hath said, "a seed shall serve him," (the Lord Jesus) and that "it shall be counted to the Lord, for a generation;" they are the "lot of his inheritance;" the travail of his soul, which he was to see and be satisfied, when his soul was to be made (as it was in due time) an offering for sin. These are moreover named or called by their Father "a chosen generation; a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light." These compose the *body of Christ*, and when we look at them through the glass of God's word, we see the bride, the Lamb's wife; we see the elect lady and her children, we see the

household of faith and the household of God.— Dear brethren and sisters are not those heavenly and endearing relations that poor wretched sinners like ourselves are permitted (through grace) to sustain to the Lord Jesus, of sufficient magnitude to humble us in the dust of humility, and call forth every spiritual power and faculty with which the Lord has endowed us, in rendering praise and adoration to the adorable name of our bridegroom? O let us, and all saints, not only consider the excellency, grandeur, glory and efficacy of the grace of God, which has made us what we are as christians, but let us consider too, the obligations we are under to love, adore, reverence and obey him forever. The order and texture of the household of God should claim our particular attention. Are we, dear brethren, permitted to indulge a hope sanctioned by the word of God that we belong to this heavenly family? Then, O how careful should we be not only in our deportment towards our Father, but to all the members of Christ's body, for be assured, if we are what we hope and profess to be, a knowledge of our own delinquencies and wrongs, together with our daily experience, with regard to the corruptions of our flesh, the wiles of Satan, and the numerous troubles and afflictions through which we are passing, should make us feel sensibly for our brethren and increase our care and love for them daily; for they (with us) are travelling the same thorny road, experiencing the same troubles; engaged in the same warfare and are alike the objects of the scorn and derision of an ungodly world. But blessed be the Lord, this little flock is destined ere long (notwithstanding all their present sorrows) under the guardianship of their glorious Shepherd to arrive safely in the port and haven of eternal rest. We hear him say, "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

O brethren and sisters, let the foregoing considerations have a due and proper influence on our lives and deportment one towards another.— May each of our minds be turned to the heavenly admonitions and commands of our Father, obligatory alike upon all of his household, in the various relations we sustain to him and to each other. God grant that we may abound more and more in christian love and brotherly affection one towards another. The eyes of the world are upon us; the enmity and opposition of the anti-christian church are against us, but, "if God be for us who can be against us." Let us "put on the whole armour of God," and stand fast in the liberty wherewith Christ hath made us free, and as free men in Christ "Contend earnestly for the faith which was once delivered to the saints."— Let us be careful to exemplify the christian character in our lives daily, that all the graces of the Spirit may be exhibited to all around us; then shall we give evidence that we have been with Jesus, and are taught of God; which is our earnest prayer, for Jesus' sake. Amen.

THOS. P. DUDLEY, *Mod.*

JAMES S. PEAK, *Clerk.*

Poetry.

PRAYER FOR A REVIVAL.

Savior, visit thy plantation,
Grant us, Lord, a gracious rain!
All will come to desolation,
Unless thou return again:

Lord, revive us,
All our help must come from thee!

Keep no longer at a distance,
Shine upon us from on high,
Lest, for want of thine assistance,
Every plant should droop and die.

Surely, once thy garden flourish'd,
Every part look'd gay and green;
Then thy word our spirits nourish'd,
Happy seasons we have seen!

But a drought has since succeeded,
And a sad decline we see;
Lord, thy help is greatly needed,
Help can only come from thee.

Where are those we counted leaders,
Fill'd with zeal, and love, and truth;
Old professors, tall as cedars,
Bright examples to our youth!

Some in whom we once delighted,
We shall meet no more below;
Some, alas! we fear are blighted,
Scarce a single leaf they show.

Younger plants—the sight how pleasant!—
Cover'd thick with blossoms stood;
But they cause us grief at present,
Frosts has nipp'd them in the bud.

Dearest Savior, hasten hither,
Thou canst make them bloom again!
Oh! permit them not to wither,
Let not all our hopes be vain.

Let our mutual love be fervent;
Make us prevalent in prayers;
Let each one, esteem'd thy servant,
Shun the world's bewitching snares.

Break the tempter's fatal power,
Turn the stony heart to flesh;
And begin from this good hour
To revive thy work afresh.

BEDDOME.

JESUS—PRECIOUS TO THEM THAT BELIEVE.—1 Pet. ii. 7.

Jesus, I love thy charming name,
'Tis music to my ear;
Pain would I sound it out so loud,
That earth and heav'n might hear.

Yes, thou art precious to my soul;
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.

All my capacious powers can wish
In thee doth richly meet;
Nor to my eyes is light so dear,
Nor friendship half so sweet.

Thy grace shall dwell upon my heart;
And shed its fragrance there;
The noblest balm of all its wounds,
The cordial of its care.

I'll speak the honors of thy name,
With my last laboring breath;
And dying clasp thee in my arms,
The antidote of death.

DODDRIDGE.

EVANGELICAL PHILANTHROPY.

Bejoice the Savior reigns
Among the sons of men;
He breaks the prisoners' chains,
And makes them free again:
Let hell oppose God's only Son,
In spite of foes his cause goes on.

The cause of righteousness,
And truth, and holy peace,
Design'd our world to bless,
Shall spread and never cease:
Gentile and Jew, their souls shall bow,
Allegiance due with rapture vow.

The baffled prince of hell
In vain new projects tries,
Truth's empire to repel
By cruelty and lies;
Th' infernal gates shall rage in vain,
Conquest awaits the Lamb once slain.

He died, but soon arose,
Triumphant o'er the grave;
And now himself he shows,
Omnipotent to save:
Let rebels kiss the vic or's feet,
Eternal bliss his subjects meet.

WATTS & RIPPON.

BROTHER BEEBE:—Please insert in the 20th and 21st No's. of the "Signs of the Times" the following appointments.

I will preach if providence permits, at Upper Seneca, Md. Tuesday, Nov. 24th, at 2 o'clock P. M. Wednesday night, Nov. 25th, I will be at Brother Edward Choat's, and preach if an appointment is made. Thursday, Nov. 26th, will preach at the Meeting-house near Brother Choat's at 11 o'clock, A. M. Friday at Black Rock, 11 o'clock. Saturday and Lord's-day, Nov. 28th and 29th being the 5th Lord's-day, with the Harford Church. Monday night, Nov. 30, where the friends may appoint in Baltimore. Tuesday night, Dec. 1st with the friends in Washington.

S. TROTT.

Receipts.

Wm. Ray,	N. Y.	\$1 00
Eld. D. E. Jewett,	"	2 00
Eld. Martin Salmon,	"	5 00
G. A. Chamberlin,	"	1 00
A. Brundage,	"	1 00
E. S. Cadwell,	"	1 00
George Githens, Esq.,	N. J.	2 00
Wm. H. Johnson,	"	2 00
David Kerby,	Pa.	2 00
James Hazen,	"	1 00
Eld. H. West,	"	2 00
A. Dolph,	"	4 00
A. Kimber,	"	1 00
Job A. Northrop,	"	1 00
Robert Ketcham,	"	1 00
Lemuel Harding,	"	1 00
L. H. Chamberlin,	"	1 00
Jonathan Hall,	"	1 00
S. Parker,	"	1 00
Miner Carey,	"	2 00
Gabriel Everett,	"	2 00
Morton Brown,	Mo.	5 00
Elder Peter Meredith,	Del.	5 00
James Murray,	Ala.	2 00
Total,		\$47 00

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Morton Brown, Union, Franklin Co., Mo.
James Murray, China Grove, Ala.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., NOVEMBER 1, 1840.

NO. 21.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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IF All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

N. T. Stevensburgh, Va., Nov. 4, 1840.

BROTHER BEEBE:—Paul in his first letter to the church at Corinth, vi. 7, avers, "Now therefore, there is utterly a fault among you, because ye go to law one with another." From experience and observation, in accordance with the divine rule, is it not undeniably true, that there is "utterly a fault" amongst the Old School Baptists: Do not some of them manifest too much carnality in their life and conversation, to sufficiently shew forth the praises of him who hath called them out of darkness into his marvellous light. It may, justly, be retorted, "physician heal thyself;" true, but does it therefore necessarily follow that the children of God, because they "Cannot make one hair white or black, nor add one cubit to their stature," that they should "Do evil that good may come, God forbid?" but rather that they should obey the divine Savior's injunction, "Watch and pray, lest ye enter into temptation," and "Abstain from all appearance of evil, and from fleshly lusts which war against the soul." God is, and will be glorified in all his saints, and his declarative glory is manifested to all around them, when they let their light shine forth, in all holy conversation and godliness."

Peter directs his 2nd epistle "To them who have obtained like precious faith with us (all true believers) through the righteousness of God and our Savior Jesus Christ" All in strict accordance "With the divine power having given unto us all things that pertain to life and godliness through the knowledge of him who hath called us to glory and virtue: whereby, are given unto us exceeding great and precious promises; that by these ye (the same us) might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and brotherly kindness, charity.—For if these things be in you, and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

I understand the Apostle to mean that notwith-

standing the children of God are quickened into spiritual life by the power of the Holy Spirit of God, and are ultimately brought to receive Christ by faith; as the only hope set before them for eternal life—all as a free gift to justification of life; nevertheless, the fruit of what God has wrought in them, ought to be manifested in some good degree as set forth, commencing in the 5th verse, "And besides this add to faith," &c. The conclusion in the 5th verse fully shows the fruitful abounding in the knowledge of the Lord Jesus Christ, by such gracious manifestations as he makes in his people both to will and to do of his own good pleasure, and therein is his Father glorified when they bear much fruit, and show that they are his disciples, not only in word, but in deed.

In the 10th verse, the Apostle adds: "Wherefore the rather, brethren, give all diligence to make your calling and election sure; for if you do these things you shall never fall." The 5th, 6th, 7th, and 10th verses on the arminian's plan may seem to favor their vain carnal notions of getting religion: "They not knowing the scriptures nor the power of God; are blind and cannot see afar off."

It appears in the 9th verse, that there was some lack of seeing the things mentioned in the 5th, 6th, and 7th verses, and a forgetting something experienced by a true believer in Christ: therefore, he exhorts his brethren, To give all diligence in their being called and elected, as evidence thereof to themselves and others also, by a clear manifestation of the same, adding to faith virtue &c., the fruits of the Spirit, as in Gal. v. 22, 23, being, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. 25 and 26 verses. "If we live in the Spirit, let us also walk in the Spirit.—Not desirous of vain glory, provoking one another, and envying one another."

My dear Old School brethren, is it not painful to see any one, or more of the Old School Baptists living, saying, or doing as though they were of the world; how dwells the love of God in them, and how is God our Savior glorified in them and by them. True it is they appear to be sound in the faith and experience of the gospel of our blessed Lord and Savior Jesus Christ, the true light of the grace of God, having shone into their dark hearts, giving them the knowledge of the glorious gospel of God our Savior—what manner of persons ought we to be in all holy conversation and godliness.

It does appear to my understanding, that for our own peace and comfort and the declarative glory of God, there is a positive necessity we should show forth his praise in our life and con-

versation in the world, the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine (or alcoholic drinks) revelings, banquetings, or any other abomination whatever.

True, it is, some of the dear brethren in the ministry, and others also who have written in the Signs have dug deep for the right understanding of the unsearchable riches of Christ set forth in the holy scriptures: and others have soared high in pursuit of the superlative glories therein revealed, each having gone nearly, or quite out of sight of some of the weaklings of the sheep and lambs of Christ; but I cannot for a moment suppose any one of them ever designed by their preaching or writing to censure or discard experimental and practical godliness. The doctrine earnestly contended for by all God's dear children, comes to them through faith experimentally, and the effect is holiness to the Lord, and practical godliness and honesty out of a pure heart.

The political mania that has pervaded our whole country, separating, in many instances brother from brother, and friend from friend, has had an undue influence on the mind and deportment of some of the dear people of God.—However it is a matter of grateful praise to our heavenly Father, that it has not been permitted to creep into the church of the living God, the pillar and ground of the truth. Perhaps more or less, all have been infected by it. The presidential contest is nearly at an end, and it is most sincerely to be desired, that the chosen people of God will resume their privileges as good fellow citizens and soldiers of Jesus Christ, and war a good warfare—"Taking the helmet of salvation, and the sword of the Spirit which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" that when the world, the flesh, and the devil, again mount and start some other carnal hobby, the royal family of God may scorn to be enamored in any degree whatever with the beastly enjoyments of the threefold troop, the united antagonists and enemy of God and man.

I know there is many apologies, carnal reason can and does make for many things, that are not only censurable, but really condemned by the scriptures of eternal truth. In some cases, we plead a sort of necessity for them, but sure I am in many things we offend all. Therefore, I think it not only right, but best—seeing we have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him. To watch and be sober, in every thing give thanks, casting all our care on God: knowing by our experience

and from the scriptures he careth for us. Commit our way unto the Lord—trust also in him and he shall bring it to pass: and if we suffer according to the will of God, commit the keeping of our souls to him in well doing, as unto a faithful Creator. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let our requests be made known unto God. And the peace of God that passeth all understanding, shall keep our hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And may the God of peace, be and remain with all his dear saints to comfort and sustain them in every good word and work, through all their trials and tribulations and afflictions in this present evil world, and in another better world without end. Amen.

Your brother in the best of bonds,

I. CHRISMAN.

For the Signs of the Times.

A postscript to the communications recently published in the Signs relative to the existence of God as three and one, &c. To this, the attention of brethren who have felt opposed to the publication of those communications, is particularly solicited.

BROTHER BEEBE:—Circumstances which have come to my knowledge since most of those communications were written and sent on to you, have induced me to add this postscript, in which I wish to state—not these circumstances, but certain others which influenced me to write my views on the Trinity, and on the sonship of Christ.

Between four and five years since, certain brethren and myself got into an argument, one evening, on the sonship of Christ. One of these brethren, it appears, afterwards drew up, from memory, a sketch of what he understood, from that argument, to be my views on that subject.—Copies of this, as I understand, were circulated among brethren to a considerable extent, without any intimation being given me that such paper was in existence; until about two years since a brother who had seen a copy of it, perhaps in Philadelphia, and afterwards got hold of one, informed me of what was passing among my Old School brethren. The fact of this sketch having been thus circulated and kept dark from me, was to me conclusive testimony that my sentiments were viewed as heretical, and that those concerned in the circulation were willing so to represent them. Whether it would not have been more brotherly, first to have shown the sketch to me and learned whether I admitted of its correctness, than thus clandestinely to circulate it, I leave for them to judge. As to my views on this subject, I have never kept them secret; I have openly advanced them in preaching as occasion seemed to require, and several years antecedent to the above named argument they had been published

in a Circular attached to the Minutes of the Central New Jersey Association, written by me. I think that brethren generally will admit that the circumstance is not a very pleasant one to be in, to be sensible that whilst associating with brethren, whom we love, and with whom otherwise it would be a pleasure to associate, we are viewed by them as heretical. Is it then any wonder, that, feeling the force of this, and being conscious that my views had been misconstrued and misrepresented, I should feel an anxiety to embrace the first favorable occasion for laying before my brethren my views in my own language? For some time I did not learn what name they gave to my heresy. I heard of one ministering brother, to the west of me, representing among the members of some of his churches, that I held something very erroneous concerning the doctrine of the Trinity, and I have heard and saw enough of those brethren to know that the brother's suggestion was not without its effect. Brother Beebe was as I understood coupled with me in that charge, on what ground I know not. But recently I have been informed that a brother 150 miles northwardly of this, has published me to his church as holding Sabellian sentiments, and upon the authority of the sketch above referred to. Having been induced by the determined disposition manifested by Eld. O. in his pamphlet to do injustice to our western brethren, and to divide the Old School Baptists, to bear my testimony of what I had known both of him and of them, can brethren, I ask, blame me for embracing the occasion thus offered for laying before them for their examination, my true sentiments on this important subject? And under such circumstances, can they blame Brother Beebe for granting me the privilege of publishing through the Signs my communications on this subject? For myself, I am confident of being sustained in the declaration, that my sentiments are as far from Sabellianism as are the sentiments of any Trinitarian, who does not in his views involve directly the doctrine of three gods. And I am not conscious of holding or publishing any sentiment which the scriptures of truth do not clearly sustain. But ere this comes to hand my sentiments on this subject, will have been before my brethren, and is it an unreasonable request that I make, in asking those brethren, who have seen that sketch or have imbibed the idea of my being heretical on that point, to examine candidly, for themselves, what I have written, both my objections to the prevailing system, and my illustration of my own views? I will thank the brother referred to at the North, if he will do it in candor and meekness, to put his pen on the point in my views chargeable with Sabellianism, a similar request I would make of the brother a little to the westward of me, also above referred to, that he would show the erroneous point in my views according to the standard, the scriptures.

Brethren I presume can expect nothing less than that I should feel hurt that brethren, whom I have so highly esteemed, should be charging

me with heresy, without ever communicating to me in a brotherly way their estimation of me;—but I feel no resentment. If after examining my views, they find they have wrongfully held and represented me as an heretic, and are disposed to hold me as a brother, I shall rejoice to interchange with them the tokens of brotherly regards. But if, on the other hand, they are still disposed to hold me according to the declaration of one, *infidel* in sentiments, according to the intimation of another so wrong, that he cannot continue connected with the association if I continue to be invited as heretofore to a seat with them, and if according to the declarations of others I must stop writing for the Signs or they will stop supporting it, I think it no more than common justice, I require at their hands, in requesting to be informed and that the public should be informed, what is my sin, and wherein is my error, that I must be deprived of these privileges which I have enjoyed among my brethren, or what to me would be quite as unpleasant, the reflection that I continue to possess those privileges at the expense of driving others from the enjoyment of theirs. Lord when will the watchmen see eye to eye, and divisions cease among thy saints?

S. TROTT.

Centreville, Fairfax Co., Va., Oct. 20, 1840.

For the Signs of the Times.

"And we know that all things work together for good to them that love God; to them who are called according to his purpose." [Romans viii. 28.]

The purpose of God brought to view in the passage above, must be to God's children a source of great consolation. The call, too, we are aware is a subject of interest to those who have heard the voice of the Son of God and do live. Our motive however at present is to mention a few of the all things which work together for good to them that love God.

First, The providences of God work together for good to them that love him. This is proven by the care he has manifested in providing for the necessities of all his children, in every circumstance and situation. Whether in poverty or riches, in sickness or health, in infancy or age, at home or among strangers, he supplies all our need—not always, however, according to our wishes; for, as our children often desire things to please their fancy which would not be for their good nor ours, we, being little children, are not proper judges of what will be for our good. If God should give us all we desire, we should desire more, and our desires would increase faster than our substance, and I greatly fear that it would not be for our good: for, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Adversity is as necessary for our good as prosperity: therefore God has set the one over against the other.—God's children are so tempered that the more they have of this world, and the smoother their

enjoyment of it, the more they become attached to it. But seeing we are pilgrims and strangers in the world, and have here no continuing abiding city, God, for our good, is weaning us from world and its enjoyments. Every privation we experience, every loss we meet, every affliction we endure—all teach us the vanity, the uncertainty and the emptiness of temporal things with all their promised joys, while we lift up our minds to contemplate that inheritance which is incorruptible, undefiled and that fadeth not away, reserved in heaven for us.

Again, the world, the flesh and the devil are the three great enemies to the christian. The flesh is constantly lusting against the spirit, and is contrary to it. The things of the world are for the enjoyment of the flesh and not the mind; and the devil is ever ready to take advantage of the lusts of our flesh, and to tempt us to be proud of what we possess, to covet what belongs to others, to oppress, to extort, &c., and to excel others, in making a fair show. It is easy to be seen then, that the more we have of the things of this world, beyond what our necessities require, the more we are exposed to our enemies. Shall we not therefore say like Agur, "*Give me neither poverty nor riches.*" It is for our good that we should trust in God for temporal as well as spiritual blessings; but if all our affairs were to work according to the counsel of our will, we should trust ourselves and boast of our own attainments. The Lord therefore often lets us try our own strength and ingenuity, and waits until we have exhausted all our sources; and then if what we were so anxious about is necessary, he will provide it, perhaps in such an easy and simple way that we will be ashamed of ourselves. It is for our good that we should be tried.—When we have tried everything else, and all has failed, we are forced to trust God, for we have nothing else to trust. And then our patience is often tried by having to wait long for God to provide for us, &c. The course God pursues in his providences towards them that love him, frequently induces them to say like Jacob, "*All these things are against me.*" I am of opinion that if one had told the old patriarch that it was for his good that Joseph was snatched from his tender embraces, that Simeon lay bound in prison in a strange land, and that Benjamin must go down to Egypt, it would have been like singing songs to a heavy heart: yet in the end he said, "*It is enough.*" So we all of us, after all our complaining and grief and fears are compelled to acknowledge "*He hath done all things well,*" and afterwards can often see that what we call our disappointments are really for our benefit in even a temporal sense.

If we would watch the providences of God and the consequences they produce, more than we do, I am of opinion that we should see in many more instances than we now do, that they work for our good.

Secondly, God's grace works for good to them that love him. Every sinner, before he obtains an evidence of God's forgiving grace, is brought

to yield every particle of Arminianism and cry, *God be merciful to me a sinner!* Yet, strange as it may seem, as soon as we feel the quickening influence of God's Spirit, and are delivered from that guilt and horror of mind that lay so heavily upon us, and are brought to gaze on the beauty of God and godliness, we begin to act upon Arminian principles. These, however, are more in promises than acts,—such as, *We will nevermore sin against God: we will always live faithfully in his service, and set good examples in the world.* This is Arminian in its nature; because that we, instead of saying, "*If the Lord will, we shall live and do this or that,*" depend upon our own will, strength and zeal for the accomplishment of our promises. Here God, for our good, begins a course of discipline with us, in order that we may grow in grace [not in works] and in the knowledge of our Lord Jesus Christ. He therefore leaves us to try us as he did Hezekiah, that he may know what is in us, or that we may, act out what is in us. As soon as he hides himself from us, as he did from Job, all our promises fail us, our experience appears like a delusion, and we fear that we shall nevermore see the light. When our own strength is all gone, and we are about to give up all for lost, the Lord again causes his countenance to shine upon us: then all is well with us again. And now, although we have had another evidence of our weakness, we immediately begin again to make Arminian promises: [*Now we will certainly serve God all our days, &c.*] as though such resolutions were better than the first we made, and as though we would be more likely to fulfil them. The Lord, who will not give his glory to another, will have us to understand that we are kept [not by our own faithfulness, but] by the power of God. He now leaves us again to try our own resolutions, and anon we are in darkness. Now all our good promises are forgotten and we go mourning without the light. But as soon as we feel our entire dependence on God's grace, he makes darkness light before us and crooked things straight.

This is something like the way that the Lord leads us on. Now then, the way that these things work together for our good is that all our doubts, fears, darkness, temptation, coldness, barrenness, &c. teach us that we are saved by faith and not by works; and in every such trial of our faith we grow in grace and in the knowledge of our Lord Jesus Christ, until we can say in truth, with the Psalmist, "*The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall he shall not utterly be cast down, for the Lord upholdeth him with his hand.*" But we are so slow to believe, and so dull of hearing, that generally the most of our days are spent in this course of instruction.—Although we may not be sensible of a growth in the exercise of these things, yet, if we would consider, we should see that doubts, darkness, &c. do not have the same effect on our minds after several years' experience that they had at the be-

ginning: then we would almost despair; now we wait patiently for the Lord.

Thirdly, Persecution works for good to them that love God. When the world and false professors pretend friendship to the saints, it produces a natural tendency in the latter to conform to the world; to keep back those truths which are most offensive to human nature, and to find fault with those who faithfully advocate and defend them, and especially if they expose the iniquity of hypocrites. But persecution separates the church from the world and anti-christ. The saints do not expect and therefore do not try to please the world. It strengthens union among themselves and weans them more and more from the world. Therefore,

More the flattering calm I dread,
Than thunders bursting o'er my head.

Finally, *All things work together* for our good. There are many things which, in themselves considered, and alone, would be for the harm of God's children; yet when they work together with other things, all result to our advantage. For instance, the case of Joseph: his dreams, in themselves considered, would have done but little good or hurt. The intention of his brethren to kill him, in itself considered, produced very evil consequences, &c. Yet, when they are worked together, we see that every link was necessary. If Joseph had not had dreams he could not have told them: the telling of them moved the envy of his brethren, which resulted in selling him, &c. In this circumstance we can see how God makes the wrath of man to praise him, and how he restrains the rest. Now although the circumstances above are detailed and we can see how they worked for good to the Israelites, we are not to doubt God's overruling hand in every other case, and towards every one of them that love him. The promise in the text is applicable to every saint in every circumstance and in every age. Let us therefore rest upon his promise in every affliction and under every trial, for if God be for us who can be against us?

A. CALVERT.

Reading, Steuben Co., N. Y., Sept. 10, 1840.

For the Signs of the Times.

Lawrenceburgh, Anderson Co., Ky. }
August 11, 1840. }

BROTHER BEEBE:—If I can keep my pen from laughing, I will give you a short history of the benevolence of the New School Baptists, even in Kentucky, and especially of a certain prophet who has raised himself to a considerable eminence among the craftsmen by his superlative predictions and exquisite knowledge of future events: and notwithstanding their history is lengthy it is very plain to them that have eyes to see, and it cannot be said in truth of them as Waller the prophet has said of the Otter Creek Association of Regular Baptists, that their career will be short and stormy: but this was undoubtedly a false vision, for *the Lord hath put a lying spirit in the mouths of all Ahab's prophets*, by which spirit they are qualified, yea inspired as

their ancient brethren were to perform their works. This spirit manifested itself plainly in Mr. Waller's beloved brother missionary Balaam, who, like modern missionaries, loved the wages of unrighteousness, but was rebuked for his iniquity even by the tongue of the unlearned, yea the dumb, which speaking with man's voice forbid the madness of the prophet, who was perhaps an agent for foreign missions, and whose business was like that of his brother John—to curse God's Israel, though comparatively but a handful of salt in the land of Moab. Truly Balaam was under the patronage of Balak—and John is under the all-protecting arm of the General Association: nor do I think it unreasonable for me to suppose that the General Association, at some future meeting, will say to John as did Balak to Balaam, Did I not take thee to curse mine enemies, and behold thou hast blessed them altogether, yea, lo! these three times? Notice Waller like Balaam, raises his altar, or unfurls his banner, and then takes up his parable and says, *This Association* [i. e. the Otter Creek Association of Regular Baptists] *extends over* (I think the prophet says) *eight thousand square miles, making to each member a territory of about twenty square miles!* and then, like Balaam, in accents of mortification he says, *I fear there is not salt enough to save so huge a carcass.* Thanks be to almighty God that he has compelled John the prophet to acknowledge the members of Otter Creek Association to be salt, and that this acknowledgment, mortifying as it may be to the learned prophet, together with all his ranklings, will prove a blessing to that Association; keeping in view that “*All things work together for good to them that love God; to them who are the called according to his purpose.*” The prophet further adds that *the ministers of this Association are made up of such spirits as E. S. Taber, Ben Keith, Eli Penny and Jo Hartley.* He speaks of these as *dim lights* (i. e. I suppose they reflect some light, but not to such blind guides as himself); *illiterate*, (I suppose somewhat like fishermen); *ignorant, and boasting of their ignorance!* perhaps the prophet in this place, as he is *very learned (?)* and *worldly wise*, speaks in an unknown tongue and needs an interpreter. If he means, therefore, that these poor ignorant preachers are fools for Christ's sake, boasting of the cross of Christ, glorying in their infirmities, and refusing to account as an indispensable prerequisite to the work of the gospel ministry, a training up at the feet of Gamaliel or a being taught in the *perfect manner of the law*, so be it. For we count such things as loss and dross, and consider the wisdom of this world foolishness before God. We do not feel to boast with the prophet, of that wisdom which is foolishness with God, but the rather to claim an inheritance in that mysterious wisdom which God ordained before the world unto our glory: nor do we trouble ourselves because of evil doers, knowing that the Lord taketh the wise in their own craftiness.

But, to close with this very eminent prophet at present, I will only add that inasmuch as this profound novice is a total stranger to the spirit of inspiration in the spiritual ministry of Jesus Christ, that Mr. Campbell be advised to enrol the name of this prophet or that to which he answers well, S. M. G. S. [slander master general for all the sects] or amongst the disciples of like occupation or who are fierce despisers of them that are good, yea, his brethren in the kingdom of antichrist. And indeed, Brother Beebe, there is a very great family likeness throughout all the family of Hagar, or law religionists, in one thing, and that is an ardent desire for the precious filth of this world. Of this I will give an instance or two, very pertinent indeed. And first, notice the close of the Salem Association held at Brandenburg, Mead County, Kentucky, last October, under a pretence of love for souls or their salvation. The front benches were cleared and mourners invited to come, as is the custom.—When it was discovered that the congregation was about to break up there were several hats started, (at the critical moment when the priest was about to perform the functions of his office!) But at the jingling of that precious stuff, the intense desire of the priest was so wonderfully kindled to obtain a quantity of the ready cash or the one thing needful, from among them, with which to promote the salvation of sinners, that he, I suppose, forgot his mourners, (from five to ten in number) and went off with about forty dollars, without praying for his poor mourners, and I do not know that he has prayed for them yet!

Once more. Notice the church called *Baptist* at Elizabethtown, Hardin Co. She, as it seems, began to feel her deep poverty and her real want of a little more of the unrighteous mammon, and having begged until she found she could not make much by that, she was, as you may well suppose, driven again to the mistress of invention. The result of her labor was another little New School bantling. For the occasion there was a quantity of little doll babies, children's toys, candies, &c., together with a fictitious post-office containing a number of letters to gentlemen with from twenty-five cents to one dollar—or besides the entrance money. And now, perhaps, if you should publish this your readers would like to know the infant's name—I will give it: A FAIR! A FAIR!! A BAPTIST FAIR!!! for this was the proclamation: and the funds realized at the dedication of this calf, the first night, I am credibly informed; was \$108, or thereabouts.—All this and as much more, twice told, is passed off for pure piety and real divinity in this part of the country.

Truly I should be glad to write something better concerning the New School Baptists of this region; but of a truth the half has not been told you.

I must close by subscribing myself, as ever,

Yours, &c.

E. S. TABER.

For the Signs of the Times.

BROTHER BEEBE:—It is not long since I commenced reading your valuable paper, which has informed me of the existence of a number who according to the election of grace, continue in the faith of the gospel and will not bow to the image of Babel. There are many in there crying “Lo here, and lo there;” but we are commanded to go not after them; nor are we to bid them God speed, lest we be partakers of their iniquity. I live in the small village of Vienna;—here we have none that contend for Old School doctrine but myself and wife. My object in writing to you is to inform you and the brethren, that even in this cloudy and dark day, while the sons of Ishmael are mocking the children of the free woman, God has not left himself without a witness of his power and grace; he has some even now who contend for the faith once delivered to the saints.

We have enjoyed a precious revival in the church to which we belong, which is located about four miles from this place, and is known as the Little Flat Rock Church, under the pastoral labors of our beloved Elder John Sparks.—During the last summer, twenty-seven have been added to us, of whom twenty-three were by experience and baptism. These told us what they were led to hope the Lord had done for their souls in bringing them out of darkness into marvellous light. With David they said, “Come near all ye that fear the Lord, and I will tell you what he has done for me; he has taken me up out of a horrible pit and miry clay, and has established my goings and put a new song into my mouth.”

Yours in christian love,

THOMAS SMILEY.

Vienna, Ia., Sept. 10, 1840.

EXTRACT.

For the Signs of the Times.

Now, my brother, had I time I would give you a short account of the Baptists in this country. But I will only say at present that I have had the pleasure of attending three associations, viz: Vermillion, Sugar Creek and Eel River. And I shall probably forever fail in language to express my gratitude to the God of peace for the unanimity of spirit and oneness of sentiment that characterized these meetings; not only in council but also on the stand; our ministers all speaking the same things to the glory of God the Father, at the same time discarding the commandments of men with all their new fangled notions; and preaching Jesus Christ and him crucified as the only foundation of a sinner's hope, and the absolute necessity of a communication of divine life in order to a discharge of christian obedience, which makes God the Author and Finisher of faith, and saps the foundation of all work-mongers.

I must close by subscribing myself

Your brother in Christ,

JAMES NORRIS.

For the Signs of the Times.

Cow Marsh, Del., Oct. 17, 1840.

BROTHER BEEBE:—Through the abounding grace of the Lord, I yet remain, an unworthy pilgrim on the earth, although the rod of affliction has been so applied as to confine me to my house nearly five weeks, and the greater part of the time to my bed, I trust I have learned the rod and him that hath appointed it. I desire to adore his name that it has not been worse with me than it has. Lest I be tedious, I will inform you that I still remain unconvinced, that it is not the duty of the unregenerate to *believe, repent and pray*, although you and our brother Trott have written so much on that subject to the contrary. I cannot find in Brother Trott's three long epistles one plain "THUS SAITH THE LORD, to prove that man's inability destroys his accountability. Brother Trott says the Law is not abrogated;—but is binding on all the human family, and I have long considered that the law of God requires faith in his creatures. The Apostle also informs us that the law is spiritual, and if so, does it not require spiritual sacrifices? But if the law does not require faith, repentance and spiritual worship, for what does it condemn a sinner? Surely it cannot condemn for *no cause*? How can a creature be guilty that has not omitted a duty or violated a command?

But as I wish to be brief, I will hasten to notice your views. You and brother Trott, both say, on preaching repentance, "John was sent to make ready a people prepared of God;" but remember the word saith for the Lord. If so John preached repentance to none but regenerated souls! But how could he then so violate his commission as to say to that generation of vipers, "Bring forth Repentance"—No, not repentance, only fruits meet for, or testifying the reality of their repentance? How you or Brother Trott can say that John or Jesus neither preached repentance to none but regenerate souls, is something beyond my conception. Paul tells us he went to Jews and Gentiles, testifying repentance towards God and faith in the Lord Jesus Christ. And our blessed Lord informs us, in the parable of the Sower, that the word fell by the way-side, on stony places, amongst thorns and some on good ground. Surely I dare not designate all the characters to whom John or Jesus preached repentance, no more than I dare describe the inhabitants of the Moon! Brether T. says, in regard to Peter's exhorting Simon to repent, that any brother seeing another brother do wrong should exhort him to repent; but that it did not belong to the ministry of the word!—This reminds me of the arguments of the New School some years past, who said, they believed the doctrine of election; but, that, it ought not to be preached from the pulpit.

But lest I weary your patience I forbear and pray that we may be led by the Spirit into all truth.

From one of the least of all saints.

PETER MEREDITH.

P. S. Some of us, in this low ground of sorrow wish you to explain to us your views of the devil, as you tell us he never was any thing but a devil, we wish to know whether you consider him self-existent, or the work of a righteous God?

Yours with respect,

P. M.

EDITORIAL.

New Vernon Orange Co., N. Y., Nov. 1, 1840.

REPLY TO ELD. P. MEREDITH'S LETTER.—Although our brother has mustered, from the vocabulary of the New School, many objections to the doctrine of salvation by grace, and in favor of a working duty system, we are inclined to believe he is honestly enquiring after truth, and although the same objections have been made, met and put to silence, a thousand times, it is nevertheless our duty and privilege to obviate the difficulties complained of by our correspondent, and the more so as we know of some two or three others connected with the Old School Baptist family that seem exceedingly tenderfooted on the same subject. As the interrogations to which we are called to reply, relate as well to Brother Trott's communications, as to our own, we shall expect him to "answer his part."

First, you are *unconvinced, that it is not the duty of unregenerate men to believe, repent and pray*. Did you ever see or know an unregenerate believer in the Lord Jesus Christ? Did you ever know an unregenerate penitent whose repentance was that which is unto life and needeth not to be repented of? You have undoubtedly known unregenerate men to pray; the Pharisees made long prayers; but was this service obedience to the law of God? If it was, why was it not acceptable to him? If you have known such instances, speak out, tell us when and where;—if you have not, why will you contend in opposition to our views for that that was never seen nor heard of? You cannot find in Brother Trott's letters, one "Thus saith the Lord," to prove that man's inability destroys his accountability.—Such a position was never taken by either of us. The law of God, (not the Sinai covenant) is as binding on the fallen sons of Adam now as ever it was; but it never required repentance, for it required perfect holiness, and perfectly holy beings require no repentance, neither did that law require faith in the gospel, for had obedience, by us as creatures been rendered to the law of our Creator, under which we were created, there would have been no gospel for us. The gospel reveals, salvation to the *lost*, (and sinless beings are not lost,) pardon to the guilty, life to the dead, &c. But if Brother Meredith only means, that the law of God under which man was created, involved the obligation on all the sons of men to believe what he communicated to them, and to obey what he commanded them, to this we have no objection; but the gospel has never been revealed to an unregenerate sinner, nor has spiritual life been demanded of a dead sinner.

Again you demand: "If the law does not re-

quire faith, repentance and spiritual worship (of dead sinners) for what does it condemn them?" Art thou a teacher in Israel, and knowest not these things! Have you not, in your own experience, found yourself condemned as a poor lost, helpless sinner? And if so, in what did your burden and guilt consist? Was it simply because you was not a spiritual being; because you could not believe in Jesus, that he was your Savior and your God, and because you had not prayed, &c.? If your experience has been like the exercise of God's people, you would have given worlds for the privilege of believing in the Lord Jesus Christ, and for an evidence that you was truly a subject of that repentance which Christ is exalted a Prince and a Savior to give unto Israel with the remission of sin; but this also, you had no power to lay hold on, and still you felt condemned—but for what? Not for being destitute of repentance; but for being in circumstances, as a poor guilty sinner to need repentance. Your burden consisted, in a sense of guilt, as an offender against a Holy God, a violator of his righteous law, not because you had omitted to do what that law never required, but for doing what it forbid, and disobeying what it required. If this has been your experience, can you still enquire for what the law condemns?

But admitting Brother Meredith's position to be correct, viz: that the graces, and gracious influences of the gospel, are merely requisitions of the law, and as such binding on all unregenerate men; and, indeed, that these comprehend the whole of the penal code, insomuch, that Brother M. does not know for what a sinner is condemned, but for the want of them. Admitting, we say, this position, the case then stands thus. When the children of God are enabled to believe the gospel, they believe that God has pardoned their sins, has freely justified them, through the redemption that is in Christ Jesus—that the blood of Christ cleanseth from all sin, &c. Therefore, all the non-elect are required to believe they are elected, saved, redeemed, pardoned, justified and made heirs of God, and joint heirs with Jesus Christ, all this, according to the theory they are required by the LAW to believe, on pain of damnation. Now Paul tells us of some who shall believe a lie, that they all may be damned, who have pleasure in unrighteousness and believe not the truth, but he no where has informed us that the belief of a lie would save from condemnation.

But, once more. If the theory be correct, all that was necessary for the salvation of men was, that the gospel should be proclaimed, the rejection of it being the only damning sin—let this be remedied and there was no cause why the immaculate Lamb of God should suffer, bleed and die; the cause of all condemnation being removed by Repentance, Faith and spiritual exercises on the part of those who are saved; according to which doctrine, if true, Christ has died in vain. But the Word of truth, assures us, that the sting of death is SIN, (not the want of faith, repentance, &c.) and the strength of sin is the LAW,

(not the gospel.) *I had not known sin except the law had said, (Repent and believe? No!) thou shalt not covet.*

In that part of the letter designed to animadvert more particularly on our editorial remarks, you criticise on the expression *prepared by the Lord*, which should read *for the Lord*. Very well: we stand corrected; but how does this change the sense, seeing the people were not prepared by John, they being the very people of whom God has said, "This people have I formed for myself; they shall shew forth my praise"? But Brother M. says, "If so, John preached repentance to none but regenerate souls." If how? These scriptures are surely correct, Brother M., and yet we see no necessity for your conclusion, unless the very preaching of repentance was the act of making them ready, and this was not the case. We believe that John did preach repentance to all that had an ear to hear what he preached; but to *preach* is to *explain, teach, &c.* *Commanding men to repent* is by no means *preaching repentance*. Br. M. considers that the manner in which John detected the hypocrisy of the Pharisees was a violation of his commission. We cannot understand it in that way. But if John had been sent to prepare a people for God we should suppose this would have been a favorable opportunity for him to commence the work, and instead of rebuking these pious, believing, means using descendants of Abraham, and calling them names (vipers or devils) he would have set about the work of preparing them, as they seemed to need some preparation more than they were aware of; but he challenged the genuineness of their repentance, because they lacked fruits or testimony of its existing in them. But Br. M. seems to have an idea that we do not believe that repentance is to be preached excepting among the children of God; but in this he is mistaken. We preach the gospel in all its fulness, as far as we understand it, to every creature, testifying to both Jews and Gentiles, repentance toward God and faith in the Lord Jesus. In preaching repentance we endeavor to show from divine authority what it is and whence it is, and by what fruits we may be assured of its existence; but we do not command the destitute to possess it any more than we command the dead to live, the blind to see, the deaf to hear or the mute to speak: for quickening power and grace is of God and not of us. We are not aware of having said that *neither John nor Jesus preached repentance to any but regenerate souls*: but we do deny that John preached to dead sinners that it was their duty to repent, believe and pray, or, in other words, to quicken or regenerate themselves, or that they were exposed to damnation as a penalty for neglecting to possess these gracious fruits of the Holy Spirit. That Christ, whose province it was and is to quicken whomsoever he will, has and continues to call sinners to repentance, is what we both believe and constantly affirm.

The view Br. M. takes of the *parable of the*

Sower, is in our judgement, quite foreign from any thing that our Lord designed to teach his disciples in the figure used. To suppose that for the greater portion of the word of the Lord, is spent in vain, would illy comport with what God has said Isaiah lv. 10, 11. But to our subject.—As to what Peter said to Simon, concerning the thought of his heart being wrong, and telling him to repent and pray, shows apostolic example to the people of God, when they discover error among one another—Simon as well as Peter was a regular member of the christian church; but Simon had fallen into the error which at this day characterizes the New School, viz: that the gifts of the Holy Ghost, such as making men repent, or a preparation for the ministry, or apostleship, &c., might be bought with money; but Peter, being an Apostle, rebuked him, and directed him to repent of this his wickedness, and pray, &c. Whether Simon was a regenerate person or not does not effect this subject, it is enough for us to know that he was, as the scripture says, a baptized believer. Brother M. says that Brother Trot's views on this subject, reminds him of the arguments of *New School Baptists*. It is not ours to doubt that either Brother Trot's remarks or something else had so forcibly excited in the mind of our brother, the recollection of New School arguments that at the time of writing he had a full cabinet of them at command.

One word in regard to the "P. S." enquiring after a more full expression of our views concerning his Satanic Majesty. We are not aware of saying in our 2nd No. of this Vol., that he never was any thing but a devil, Brother M. might have drawn such an inference from our refusing to admit that he or any of the fallen angels originated in the world of glory where the saints are ultimately to dwell. We do not believe the devil is self-existent; but we believe he is a part of the creation of a Righteous God; and we further more believe he will answer all the purpose contemplated in the divine mind of his sovereign Maker. Others, as well as Brother Meredith have called for a more full expression of our views on this subject. Brother J. Bryon also has written us a very lengthy epistle in opposition to our view; but like Brother M. he calls on us to obviate difficulties that are not involved in what we have written or in what we believe.—Some, as we have been informed, have understood us to deny the actual existence of angels in glory, such as appeared to the shepherds in Jewry, and on many other occasions; but such was quite foreign to our designs. We believe there are both angels and spirits.

Query:

"I wish you to give me information through the Signs of the Times, what course is proper for Old School Baptists to pursue when people come to our churches to join us that have joined the missionaries since we separated from them. Understand me, I wish your views."*

* This request came to us without a signature, dated Pickens Co., Ala., Oct 17, 1840. (Supposed to be from Br. H. Harrison.)

REPLY.—If such persons have been baptized by New School administrators since the separation took place, we think they should renounce it, as it would not in our estimation be valid. If, after doing this, they give satisfactory evidence of repentance towards God and faith in our Lord Jesus Christ, bringing forth fruits meet for repentance, they should be received on the same principle as though they had never been connected with such anti-christian bodies; and when on profession of faith they are duly baptized into the fellowship of a gospel church, they should be considered entitled to all the privileges of Zion so long as they walk uprightly in faith and practice.

The custom of some churches that we have heard of is evidently wrong, viz: requiring a written or verbal acknowledgment of the good character of the applicant. This is wrong, as we thereby acknowledge the currency of their paper amongst us, and as the professed design is to avoid persecution. We as christians should give no occasion to Jew or Greek to reproach us, but we are to make no treaty of peace with them to avoid the offence of the cross.

The reason we renounce, as christian baptism, immersion from the hands of New School preachers, is, that such preachers are out of the fellowship of a gospel church at the time of administering. Many of our brethren now in good standing amongst us were baptized by unsound men, by men who are now in the connexion of the New School, but who at the time of administering the ordinance were standing in connexion with the gospel church and acted as her servants: such we consider valid baptism.

But the question relates to cases since the connexion was dissolved. We are to hold all New School Baptist churches as we hold all other anti-christian bodies, as having nothing to do with the affairs of Zion.

If we have withdrawn our fellowship from them because we could not walk with them, we must also renounce their ministrations and be entirely distinct from them, as we profess to be from the pagans; but if we can consistently walk with them as administrators of gospel ordinances, we ought not to separate ourselves from them.

"Eatonton, Ga., Oct. 6, 1840.

DEAR BROTHER:—The accompanying Minutes of the Ocmulgee Association contains an expression of that Association relative to the religious stand occupied and course pursued at present by Elder Tilman D. Oxford and his adherents or followers. I hope you will admit the same into the columns of your much esteemed periodical, the Signs of the Times—as also the Primitive Baptist—as soon as opportunity will allow. The Association speaks for herself, and for the information of brethren abroad, in language plain and easy to be understood, and therefore it needs no comment to show where she stands as an Association of Old School Baptists,

and where Elder Oxford and his clan stand in the religious community, "For their rock is not as our Rock, our enemies themselves being judges."

Yours in the bonds of a gracious Redeemer,
ROWELL REESE.

P. S. A text for Brother Beebe or some other brother or brethren to give their views on through the Signs and Primitive Baptist: 1 Tim. ii. 6, as I think a word of warning to the churches, elders and deacons would not be amiss.

R. R.

In lieu of a Circular, the following is an expression of the Ocmulgee Association, relative to the religious stand occupied and course pursued, at present, by Elder Tilmon D. Oxford and his adherents or followers.

In going into an explanation of this subject, we are truly sorry that we are compelled to declare our disapprobation of the religious course and conduct of brethren with whom we once took sweet counsel. But, painful as the task may be, we deem it an imperative duty we owe to God, to the religious community, and to ourselves as an association of Baptists, so to do; and shall endeavor, in the spirit of love and meekness, to give as full and fair a development of the truth of the case, before us, as we possibly can. The first of our ever knowing of any dissatisfaction in Elder Oxford with the act of this body, was at our session, in 1836, at Concord, Jasper county. When reading the letters from the different churches composing this body, we found that Mount Gilead Church, Putnam County, had taken into consideration the systems of the day, (benevolent—so called,) and finding them unscriptural, had declared non-fellowship with them, and requested this body to give its advice on the subject. To which this body gave the following answer:

Resolved, We concur with her in the course she has pursued.

Which Elder Oxford opposed in argument to a considerable length, upon the grounds, he said, of the inexpediency of such a course, and eleven voted against the resolution. Elder Oxford remained neutral, and the same time asserting the systems of the day were unscriptural, and that he had no fellowship for them; but there were certain good brethren connected with some of these societies that he could not give up. What inconsistency! And he continues, during the next associational year, to murmur and complain of the act of this body, both publicly and privately; and at the next session of the body, in 1837, at County Line Church, Jones Co., the aforesaid church sends up two queries, as follows: 1st, Are the institutions of the day (benevolent, so called) scriptural? 2nd, If the answer should be—No, where the impropriety of declaring non-fellowship? To the first query the following was given in answer: We believe them to be unscriptural; after which the second query was withdrawn; and Elder Oxford opposed the with-

drawal, upon the ground, he said, that it deprived him of the privilege of showing the unconstitutionality of the associations declaring non-fellowship. He was informed of the immediate forthcoming of a memorial from Harmony Church, Putnam Co., the investigation of which would give him, or any other brother, full and free privilege of showing what they wished. And here we will state the reason why this memorial was sent up by Harmony Church; which is this:—Elder Oxford had imbibed a notion, and had instilled it into others, that the act of this body, last year, (1836,) in concurring with Mount Gilead Church, was infringing the internal rights of the churches. Harmony Church wishes to have an expression from the body, and sends the following memorial, produced by her messengers:—"Has this Association any right to lord it over God's heritage, or interfere with the internal rights of the churches?" Answer—"No."—Here we think proper to state, that every brother had full privilege to give his views relative to what had given rise to this memorial, as well as the discussion of it. And yet Elder Oxford appears dissatisfied, and makes hard expressions, such as, he had been prohibited from speaking, and had been put down by the brother Moderator; and appeared distant, and took no part in the further prosecution of the business of the body during the session; and at the close of the business, D. McDowell, (the colleague of Elder Oxford,) very gravely and sympathetically addressed the brother Moderator as follows: that he thought his dear Brother Oxford had been proscribed; he thought that the brother Moderator had debarred his Brother Oxford the privilege that he was justly entitled to, and that it was more than he could do to suppress the feeling he had for that dear disciple of Jesus; or words to that amount. Upon which the brother Moderator, finding himself charged with injustice, requested an expression of the body upon that subject; and upon the voice of the body being taken, we recollect of no brother's voting to sustain the charge against the brother Moderator, but the one who brought it forward.

And from that time Elder Oxford doubled his diligence against the acts of the body, to try to sour the minds of brethren and prejudice the churches of which he was pastor or supply, by telling them that the act of concurring with Mount Gilead was interfering with their internal rights, and that he had often heard of the gag law, but never knew anything of its distressing effects until it was enforced on him by the Moderator of this body, when in session at County Line Church; and finally stirs up as much strife as he possibly can by the next session of this body, in 1838, at Eanon Church, Putnam Co.—And behold, when the Association meets, she finds four queries propounded, and forced by Elder Oxford upon one of his churches, (as he called it,) and sent up in her letter, contrary to the wish of the church, as she has since proven, by letting him alone, believing he was joined to

his idols. The purport of the queries were, just to bring something into the body that would open the way to argument, (a part of speech which he thinks himself much gifted in,) if we take his own word and acts as proof in the case.

The first business attended to on Monday morning of this session (1838) was the following:

On motion, a resolution was offered declaring non-fellowship with the entire brood of institutions of the day, (benevolent—so called) now existing in the United States, being, as we believe, unscriptural; and that we will not hold any church in fellowship or union, nor will we correspond with any association, which is connected with or advocates them.

Here Elder Oxford had a fair opportunity to show the unconstitutionality of the Association's declaring non-fellowship, which he very ambiguously attempted for a considerable length of time, but failed as before. When the motion was put, there were nine who voted against the resolution, and yet say they have no fellowship for the institutions; and one of the minority observed, *We submit.* Elder Oxford and his colleague pledged themselves for their church, that it would not have any thing to do with the societies or the advocates of them. And here the body hoped that all would be well; that an honest difference of opinion was each other's privilege where principle was not involved.

Immediately after the adoption of the above-named resolution the body received a petitionary letter from a number of churches in Pike county, requesting ministerial aid to form a Presbytery, to constitute said churches into an Association. The petition was granted without a dissenting voice; and it was well known to the body, that those churches had separated from the Flint River Association upon the non-fellowship question, and that they intended to constitute upon that principle. The churches accordingly met and were constituted into an Association. Brother Thomas C. Trice, a minister, then member of this body, as one of the Presbytery, helped in the constitution, and it is known and distinguished by the name of Towaliga Primitive Baptist Association; and at the last session of this body, 1839, at Fishing Creek Church, Baldwin Co., the above named Association petitioned this body, by their letter and Minutes, through their messengers Douglas, Kilpatrick and Bloodworth, to open correspondence. And what do we hear from Elder Oxford? Why, an objection to the correspondence; and he proceeds to give his reasons, which are as follows: that the Towaliga Primitive Baptist Association is not of the same faith and order of this body; 1st. on account of her having a 13th article in her constitution which simply asserts a belief that the institutions of the day are unscriptural, unsupported by divine revelation, and are therefore improper; which is synonymous with the sentiment expressed in the resolution passed by this body in 1838.

[TO BE CONCLUDED.]

Poetry.

HABAKKUK III. 17, 18.

Oh why this disconsolate frame?
Though earthly enjoyments decay,
My Jesus is ever the same—
A sun in the gloomiest day:
Though molten awhile in the fire,
'Tis only the gold to refine;
And be it my simple desire,
Though suffering, yet not to repine.

What can be the pleasures to me
Which earth in its fulness can boast,
Delusive, its vanities flee,
A flash of enjoyment at most;
And if the Redeemer could part
For me, with his throne in the skies;
Ah why is so dear to my heart
What he in his wisdom denies!

Though riches to others be given,
Their corn and their vintage abound;
Yet if I have treasure in heaven,
There should my affections be found.
Why stoop for the glittering sands,
Which they are so eager to share,
Forgetting those wealthier lands
That form my inheritance there?

Dear Jesus my feelings refine,
My roving affections recall;
Then be there no fruit in the vine—
Deserted and empty the stall;
The long labor'd olive may die;
The fields may no harvest afford;
But under the gloomiest sky,
My soul shall rejoice in the Lord:

Then let the rude tempest assail,
The blast of Adversity blow;
The haven though distant, I hail,
Beyond this rough ocean of woe:
When safe on its beautiful strand,
I'll smile on the billows that foam!
Kind angels to hail me to land,
And Jesus to welcome me home.

SHELEMIAS.

OBITUARY.

Canton, Salem Co., N. J., Nov. 4, 1840.

Died at his residence in the township of Upper Alloways Creek, Salem Co., N. J., on the 18th ult., Deacon ABRAHAM HARRIS, at the advanced age of ninety-three years and ten months.

During a period of sixty-nine years he sustained an irreproachable character as an old fashioned Baptist, his profession being highly embellished with the christian graces. In the early part of his life he was arrested by sovereign grace and made sensible of the depravity of his nature. Under the tuition of the Holy Spirit he was convinced of the absolute necessity of being born again and having a righteousness which should exceed that of the scribes and Pharisees. After writhing for some time under the inward pangs of spiritual conviction he heard the still small voice of love and mercy which issues from Calvary declaring "It is finished," which induced him to repair to Jesus as the hiding place of his guilty soul. He was baptised on profession of his faith and received into the Baptist Church in Salem in which he for some time faithfully executed the office of Deacon. Subsequently he removed his membership to the Anti-pedobaptist Church of Lower Alloways Creek by which church also he was appointed Deacon and in which he continued to fill his place as far as the infirmities of old age would permit until a considerable number of its members were drawn into the vortex of New Schoolism. At that time a violent persecution was waged by a party in the church against their pastor, Elder John Miller, on account of the fearless and faithful manner in which he continued to proclaim the truth

of the everlasting gospel, regardless of the fact that the greater part of his congregation had gone wandering after the beast. On the other hand there were a few who resolved to sustain the ministry of Elder Miller and contend earnestly for the faith once delivered to the saints. This contention resulted in a division of the church and the constitution of the 'Old School Particular Baptist Church at Canton. In this trying state of things Brother Harris took an early and decided stand for the truth. Notwithstanding all the solicitations of the New School party, he rejected their idolatries, renounced all fellowship for them and united with the Old School Church, by which he was again chosen Deacon, and in whose visible communion he remained until his exit to the world of spirits. On the morning of the fifth Sunday in May last, he attended our Old School Meeting, and heard Brethren, Reis and West preach, rejoicing after a religious career of nearly seventy years, during all which time he had been valiant for the truth upon the earth, that he was once more permitted to join with us in the services of the sanctuary, and be found at the sunset of life, still adhering to the doctrine of salvation by grace. We were strongly reminded of the scriptural declaration, "They shall bear fruit in old age." He died as he had lived firmly rooted in the principles of the gospel, and triumphing in the life-giving blood of Emmanuel. Twenty-three years ago he was called in the providence of God to part with his companion in life who was removed from him by death at the age of seventy. Blessed are the dead who die in the Lord: yea, saith the Spirit, that they may rest from their labors and their works do follow them.

ALFRED EARLE.

BROTHER BEEBE:—Please insert in the 20th and 21st No's. of the "Signs of the Times" the following appointments.

I will preach if providence permits, at Upper Seneca, Md. Tuesday, Nov. 24th, at 2 o'clock P. M. Wednesday night, Nov. 25th, I will be at Brother Edward Choat's, and preach if an appointment is made. Thursday, Nov. 26th, will preach at the Meeting-house near Brother Choat's at 11 o'clock, A. M. Friday at Black Rock, 11 o'clock. Saturday and Lord's-day, Nov. 28th and 29th being the 5th Lord's-day, with the Harford Church. Monday night, Nov. 30, where the friends may appoint in Baltimore. Tuesday night, Dec. 1st with the friends in Washington.

S. TROTT.

OLD SCHOOL MEETING.

Danville, Vermillion Co., Ia., Sept. 20,* 1840.

BROTHER BEEBE:—I am requested to forward to you for publication, a notice of an Old School meeting of the Regular Baptists, to be held with the Hopewell Church, Ia., four miles northwest of Perryville, commencing on Friday before the fifth Sunday in November next, and continuing the two following days, at which time we hope to meet and do earnestly request the attendance of as many of our Old School brethren as can make it convenient to meet us on the occasion.

JAMES NORRIS.

In behalf of the Hopewell Church.

* The letter containing the above notice was accidentally mislaid: in consequence of which its publication has been deferred until now.

NEW AGENT.—G. C. Short, Post Master, Amelia, Clermont Co., O.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., NOVEMBER 15, 1840.

NO. 22.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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☞ All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

Communications.

For the Signs of the Times.

Hartville, Pa., August 3, 1840.

BROTHER BEEBE:—I think your paper is tolerably honest, speaking that which accords with its title, although brethren may sometimes differ in their various communications, upon some points of doctrine; sufficiently at least to show, that the best of men are but men at best. Alas, what poor creatures we are! "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts. Isa. vi. 5.

What are the signs of the times? On this question I am sometimes very much perplexed; of this however I am certain that wickedness in both church and state, is exceeding great; men have grown bold in iniquity. Truly those characters described, 2 Peter iii. 3, 4, are very conspicuous, both in number, and in regard to their bold enterprises. All the saints who fear the Lord and tremble at his word, know assuredly, that not one jot or tittle of all that God has spoken can possibly fail of its final complete accomplishment; yet how often are the minds of the Lord's little ones exercised as were the ancient disciples, when they enquired—"Tell us, when shall these things be, and what shall be the signs of thy coming, and of the end of the world."—Matt. xiv. The Lord, instead of answering all our idle questions sometimes reproves—as when he said, "What is that to thee." How numerous are the intimations and express declarations in the scriptures, in which God has promised to send and sift Israel; yet in all cases we are assured that not one grain shall fall to the ground. The difficulty with the little ones of God's family is, where, when, and how? all the predictions of his word shall be accomplished. How clearly are the words of that Old Fashioned Baptist, fulfilled at this day, who said, "Whose fan is in his hand; he shall thoroughly purge his floor."—Matt. iii. While our divine Redeemer, has been, and still continues to winnow and purge many of his churches, it is a query with me, why others that need the same operation have not experienced it: but, it is written, "Behold I come as a thief in the night."

The promises of the Lord are exceeding great and precious; were it not for them, we should faint, fall and die; but in view of them we exclaim, "Why art thou cast down O my soul, and why art thou disquieted within me; hope thou in God, for I shall yet praise him." His everlasting arms are under all his saints, and he will sustain them.

Although, by our Father's divine arrangement, we never will or can be perfectly satisfied until we awake with his likeness, although we are made to know something of his infallibility, wisdom, and unchanging love; yet we are sometimes guilty of wishing to dictate a little in those things which he has established. So often as we are found as Peter, when he was so noble and generous as to merit the rebuke, "Get thee behind me Satan;" so often shall we be subjected to the same reproof. Most truly, dear brethren, all who reach our Father's courts above, will be an eternal wonder to themselves; and how sweet will be that delightful song unto him that hath loved us and given himself for us: yea how pleasant even now, all our corruptions to the contrary, notwithstanding.

The Meeting this spring, of Delaware Association, was a feast of fat things, full of marrow;—and the Baltimore also, with a few exceptions, (that we might not forget that we are still in the flesh.) The Delaware River Ass'n. for two days and a half was entertained and refreshed with one continued theme of gospel truth; of course all such as know the power of God, in distinction from the power of man, and whose faith, hope and confidence rests in the power, wisdom and grace of God, to the exclusion of all wherein vain mortals make their delusive boasts, were highly pleased, edified and comforted, with the presentation of things both new and old.

Some of the brethren who left on Sunday noon, to attend the Warwick Association, escaped, a something, from reading and preaching, that struck a damper upon the comforts of those who tarried, especially those from Hopewell, Kingwood and Southampton churches. But this was certainly among the all things that worketh together for good to them that love God; for such shall be made manifest, and those of a different character shall not be hid.

Yours in gospel love,

JAMES B. BOWEN.

N. B. I earnestly request Brother Thomas Barton, to give us his views, through the Signs of the Times, on the question, whether the preaching of the gospel is a means of quickening dead sinners.

J. B. B.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have just returned home to day, having been absent twelve days on a visit to our brethren on the south side of James River, in Chesterfield county, (about them I will speak presently) and after the usual how-d'ye-do salutations, I took up the last No. received of the Signs, the 20th, which a friend had taken from the office in my absence, and on opening it I struck first upon Brother Martin Salmon's letter, which, (to look only to second causes,) as it was published on the middle of the sheet, was naturally thrown before my eyes on opening the paper without its being cut asunder. Whilst reading that letter, especially the part in which Bro. S. described the ceremony of Brother D. E. Jewett's throwing his New School diploma against the wall, &c. I felt for a moment that my head were waters and mine eyes a fountain of tears;—I was completely unmaned, and exclaimed, apparently without premeditation. *Thank God!! His grace is sufficient.* I had to lay down the paper, and ere I was aware, I thought my soul made me as the chariots of Aminadab: the sensations which I experienced for a season are more easily felt than described. Why I had those exercises on perusing that letter I cannot exactly tell. If the cause that produced them is in the letter considered in the abstract, then all who may read it will be exercised in a similar way. But not to stop nor to philosophize upon cause and effect in the case I will suggest, in addition to Brother Salmon's reflections upon the circumstance, such thoughts as occurred to me at the time.

I was forcibly reminded of David throwing aside Saul's armor, or diploma; (saying, after he had equipped himself with the armor, helmet of brass, coat of mail, and having the sword girded upon his armor.) "I cannot go with these; for I have not proved them." But with his staff in his hand, and five smooth stones chosen from the brook, and put in a shepherd's bag, David went forth in the name of the God of Israel against the enemy, and smote him. And with the Philistine's own sword, did David sever his head from his body. So I think Brother Jewett, in the disclosures which he is making of the "Secret Fraternity," is about to take the head from the modern Philistine with his own sword.

Again, the case of the Apostle Paul I think is in point when we view him as discarding all his advantages of birth, education, zeal, righteousness, &c., laying aside the armour in which he was armed, dashing his Pharisaical diploma against the wall, and exclaiming in reference to the whole.—"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency

of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Phil. iii. 7. 8.

There is scarcely any thing, Brother Beebe, we are called to witness from time to time of the Lord's doings in His kingdom that appears so lovely, so delightful to me as the manifesting and bringing forth His people; either in their effectual calling out of darkness into his marvellous light, or in their being brought again to him from the paths of transgression. May the Lord hasten the time when it shall be his pleasure to appear in his glory and build up Zion: when all his people shall have heard his voice, saying to them, "Come out of her my people," &c.

I found the brethren in the five or six churches which I visited in Chesterfield, in apparent health and prosperity both in soul and body; not even excepting Brother Edmond Goode, who, although he is confined to his house and mostly to his bed, and from which he will probably not be removed until he shall be conveyed to the house appointed for all living, yet he has no fear as to the result, and feels as if he was about taking a journey. His complaint is somewhat like Brother Charles Polkinhorn's, the last stage of dyspepsia, or consumption. Brother Goode has labored hard, and for many years in his Master's service, and it is believed that the Master is about to give him his discharge from the army, to join the church triumphant.

The brethren in this region of country have hitherto maintained a firm stand on the Lord's side, and I trust that should the Lord now take from them this tried and faithful watchman, they may still be preserved and kept from the snares and temptations and New Schoolisms which beset them by the way.

Brother Beebe, the little space left me on this sheet, I wish to devote to a reference to a letter in the same number of the Signs, from the pen of Brother David Forshee. This I think upon the whole is an excellent letter, but there is one part to which I object, if I rightly understand the author. The text, or subject is, "How can a man be born when he is old?" And Brother F. in extending his views upon the "birth of water," certainly makes out three births instead of two. I had not before learned that there were but the two births, the one of the flesh, and the other of the Spirit. I agree with Brother F. that the birth of water does not mean baptism, but I think that Christ in the 6 verse, clearly points out and explains what he meant by being born of water as spoken of in the 5th verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The declaration of Christ in the 5th verse, "Except a man be born of water and of the Spirit," is in answer to Nicodemus' question of astonishment, "How can a man be born when he is old?" and his carnal view of the birth of which Christ spake in the 3rd verse. In this verse Christ affirmed, "Except a man be born again, (or from above,) he cannot see the

kingdom of God." In this the birth of the flesh was implied. But Nicodemus taking only a carnal view of the subject at once presented the difficulty upon his mind in the case, and also manifested his ignorance of the doctrine of the birth of the Spirit. To this Christ again replies with a little change of phraseology, "Except a man be born of water, (or of the flesh) and of the Spirit," &c, as much as to say to the Jew, that could you be born again upon your plan, you would still be flesh—you must be born not only of flesh, but of the Spirit also, or you cannot see the kingdom of God, &c. This is a mere reference to call Brother F's attention to it.

JOHN CLARK

Fredericksburg, Va., Nov. 20, 1840.

For the Signs of the Times.

Palestine, Crawford Co., Ill., Aug. 13, 1840.

DEAR BROTHER BEEBE:—I have from time to time thought of writing to you to inform you about the Zion of God in this part of the country; but accident has given me another subject. I do not claim your columns because I am an Old School Baptist, but submit the following lines for your perusal; make what disposition of them you please. Besides, my youth (not having attained my twenty-eighth year naturally, nor my third religiously) forbids my wishing to appear before the public among so many venerable heads.

The accident that gave rise to this communication is this: a short time ago there was considerable company at my house; after they had gone I found a paper called the "Baptist Banner," edited by J. L. Waller and others,—a thing very fine in itself; but the editors remind me of a certain set of gentlemen who used to promenade the streets of Jerusalem, make broad their phylacteries, enlarge the borders of their garments, and for pretence make long prayers, and be called of men, *Rabbi*, who would compass sea and land to make one proselyte. The editors seem to be wonderfully engaged in the spread of the gospel; and through them I learned the great need of so much begging as has been carried on for the last twenty years, as also of their whole machinery for evangelizing the world. Men have to be educated for the ministry in this and foreign countries; and others for the translation of the bible into different languages,—all "pious" of course.

It seems that the receipts of the Bible Society for the current year amount to \$30,000, and that this falls short of last year's. The Missionary Board does not say how much, as the report is not yet made out. But I see there was pending before the Board a motion for \$10,000, for ministers in the west, (Indiana, Illinois and Kentucky.) After expending millions and tens of millions, and exhausting all their eloquence, can they make any impression on the hard and obdurate heart of man, whose ways are like the dumb adder that will not listen to the voice of charming, nor to their philosophy, rhetoric or deceit?

I now propose to show the difference between their schemes and God's plan of evangelizing the world. I understand from Paul that the sound of the apostles went into all the world, and their words to the end of the earth. Then it follows that all the known world at that time heard the literal proclamation of the gospel—And Jesus told John (in the Revelations) that if the seven churches of Asia did not repent, he would remove the candlestick out of their place, &c. &c. We have no account in the Bible that they did repent; but we know from history that their countries have been successively conquered by Tartars, Saracens and Turks; and idolatry established in their stead. The conclusion then is that God's elect there were all brought in at that time, and his jewels lay farther west.

After reviewing modern missionary efforts and the foregoing facts, the following questions occur: 1st. Has God appointed any time, as revealed in the Bible, when he will again visit those countries with the gospel? Do times or circumstances have any thing to do with God's providences? 3d Is there any need of a new mode of converting sinners from that which Jesus instituted? If these queries receive a negative answer from the Bible, then let us stick to the old way, and wait God's time to open the way and convert the heathen.

I shall now take a summary view of God's plan of spreading the gospel. For about 2000 years before the christian era, God confined his worship to the family of Abraham, with a promise that his seed should bless all nations.—Wretched idolatry was the consequence to all other nations. But God did not give up the government of the world in consequence thereof. The Jew's wickedness had become so great in the days of Nebuchadnezzar, that he was used as a means to disperse them into various countries. Cyrus at length conquered Babylon and established a hundred and twenty provinces, and we are told in the Book of Esther that there were Jews in all those provinces. They took with them the scriptures and gradually began to prepare the way for the gospel. Alexander, about 300 years before our Saviour's advent, overturned the Persian empire; and his four Greek generals succeeded him in the kingdom, agreeably to Daniel's prophecy: Syria or Persia belonged to Seleucus; Egypt to Ptolemy; Asia Minor to Lysimachus, and Macedon and Greece to Cassander. All these countries were thickly settled with Greeks: they being the most erudite people in the world, set themselves at the study and translation of the scriptures; not because they loved the truth of the Old Testament, nor understood its spirituality, but because they were fond of the marvellous. In it they could see the account of the creation, the deluge, the passage of the children of Israel through the Red Sea, &c. &c. There is nothing in all this more marvellous than Homer's fancy of the siege of Troy, and him they believed. So they translated the scriptures into almost every lan-

guage under heaven; not by design in them, but for profit. The Romans next conquered the world; and when our Saviour made his appearance universal peace reigned throughout the world; a 700 years' war had ceased, and he came in the calm. All nations had a knowledge of the scriptures, (with little exception) and when the apostles began to preach, one emperor ruled the countries to which they went: there was no need of educating men to translate the Bible and others to preach, for God by his mysterious providence had sent men before them and by his Holy Spirit prepared men to love and receive the truth of them. Most of these appear to have been unlearned. So there was the greater display of his grace by the means.

But the length of this letter admonishes me to close. I may resume the subject if these unworthy thoughts find a place in your valuable paper, for the subject is not exhausted by any means.

I must for the present say, Farewell.

Yours in hope of a happy immortality,
BEVERLY B. PIPER.

EXTRACT.

For the Signs of the Times.

Bruin's Cross Roads, Park Co., Ia.,
Nov. 7, 1840.

RESPECTED BROTHER BEEBE:—With pleasure I take up my pen to write you a few lines in compliance with the call of duty, hoping that health and peace may encircle you and yours and keep you from all opposition.

My dear brother, having some space remaining, I will further endeavor to comply with duty, inasmuch as it has been some time since you last heard from me, owing to my own unworthiness and shortsightedness in every thing—being in a cold and almost lifeless state, which causes me oftentimes to conclude that I am a poor deceived hypocrite, having but the form, and hardly that, of a christian. I come short in every point, and conclude that it cannot be possible that a christian has such a heart as mine—truly desperately wicked above all things—who can know it?—Surely if the brethren did but know my case as it really is, they would spurn me from their company—not suffer me thus to be a spot in their feasts. My doubts principally arise because I find my mind to be so wandering on vain and foolish things, and so easily taken with things of time and vanity: while, on the other hand, tho' I hear or read that which relates to spiritual things; things that are of such importance too: yet they slip by, are gone and forgotten. And very likely should I take up my bible, having an opportunity, as I might think, to spend some time in its perusal, ere I have read one chapter I am ready for sleep! Could it be so with a truly awakened and sensible christian, with that best of all books in his hands, which treats on the most interesting subjects—those relative to our eternal woe or welfare?—that book wherein he finds his legacy laid down in such lively strains.

in such soul moving accents,—and yet can the heart be so insensible of feeling? How could he soul help crying out, O Lord, save us from such a state; from such a corrupt mind; from such a wicked and hard heart: enlarge our hope; give us more of a hungering and thirsting after righteousness; enable us to follow thy commands with alacrity and delight: open our eyes that we may see thee the chief among ten thousand, and altogether lovely; and keep us at thy feet, humble before thee.

Brother Beebe, (if one who is so vile may be allowed to claim such a relationship) I would be entirely gone if it were not that the Lord of hosts, our Redeemer is unchangeable and nothing can turn him: so that all things are sure, immovable and, if it is true, as I would fain hope though with fear and much trembling, that he has taken my feet out of the mire and clay and placed them on the Rock, even the Rock of ages, the gates of hell shall not prevail—I feel they are to stand.—But if, on the other hand, I am but a deceived creature—alas, what a state! Who could desire it? None! none! O that these thoughts could lie near me by night and by day, with a sweet whisper, Thy sins, which are many, are all forgiven thee! How could my soul press forward, saying, Thy will be done! Here, Lord, I give myself away;—'tis all that I can do;

"O keep me, keep me, near thy side,
And wash and cleanse me as thy bride."

I must now conclude, wishing that health and peace may attend you through life. And finally, may grace enable us to meet where parting will be no more, where the wicked cease from troubling and the weary are at rest, where the saints are free from crying, where they are forever blest.

Yours in the best of bonds,

I. T. CROOKS.

For the Signs of the Times.

Morganville, N. Y., Nov. 19, 1840.

BROTHER BEEBE:—The following is a transcript of a paper handed the New School church in this place by Br. and Sister Godfrey. They were told that their respective tenets did not differ in reality, and were requested to hand them an abstract of faith that they might determine whether there was a cause of separation. It is at your disposal—to publish or not.

WM. B. SLAWSON.

"We comply with your request for a declaration of our faith in writing by presenting you the following abstract from the Minutes of the Warwick Baptist Association, to which we formerly belonged, and with which we are still in fellowship. To our knowledge, no change has taken place in the sentiments or doctrine of that body since our first acquaintance with it. The following is on the title page of the Minutes:

"Maintaining inviolably, the unity of God;—the existence of three equal persons in the Godhead; the total depravity and just condemnation of all mankind by nature; eternal and personal election; redemption and atonement, definite and

particular; justification by the imputed righteousness of Christ alone; effectual calling; the Spirit's work in regeneration; the necessity of practical godliness; perseverance of the saints; the baptism of believers, by immersion only; the Lord's Supper, a privilege peculiar to baptized believers regularly admitted to Church fellowship; the resurrection of the dead; the general judgement of the last day; the happiness of the righteous, and misery of the wicked, alike interminable; the independence of the churches; together with the divine inspiration of the scriptures of the Old and New Testaments, as the only complete and infallible rule of faith and practice to the people of God."

The above, is a brief outline of what we call "Old Schoolism." Though, in the letter, we are aware it may be, and is sometimes subscribed to by those teaching a doctrine new to the Baptist denomination of the regular order.—When investigated, we think the difference will appear greater than might be supposed. The new doctrine teaches election, but not "eternal and personal election." We are told "election means choice, and choice implies time;"* consequently, "That cannot be said to be eternal which had a beginning."—Hence the impropriety of the doctrine of eternal election. But the same reasoning will apply with as much force to the "Eternal purpose of God which he purposed in Christ Jesus our Lord." Eph. iii. 3. To eternal salvation: Heb. vi. 9; and in iv. 12, eternal redemption, and verse 15, eternal inheritance,—connected with the above, we have such expressions in scripture as eternal glory, eternal fire, &c., which to say the least of them imply as strongly a commencement as is implied in eternal election. Again, the many instances in scripture proves this cavilling vain, so far at least as the actual enjoyment of it goes; for that must have a beginning. But as Jesus declares himself to be the Way, the Truth, and the Life; and John "the true God and eternal life." We conclude he never had a beginning: and as he represents all that the Father hath given him—all that were chosen in him before the foundation of the world. We conclude that this choice must have been as eternal as the Father's love to the Son.

But we notice another point of difference.—"The Spirit's efficacious work in regeneration." We know it is often admitted by the New School order, that the Spirit of God is the efficient agent in the conversion of some, and perhaps all sinners. We believe God's Spirit, not only to be the efficient agent; but the prime mover, effectual operator, and final perfecter of the work; and that too, not according to blood, "Nor of the will of the flesh, nor of the will of man, but of God." As we read James i. 18, of his own will begat he us with the word of truth, &c. Again, the Savior says: "Father, I will that they also whom thou

* The expressions, "choice" and "time" in the above connexion were made a few days previous by the pastor of this N. School Church.

hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedest me before the foundation of the world." Hence we believe, as the Son of God represents *all* his people, the Father loved them all with the same love which he had for his Son Jesus Christ; and hath in his own Almighty Hand, the whole of the means requisite in conforming all such to the image of his Son. Not a particle of such means is left to our direction.—The whole work is his own, and the whole glory his own.

We believe another point of difference to be, that the *New-School* do not adopt the "Divine inspiration of the Old and New Testament as the only complete and infallible rule of faith and practice to the people of God." No doubt, all admit it *in the gross*: but in particularizing, it is said by some to be a blank for human ingenuity to fill; or a *skeleton* to be supplied with the necessary appurtenances for performing the functions of life. Possibly the above notions may not be attributable to this church,—yet we are constrained to think she has more than once forsaken the good old paths in which we are directed to walk by the *law Book*, and has gone down to Egypt for help—uniting with the world in promoting institutions unauthorized by the word of God.—As the command is "To love not the world neither the things that are in the world:" so we desire to love nothing derogating from God's plan of saving sinners. We frankly confess we have no fellowship with any society other than the church of God, which is the purchase of the Redeemer's blood: and when Jesus ascended up on high, he led captivity captive and gave gifts to men:—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Of course we object to all *extraneous* methods for supplying the churches with gifts for the ministry; such as "educating pious young men" in the principles of Theology, &c.

We hear it objected that such views and sentiments are calculated "to lull professors to sleep," and "open a door of licentiousness to the ungodly." If such were its real tendency, we should see those professing the doctrine uniformly licentious and immoral, and those of the opposite belief exemplary and discreet. But this is not the case. We believe all fears of its injuring ungodly men to be entirely groundless. It certainly cannot injure them until they believe it; and they cannot believe it but by the *Holy Ghost*, when they will rejoice in it. The doctrine of human nature is, "Live righteously and make *thyself* acceptable with God, and he will not condemn thee."—But the languages of scripture and of the sin-convinced sinner are in unison, "*He that believeth not is condemned already*," &c. He knows by sad experience the corruptions of his own heart, and the scriptures inform him that the hearts of all *natural* men are in the same situation. He knows he would not have gone to Christ had not the Father kindly drawn him. He is persuaded he would have fallen away and

lost his interest in the Saviour, were not his life secured by the immutability of Jehovah's decree, and his life hid with Christ in God.

Finally, we hold that *believing, having faith* &c. is having an *earnest* of our heavenly inheritance; that it is the substance of things hoped for, and the evidence of things not seen, i. e. the real possession and actual enjoyment, in some measured degree, of that which all hope to enjoy. This being the case, the doctrine yields the peaceable fruits of righteousness to them who believe. It is a savor of life unto life to them that believe but an evident token of perdition in them that perish. They [the latter] can see nothing in it in which they *dare* to trust for salvation. If a legal salvation could in any way be accommodated to the doctrine, no doubt but the world would embrace it: but they cannot *enter into rest* because of unbelief. It is also true of legal religionists: they tug, and toil, and row in the narrow ditch of human effort; but cannot waft themselves with the breezes of salvation on the ocean of God's love. And why? Because it is God's pleasure, to debase all moral excellence and exalt the riches of his grace in the heirs of salvation. We think this view of the subject will make us humble ourselves at God's footstool and adore the riches of that grace which made us heirs of the kingdom without merit on our part. *But have we not liberty to sin according to this doctrine?* In no wise. "For how shall we that are dead to sin live any longer therein?" Being made alive through the operation of the Spirit of God and made partakers of his holiness, being renewed in the inward man and having the mind of Christ, (1 Cor. ii. 16) we allow not sin. If we are overtaken in temptation and drawn into an unwilling snare, we rejoice that we have an advocate with the Father—Jesus Christ the Righteous.

Upon the whole, though we hear many abstract truths from our brethren who profess to have so much *newer* and *clearer* light, yet we seem to be travelling a different way from them; having different joys, different sorrows, and different expectations from them. The question now returns on us, *How can two walk together unless they be agreed?* and we feel the force of it. Although as neighbors, as friends, as citizens of the same community, we feel the most cordial friendship, yet we cannot sacrifice our understanding of gospel truth for any consideration the earth can afford.

ERRATA.

BROTHER BEEBE:—In my communication in the 20th number, page 1st, & column 1st, of that number, you make me say of Christ that as *God* he could be set up. Now I have no idea of divinity like that. I said, *As God* he could not be set up. As such he is ever the same.

In the 19th number of Signs, page 146, col. 1, near the top, I intend to bring to view the different modes of expression by which Christ as the Son of David was described by Matthew, Mark

Luke and John: Matt. xxi. 9; Mark xi. 10; Luke xix. 38, and John xii. 13 showing that they each pointed to his kingly office; but I think it would puzzle one to find out what was intended by the passage as it there stands.

S. TROTT.

Centerville, Fairfax Co. Va. Nov 22, 1840.

Circular Address.

In lieu of a Circular, the following is an expression of the Ocmulgee Association, relative to the religious stand occupied and course pursued, at present, by Elder Tilmon D. Oxford and his adherents or followers.

[CONCLUDED FROM PAGE 167, No. 21.]

Another reason he offers, is, that their decorum does not agree verbatim with ours. The difference is this, upon which he objects, i. e. 5th and 6th items of the 19th article of theirs read thus: 5th item, to correspond with other associations; 6th item, the Association shall have power to exclude any church in this union which shall violate the rules of this Association or deviate from the orthodox principles of religion—2nd and 3rd items of the 15th articles of the decorum of this body read thus: 2d item, to keep up a correspondence with those Associations of the same faith and order; 3d item, withdraw from any church or churches whom they shall look upon to be unsound in principle or immoral in practice, until they be reclaimed. Now, it is a well known fact, that the Towaliga took a precise copy of the constitution and decorum of the Flint River Association, from which said churches had withdrawn; and it is further known, that it underwent no alteration or amendment, the above named 13th article being added after a review of the same by the churches, and their unanimous consent had; and agreeably to the scriptures of truth, as well as the honest belief of every Old School or orthodox Baptist in America. And further, it will be remembered by Elder Oxford, as well as a great many others, that this body and the Flint River Association corresponded upon the above differences in items of decorum; and by recurring to the minutes of this body in 1830, also at more recent date, 1837, we find this same Elder Oxford a corresponding messenger to the Flint River, from this body, upon the same objectionable items of decorum as he is pleased now to call them. But, after all his reasons and objections of the above kind being urged by him for about the space of three hours at least, the body agreed to open the correspondence with the petitioning body at her request.—Whereupon, Elder Oxford and eight or nine others, after voting against the correspondence, had the assurance to demand the constitution of the Ocmulgee Association, together with all the documents belonging thereto; which demand the Association peremptorily refused to comply with. Then we were reminded of the Apostle's notice, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." They then left the house—another fea-

ture of our Master's mark on such characters: "They went out from us, because they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

We have now before us a spurious piece, purporting to be the minutes of the Ocmulgee Association, with the name of Tilman D. Oxford signed to it as clerk, of which we purpose noticing a few items, that the truth may come, as it is mighty and will prevail over error. In this piece he has tried to gull the public mind, as well as that of orthodox and orderly Baptists, into a belief that a small minority (of which he was the head) is truly the Ocmulgee Association, by saying on the fourth page of his sheet of falsehood, "Yet there was a large majority of the body who preferred a violation of our own constitution and decorum, to a suspension of the proposed correspondence, upon which we, the minority, (stating their names) refused to comply," &c. We note the above, in order to disabuse the public mind, which, perhaps, has seen the piece alluded to, and has drawn some conclusions of the truth of its assertions. We do, therefore, solemnly say, in the fear of that God we profess to serve, that the above charge against a large majority of this body, of violating our own constitution and decorum, is a base calumny, without foundation in truth. Again, we hear him saying, on the 5th page, "then appointed Brother T. D. Oxford to procure a copy of the Minutes up to the reception of the new confession of faith." We say this body has no such new confession of faith; therefore the charge is without warrant. We are confident that no orthodox Baptist believes a single item of the above named piece, who are acquainted with us as an Association; and further, we are now in open correspondence with seven Old School Baptist Associations, and have full fellowship for every orthodox and orderly Old School Baptist in the world.

Whereas the said Elder Oxford and his followers have taken a stand, and are pursuing a course by themselves, unprecedented in the annals of Baptist history, and not patronized by any who are acquainted with and love Baptist usage, we therefore declare that the piece before us, of which we speak, is a fabrication of misrepresentation, whose design, we believe, is to slander the christian character of the Ocmulgee Association, and to exalt the character of Elder Oxford "above all that is called God, that he may sit in the temple of God, showing himself that he is God," or Chief Ruler, in the churches over which he presides as Master instead of pastor, or servant.

We thought we were done with this piece, but we feel bound in justice to ourselves and brethren abroad, to say something more. It appears that he would make the world believe if he could, there were five churches of this body gone off with him, which is not the fact. On the 6th page he says, (in the state of the churches,) Fellowship, Jasper Co., and Harmony, Baldwin Co.,

and records the names of the messengers; but the truth is, when the messengers returned home, the churches called them to account for their stewardship, and they were "weighed in the balance and were found wanting." Fellowship condemned the act of their messenger, (in going off with Elder Oxford,) by a large majority;—upon which the minority took letters—so the church remains in good standing in this body.—One of the messengers from Harmony voted with Elder Oxford, and the other remained neutral. The one who voted with and went off with Elder Oxford, the church, on being informed of his conduct, called to an account; and he remained obstinate and would not hear the church, and was therefore excluded. The church is in good order in this body. So there are three churches, i. e. Elam, Johnes Co., Concord, Jasper Co., and Mount Olive, Baldwin Co., that are with Elder Oxford, though some members from Elam and Concord have come and joined some of the churches composing this body, on a confession of their faith; and but for the spirit that governs, in the head of the faction, we believe they would shortly return to the primitive path of rectitude.—Though painful, we feel it our duty to publish them, to the religious community and to the world, a religious faction in the community, so long as they pursue, until they return to the place from whence they have fallen, and are reclaimed upon the principles of the Baptists. And may the Lord give them light to view their stand. Amen.

JAMES HENDERSON, Mod.
ROWELL REESE, Clerk.

EDITORIAL.

New Vernon, Orange Co., N. Y., Nov. 15, 1840.

THE RESPONSIBILITIES TO WHICH THE EDITOR AND PUBLISHER OF A RELIGIOUS PERIODICAL IS SUBJECT.—It is no very enviable task, in our view of the subject, for one to stand in a position where he must be exposed to the venomous darts of all the children of Belial, conscious of utter inability to discharge the duties incumbent on him to his own satisfaction; and not unfrequently when he has done his best, and when contending with such opposition from the alien as would discourage some of the more resolute, to be censured severely by friends for every deviation from their individual standard of judgment.

First, we may speak of the responsibility in a pecuniary point of view. The publisher who embarks in the work upon his own responsibility, plunging himself into debt to procure the necessary apparatus for conducting his publication, is liable, at the displeasure of his subscribers (if indeed he has a competent list of them who have encouraged him to undertake the work) to not only bankrupt himself, plunge his family into irretrievable poverty and distress, but in addition thereto is left without the means to supply the demand of his restless creditors.

Second. If the publisher of such a work be a man that fears God and eschews evil, feels him-

self under an awful responsibility to God and to God's people, to assert and maintain with his best abilities, what he honestly believes to be truth as it is in Jesus, and to oppose and expose all that he believes is prejudicial to the interests of the kingdom of the Lord Jesus Christ; and should be in the honesty of his heart tread on the toes of his sensitive patrons, he knows what the consequences will probably be.

Third. The publisher is held, by many, responsible not only for his own articles; but also for all that appear in his columns. If therefore, to expand beyond the sphere of his own limited ability, he solicits and obtains the friendly contribution of reputable correspondents; he must expunge from their communications, all wherein they excel his limited resources, or that in any way differs from his individual judgement, or be considered the endorser of all that they may write. If however their productions are meritorious, he is not a sharer in that merit; but if it be otherwise he must be the sufferer.

Fourth. Those who sustain a religious periodical, agree in the general sentiments to be advocated by their journal; but there are always abstract notions or conflicting opinions on some points in which the patrons of the paper may differ very widely. The publication must therefore be restricted to the consideration of what all perfectly understand alike, or in exceeding such limits the publisher is subjected to the vindictive lash of the aggrieved party.

Fifth. The subscribers always hold the whip in their own hand: if they become displeased with the editor or publisher, the short ill-natured sentence is soon written, "Stop my paper!" and in many cases too without paying the balance already due the publisher.

Sixth. Although absolute perfection exists not in the best performances of the sons of men, yet the poor publisher or editor is not considered as being entitled to a share of consideration or commiseration: he is an offender for a word.

Finally, brethren of the school of Christ, Who would be an editor? Let such an one, if more competent than the present incumbent, come forward and sit in the "seat editorial" of the Signs of the Times. With the utmost fear and trembling have we labored for the last eight years, depriving ourself and family of rest by day and by night, in the discharge of our labors; and when, by the kind expressions of our brethren in the different parts of our country, we have been assured that our labors have not been in vain—that many, very many, have been edified, comforted and encouraged through the interchange of their epistles of love and fellowship, we accounted all our toil and labor as a delightful service. Truly we were ready to spend and be spent in that way that should best subserve their interest in spiritual things.

That which has led us to make the foregoing remarks, has grown out of a dissatisfaction expressed by some of our most esteemed brethren, in relation to the letter of Brother John Clark,

and the few editorial remarks contained in the 19th number of the current volume. We confidently call our brethren to witness that during our campaign of eight years they have neither seen us flinch nor retreat from the constant fire of our common enemy in the open field. We have uniformly borne all their malignant shafts with a good degree of patience and fortitude; but to endure the disapprobation and resentment of those we love in the bonds of Christ Jesus our Lord, is an affliction that swells our heart with grief. From our earliest connexion with the Baptist Church, we have uniformly felt a lively interest in whatever to us has appeared to involve the rights of the people of God; and from the commencement of the New School innovations upon the Baptist Church, we have indulged a jealousy that the spirit that had stirred up the man of sin to attack the faith of the gospel, in the New School measures, would eventually gain an ascendancy in the legislative branches of our government, and finally consummate the full accomplishment of those fearful predictions of the slaughter of the Lord's witnesses. It is possible, and would to God it may prove to be so, that much of our misgiving on this subject is unfounded in reality. We know that very many dear brethren for whose opinions we entertain a high regard, are at antipodes with us in regard to this matter.

But, in regard to the present disquietude among some of our friends,—when we at first received Brother Clark's letter on the subject of *Church and State*, we felt somewhat at a loss as to the propriety of publishing it in the *Signs of the Times*. After some reflection however, and having obtained the advice of some of our brethren, we came to the conclusion that our subscribers were entitled to the reading of the communication, and that it was therefore our duty to submit it to their consideration. We felt at liberty to presume so far upon the good feelings of our brethren as to believe that such of them as could not agree with our views of the subject, would feel perfectly satisfied that every brother should exercise his individual judgment thereon. We have ever believed that all Old School Baptists are democrats at heart, and although at the present time there is a difference in their views of the affairs of state, yet both parties are engaged in support of what they honestly consider the best interests of our country, and that none could be found in our ranks that on an honest difference of opinion, or expression of opinion, would indulge in a vindictive or proscriptive spirit. Brethren, we appeal to one and all, Were we in this mistaken? Have we overrated the magnanimity of our brethren? If so, then be that our fault, and let us suffer all that our brethren can find in their heart to inflict upon us.

We write not in anger, but in grief, when we allude to some few brethren—elders too, some of them. One minister informs us that he had used ALL his influence for four months preceding the

late election, in support of that issue to which he supposes us averse; but with the most indignant language withdraws his support from the *Signs* because we have once barely alluded to the subject, although we have not voted at any election of state or government officers for the last five years, and barely once since we voted the ticket which he so ardently supports. Another charges us with converting our paper from a religious to a political journal, and of being engaged in electioneering, &c. The latter charges are untrue. The *Signs of the Times* are, and shall be so long as we shall conduct them, what they ever have been; they shall never be converted, with our consent, to a vehicle of politics. By this pledge we wish not to be understood that we are not to expose such clerical or religious chicane as may be in our opinion subversive of the free institutions of our beloved country; but we wish to be understood that nothing which can in our opinion be construed into *an attempt at electioneering*, &c. will be admitted into our columns. Brother Clark's letter lay upon our table from about the time of its date until about the first of November. Had we intended either it or our editorial remarks to produce an electioneering influence, it would have appeared some weeks earlier, in order that it might have reached our subscribers before the contest had been decided; but we are sure that paper did not reach one twentieth part of our subscribers until the die had been cast.

Such of our subscribers as wish to convince us that they are (contrary to our better opinion of them) both proscriptive and despotic in their doctrines, will find no readier way than by copying the example of ———, who have expressed themselves fully to our satisfaction.

We sincerely regret that any thing in our course should have transpired to the grief of any individual of our brethren in Christ. Sooner, by far, would we pass by in silence, all such things as relate exclusively to the affairs of this vain and transitory world, than to wound the hearts, or in any measure sever the cords of fellowship of the children of the kingdom of our Redeemer.

From the Baptist Record.

"CHURCH CONSTITUTED."

Dear Brother,

We live in an eventful age—an age of heresy and division in the christian church. As a denomination we are measurably freed from the evils of the latter class; except what is produced by a *heresy* misnamed 'Old School' with which some of our churches are troubled. In most cases where it exists, it leads the more devoted and active to the throne of grace and to greater diligence in the cause of our Lord Jesus.

Let the ministry be right, and this evil is not to be feared; but when "the leaders of this people cause them to err"—knowing the fatal effects—"they that are led of them are destroyed" then it becomes the duty, the solemn duty of those who would "labor" for Christ to come

out and be separate, bearing testimony against their anti-scriptural practices.

The Baptist church at Washington, South River, N. J., was about seven years ago received into the C. N. J. B. Association: at which time the cause of Missions, S. Schools, Temperance, &c., &c., were advocated by them. They were, upon application to our Convention assisted in sustaining a missionary at Jacksonville under the direction of their pastor J. C. Goble; but now for some cause—they level their artillery (!) against the whole world of christian benevolence!!

By the earnest solicitation of thirteen (including nearly all the male members) of their number who were unwilling to be separated from their brethren in the work of benevolence and effort, the pastors and ministers, together with several of their deacons and other leading members of the Baptist churches at New Brunswick, Jacksonville, Key Port, Sandy Ridge, and Hightstown, met them twice in the month of October as an advisory council. The church on application refused the mutual appointment of a council;—neither would they grant to these brethren letters of dismission or appoint a committee to meet the council which they might call; in consequence of which the council met for the third time on the 4th inst. to consider the expediency of their being constituted into a regular independent Baptist church.

Brother G. S. Webb, was appointed Moderator, and Brother C. W. Mulford Clerk. Prayer by Brother Carpenter.

After mature deliberation it was unanimously Resolved, That in the judgment of this council we believe the cause of Christ in this place demands that we constitute the brethren applying, into a regular Baptist church.

Their articles of faith were again read and approved, together with their discipline, in which was recognised the *temperance principle* as a test of membership."

REMARKS.—The preceding extract is a fine specimen of the candor and honesty of the New School Arminian Baptists: they would represent the Washington S. River Church as having been until after their connexion with the Central N. J. Association, uniformly in favor of the New School measures. From our own knowledge of this church, having frequently visited and preached for them, more than twenty years ago, we can testify that they at that time occupied the very ground now claimed by the Old School Baptists. The Central N. J. Association also at the time this church was received into their connexion, professed to stand upon the old platform.—They had then but recently left the New Jersey and Philadelphia Associations for the special purpose of avoiding their new doctrines and practices. We were present at this association at Harborton when the N. J. State Convention came down upon them *en masse*, in order, if possible, to draw it into their measures. Brother S. Trotter was Moderator of the Association at the time al-

cluded to and his firm resistance of the president. directors & Co., of the New Jersey State Convention, who were all present at that meeting, brought forth from him the substance of what we published soon after, in pamphlet form, titled "*The Image of the Beast*," &c. The Convention did not succeed at that session in captivating the association. Such was the resistance they had to encounter from Elders Boggs, Trout, Suydam, and others, that their president (D. Dodge) said he was sorry that he had introduced the subject. At this meeting Elder Goble was present, whether as a messenger of the Washington Church, or from the New York Association we do not recollect; but we heard him preach during that session at Lambertsville, and he then denounced the errors of the New School faction. There was, as we were subsequently informed, a breach of union between Elder Goble and the New York Association, on the subject of Masonry; and they required of him to renounce the fraternity, which he refused to do. And, if our memory serves us, it was on account of this dispute that the Washington Church left the New York and joined the Central New Jersey Association.

Our readers may judge from what we have written, how much truth and candor the writer of the above extract has displayed, in presenting the opposition of the church to missionism; as "*a heresy misnamed O. School*," when in reality this church stood decidedly opposed to every thing of the kind, twenty years ago, to our certain knowledge.

The proposed remedy to what the New School call the *evil* of opposition to missionism, is stated in these words, "Let the ministry be right,"—which means, being interpreted, let the ministry be composed exclusively of those who are called, qualified, hired and directed by men, and let all such as are called and sent forth by the Lord of the harvest, be frowned down. Let this be the case and the New School profess to entertain no fears, of such *heresy* as that of opposition to their abominable religious speculations. But when the *new order*, cannot bring into subjection, those who are taught of God, then they are directed to "come out; and bear testimony against their anti-scriptural practices." To this last mandate we say amen. We object not to their going out from us, as they are not of us, and as for their testimony against our unscriptural practices, if we practice any thing that is anti-scriptural, we shall be glad to have it made to appear, and in return for such kindness we will not cease to testify against the abominable wickedness of their anti-scriptural craft.

Of the men named as forming the council to constitute the unruly faction of the Washington church into a New School community, we have little to say. We have long known G. S. Webb as a Fulleriish Arminian; C. W. Mulford we do not know; but Z. Grennell's *ape* was, until the apostacy of his original, identified with the Old School Baptists.

A GOOD SIMILITUDE.—The following extract is from an appeal made by the agent of the Theological College at Hamilton. Their wants, they tell us, "are like an armed man." This is true enough, and we expect ere long to hear them reiterate the language of their ancient brethren, who when preparing for the priesthood, said "Give us, or else we will take it by force!"

"Our labors and burdens and blessings are increasing upon us daily. We have upwards of forty new students, and more are coming: many of them poor. Our wants are like an armed man. May the Lord and his people continue to help. The institution was never worth so much to the cause as it is at this moment."

PROSPECTUS FOR VOL. IX.

We propose to issue the first number of our NINTH VOLUME on the first day of January next. We are making arrangements for A NEW FOUNT OF TYPE, by which the appearance of our sheet will be very much improved. We shall also present our next volume on as good a quality of paper as we can procure, and the workmanship of the mechanical part of our labor shall be executed in the neatest style.

We have provided for the next volume a choice selection of Magazines and other Old School periodicals, from which we shall make interesting and instructing extracts, as we may have room without crowding out original matter of more vital importance.

One of the most important objects of our publication has hitherto been, and shall still be, to afford a cheap and convenient facility for a general correspondence among the Old Fashioned Baptists throughout our country. In these times of trial and opposition to the truth, the saints have duly appreciated the value of a vehicle by which they can *speak often one to another*, from the extreme parts of our land. Our paper now circulates, we believe, as extensively as any religious periodical in the United States, and consequently gives a more extensive circulation to the communications of our correspondents than what is usual. Communications for our columns will also be forthcoming from a larger range of country, and will embrace information from brethren churches and associations, in all the states and territories of our country.

In conducting the forthcoming volume, we pledge ourself to avoid all subjects of a *political consideration*. We shall oppose whatever we find of a *religious name*, calculated to produce a *union of church and state*, or church and world, and leave our brethren in the free exercise of their own judgment to manage the political affairs of our place and nation. What appeared in the nineteenth number of the now closing volume, was inserted with the best of motives, and we trust will be useful to us, at least, in hereafter avoiding any useless cause of exciting the feelings of our brethren.

Our original prospectus is still the index of our faith, and of what we shall stand pledged to support in the succeeding volumes of the Signs of the Times. Our terms, notwithstanding our contemplated improvement, to be made at considerable expense, will be the same as formerly, viz: ONE DOLLAR for each copy per annum, *if paid in advance*, and ONE DOLLAR AND FIFTY CENTS, for each copy per annum, *if not paid in advance*. Five dollars, paid in advance, or coming from constant subscribers, will pay for six copies for one year. We shall issue our papers on or about the first and fifteenth days of each month.

We wish to tender our grateful acknowledgments to our agents and subscribers who have thus far so essentially aided us in the prosecution of our labors. Nor would we forget our correspondents, by whose epistles of love our columns have been enriched. We feel indebted to all, for the kindness, with which they have received our services, overlooking all the imperfections of our best performances; and it shall be our constant care and labor to secure their co-operation and fellowship in our subsequent progress.

Such hints as our brethren may feel disposed to give in relation to the improvement of our paper, having in view the glory of God and the edification and general welfare of his children will always be received with gratitude.

To such of our subscribers as are in arrears with us, we would hint that such are our present pecuniary embarrassments; and such the expense of providing for the improvement and more extensive usefulness of our paper, that we shall need the immediate remittance of those sums, which, however small, will in the aggregate, be of great service to us.

Those who intend to discontinue their subscriptions are requested to give early notice thereof to our agents or to us, bearing in mind the importance of ballancing their accounts at the same time.

In colusion we would say to our brethren and friends. The enemy is still in the field; the man of sin, the son of perdition, is still in hostile array against the cause, the truth and the people of the Living God:—and shall we retreat or break our ranks? We trust not. May the Lord enable us to gird on the whole armour of righteousness, and press towards the mark. Let us dispute every inch of the ground with our common foe, and with the assurance that the saints shall eventually triumph over all their enemies, the world, the flesh, and the devil; over all the powers of darkness, the hidden things of dishonesty, through the blood of the Lamb, and the word of testimony—let us take courage from the proclamation, "Happy art thou O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread on their high places. Truly the God of Jeshurun, rideth up on the heavens in our help and in his excellency on the sky."

Poetry.

A REALIZING FAITH; THE BLESSED EFFECTS THEREOF.

Ah! I long to take my flight,
Now, to that most glorious place;
Where my soul's supreme delight,
There unveil'd reveals his face.

Here I catch a glimpse by faith,
See Immanuel's glories shine;
Then my soul can smile at death,
Wrapp'd in ecstasies divine.

Earth recedes, with all its charms,
'Midst the vision of the Lamb;
Vain are all the world's alarms,
While upon the mount I am.

Here to dwell, no life so sweet,
Jesus! to enjoy thy love;
But 'tis happiness complete,
There to reign with thee above.

Stranger in this vale of tears,
This I prove is not my rest;
And would soar from all my fears,
Up to my Redeemer's breast.

Here my joys are mix'd with pain,
There no sin to give me grief;
Ah! I hope that rest to gain,
Then adieu vile unbelief.

Here I have a drop of heav'n,
Which increases my desires;—
Jesus precious! sins forgiv'n!
Thus to Christ my soul aspires.

Thus, dear brethren, bows my will,
To the sov'reign will of God;
Looking, longing, panting still,
To attain his bless'd abode.

I can ne'er contented be,
'Till with Christ, where sin's no more;
Haste thy chariot, call for me,
Jesus! Lord, whom I adore.

Then to glory as I rise,
There to sing thy worthy praise;
This shall echo through the skies,
"Here's a monument of grace!"

Gospel Magazine.

OBITUARY.

DEAR BROTHER BEEBE:—It was but a short time since I informed you of the death of our aged Bro. Johnson, after a lingering illness, which we all felt assured he could not survive; and now it is with every feeling of sympathy for our bereaved sister, that I inform you of the death of Mr. CHARLES MANKIN, he died on the morning of last Wednesday, the 11th inst., without any apparent illness. He went to bed as usual, and about midnight he was taken with a fit of coughing, which soon subsided, and Sister Mankin states that he lay down, and seemed entirely composed, without any complaint, and requested to have more covering, and went to sleep. About her usual time of rising, she heard him make an unusual noise in breathing, and supposed him asleep—called to him, but he did not answer; she then shook him, but the only motion he gave was a look from one eye—she immediately called to Elizabeth that her father was dying; Brother Trott being in the nearest room ran in, but before any medical assistance could arrive he ceased to breathe. One affliction followeth another, for they seldom come alone, but we are persuaded that it is done in mercy and love, though our eyes are holden for the present that we can

not see: for truly the dealings of the Lord are wonderful, and his ways are past finding out! but we are constrained to say, that all the ways that he hath brought us are right.

Your brother,

JOHN T. REARDON.

Alexandria, Nov. 17, 1840.

To the above extract from Dea. J. T. Reardon's letter we would add, from our personal acquaintance with the deceased, that, although not a professor of religion, he was a warm and constant friend to the Redeemer's cause in Alexandria; his doors were always open to receive to the hospitalities of his friendly house all the friends of the Old School Baptists. With his afflicted widow, daughter, and other relatives and friends we deeply sympathize.

Ed.

OLD SCHOOL MEETINGS.

A meeting of Old School Baptists will be held, if the Lord will, with the Waterloo Church, at Salem Meeting-house, Sussex County, New Jersey, on the first Saturday in January next, and Sunday succeeding, to commence 10 o'clock, A. M. Old School brethren in general, and especially those of the churches in the Warwick Association, are affectionately invited to attend.

By order of the church,

AMOS HARDING, Pastor.

A meeting is to be held, if the Lord will, on the 2nd Wednesday and Thursday in January next, with the Regular Baptist Church, of which Elder James Bicknell is the pastor, in Westmoreland, Oneida Co., N. Y. The meeting is intended for the worship of God and the edification of the saints.

Ministers and brethren who are made to rejoice in Christ Jesus, *having no confidence in the flesh*, are affectionately invited.—*Chr. Doctrinal Adv. & Spiritual Monitor.*

MARRIED.

On Saturday evening, the 17th Oct., at New Vernon, by Elder Gilbert Beebe, Mr. DANIEL WOOD to Miss CAROLINE WHITNEY.

At New Vernon, on Wednesday evening, Oct. 21st, by the same, Mr. THOMAS M. KING to Miss ELIZA BEYEA.

At New Vernon, on Thursday evening, Oct. 22d., by the same, Mr. SAMUEL JORDAN of Walkill, to Miss RUTH ANN COMFORT of Mamakating.

At New Vernon, on Saturday evening, Oct. 24th, by the same, Mr. HIRAM WILKINSON to Miss CLARISA MOREY.

At New Vernon, on Saturday evening, Nov. 7th, Mr. SAMUEL CONKLIN of Finchville, to Miss CATHARINE, daughter of Col. Timothy Godfrey, of this place.

Receipts.

Noah T. Terry,	N. Y.	\$1 00
Eld. James Bicknell,	do	1 00
John Y. Aldrych,	do	1 00
David Hulse,	do	1 00
Eld. R. Burritt, for Eld. J. Briggs,	do	11 00
Elder A. B. Goldsmith,	Ct.	2 00
John T. Reardon,	D. C.	1 00
Thankful Tucker,	N. J.	1 00
G. C. Short, Esq.	O.	8 00
Mrs. Charles Rixey,	Va.	2 00
Total,		\$29 00

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

NEW VERNON, ORANGE CO., N. Y., DECEMBER 1, 1840.

NO. 23.

THE SIGNS OF THE TIMES, devoted to the cause of God and Truth, is published on or about the 1st. and 15th of each month.

GILBERT BEEBE, Editor:

To whom all communications must be addressed.

TERMS.—\$1 50 per annum: or if paid in advance, \$1 00. Five dollars, paid in advance, in CURRENT MONEY, will secure six copies for one year.

All monies remitted to the Editor by Mail, in current Bank Notes of as large a denomination as convenient, will be at our risk.

EXTRACT,

From the Gospel Magazine.

THE GOSPEL A TREASURE.

The gospel consists in something very valuable for what men do not value, they do not reckon a treasure. What so valuable as the gospel of the grace of God! O, says David, "How precious unto me are the words of thy mouth! they are better to me than thousands of gold and of silver." Every precept, every promise, every truth of God, is a precious jewel which we are to buy at any rate, but to sell at no rate, "Wisdom's merchandise is better than the merchandise of silver, and the gain thereof than fine gold." They that know the value of it will prefer it to all the treasures of this world, and take joyfully the spoiling of their goods rather than part with the least particle of gospel truth; yea, they will not love their life unto the death, in comparison of the gospel treasure: hence we are commanded to "contend earnestly for the faith once delivered unto the saints."

The gospel brings life and immortality to light: "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and the man of God is made perfect thereby, thoroughly furnished unto all good works."

So rare then is the gospel, even as to the external revelation of it? It is not a thing common to every nation: "He shewed his word unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with any nation."—The greatest part of the world, at this day, know nothing of the gospel-treasure; and among these nations to whom it is come, how few are they that enjoy it in its purity! There is but little gospel to be heard in many of the pulpits through the land. There are many sermons applauded by some, where there is not one grain weight of the gospel-treasure, from the beginning to the end, no more than in the writings of Plato, Seneca, and Cicero. And even where the gospel is preached in purity, how few are they that really receive it and entertain it by faith!

They that are in quest of the gospel must dig for it before they find it, it is therefore, called by "Christ a treasure hid in the field." The field where it lies is the word of God; and they who would find it, are directed to "seek it as silver, and

to search for it as for a hid treasure." Hence our Lord, to the same purpose, exhorts us to search the scriptures for in them ye think ye have eternal life, and they are they which testify of me.

The gospel opens a mine of riches which have no bottom: says Paul, "I preach among the Gentiles the unsearchable riches of Christ."—Here there is fulness, all fulness, yea, all the fulness of the Godhead; riches which the eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive: But God hath revealed them unto us by the Spirit, says the Apostle.

A treasure implies not only abundance of great and good things, but that they are substantial and durable. Men make no account of the treasures of snow, which melt away and perish. Such are all earthly treasures, they perish in the very using; riches make to themselves wings, and fly away like an eagle, mounting up to heaven till she be quite out of sight. We read of a rich man who, when he had filled his barns with corn, and his coffers with money, said to himself, "Soul, take thine ease for there is goods laid up for many years." But where were his treasures when God said to him, "Thou fool, this night thy soul shall be taken from thee, and whose shall these things be?" Yea, worldly treasures frequently melt away before they are taken out of this world, as we see in the case of Job, who, though to-day he was the richest man in the east, yet to-morrow he became poor to a proverb. But the treasures of the gospel are durable and substantial:—says Christ, the essential Wisdom of God, "I will cause those that love me to inherit substance, and I will fill all their treasures." This is indeed a treasure to be desired, because it endureth for ever; moth and rust do not corrupt it, and thieves break not through to steal.

Jesus Christ is the Alpha and the Omega, the sum and substance of the gospel. Christ is all in all; and if you win Christ, you win the whole of the gospel. "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And when the Apostle went up and down the world from nation to nation, preaching the gospel among them, what was the amount of it but Christ. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ," "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—"I determined not to know any thing amongst

you, save Jesus Christ, and him crucified." "God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach. Thus, the sum-total of the gospel-treasure is Christ; and no wonder, for God is in Christ: It hath pleased the Father, that in Christ should all fulness dwell, that of his fulness all we might receive grace for grace."

Of all things in the world life is the most valuable. It was a true saying of the father of lies, "Skin for skin, yea, all that a man hath will he give for his life." The mariner will heave overboard into the sea all his most valuable goods and commodities that he has with him, to save his life. And if the life of the body be so valuable, what must the life of the soul be? "What is a man profited, if he shall gain the whole world, and lose his own soul?" or, what can a man give in exchange for his soul? The redemption of the soul is precious, and ceaseth for ever as to any ransom that man can give for it. Now the gospel is called a word of life and a word of salvation, and "Go (says the angel unto the apostles who were imprisoned,) stand and speak in the temple to the people all the words of this life." And whoever he be that believeth the gospel concerning Christ, he shall not perish, but have everlasting life.

Next unto life, light is the most sweet and valuable thing in this world; what a melancholy unheartsome habitation would this world be, if it wanted the sun in the firmament! "Truly light is sweet, and it is a pleasant thing for the eyes to behold the sun." The gospel brings a more valuable light unto the world than the light of the sun in the firmament, even that light which discovers another world, and a far better world than this is, "for life and immortality is brought to light by the gospel." Wherever the gospel comes, "the people which sat in darkness are made to see a great light; and to them which sat in the region of the shadow of death, light doth spring up." Christ says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And where this light of the gospel shines into the heart, it is a prelude of light the of glory.

In this gospel treasure is to be found a treasure of wisdom, whereby the foolish and simple sinner is made wise to salvation. "In Christ are hid all the treasures of wisdom and knowledge; and he is made of God unto us wisdom. David found such a measure of wisdom and knowledge in this treasure, that he had more understanding than the ancients, and more wisdom than all his teachers by the gospel revelation, these things are brought to light unto babes, that are hid from the

wise and prudent of this world. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. God only understandeth the way thereof, and he knoweth the place thereof."

"All we with open face, beholding as in a glass, the glass of the gospel-revelation, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord."—Christ is the image of the invisible God, and the brightness of his Father's glory; and, by beholding his glory in the gospel, we come to be renewed in knowledge after the image of him that created us at first.

The gospel opens a treasure of "fine linen, pure and white, which is the righteousness of the saints," by this righteousness of the saints is to be understood the imputed righteousness of Christ. This is that white raiment which Christ counsels Laodicea to buy of them, that the shame of her nakedness might not appear. This, we bring forth, and bring near unto you in the gospel revelation: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth. For therein is the righteousness of God revealed from faith to faith." Come then, O naked sinners, who are made sensible of your state, and buy white raiment, robes of righteousness, garments of salvation, without money and without price, for it is a gifted righteousness.

Here is a treasure of quickening, cleansing, strengthening, and sanctifying influences of the Holy Ghost; for we receive the Spirit, not by the works of the law, but by the hearing of faith.—Christ is a Head of influence, who received the Spirit above measure, that he might communicate the Spirit and all his influences unto his mystical body; and the gospel is the channel of conveyance; hence, by the great and precious promises, we are made partakers of the divine nature. Those places where the gospel is not preached, they are like unto the mountains of Gilboa, upon which nothing of the rain or dew of the Holy Ghost descends.

In the gospel are noble securities for every thing needful, either for life or godliness, for time or eternity. The gospel covenant is a large charter under the seal of heaven, for the whole inheritance of glory, and all that pertains thereunto: and the promises of the covenant are so many particular clauses of the charter, whereby this and that and the other blessing is secured, and all these yea and amen in Christ. It is "an everlasting covenant, well ordered in all things and sure." The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee."

In this gospel you have a treasure of sovereign medicines and antidotes against all those

spiritual and foul diseases unto which we are subjected since the fall of Adam. Here are the leaves of the tree of life, which are ordained for the healing of the nations; "He sent forth his word and healed them." We bring you glad tidings of great joy, that there is balm in Gilead, and a Physician there of unerring skill, and who saves to the uttermost all who come unto him, let their case be never so desperate, or the diseases never so obstinate against all other remedies; he opens the blind eyes, he makes the lame man to leap like a hart, and the tongue of the dumb to sing; yea, the very dead are made to hear the voice of the Gilead's Physician, and so are made alive.

In this gospel are laid open the great and glorious mysteries that were hid with Christ in eternity. The Lion of the tribe of Judah hath opened the book, and loosed the seven seals thereof, which none in heaven or in earth were capable to do but himself: and now under the New Testament, by the commandment of the everlasting God, these hidden mysteries are now published; the mystery of the incarnation of the Son of God: "And, without controversy, great is the mystery of godliness; God was manifested in the flesh;" the mystery of the death and satisfaction of Christ, whereby the sword of justice, being bathed in his blood, is put up again in its scabbard, and the anger of God turned away from us: the mystery of his resurrection from the dead, whereby he was justified in the Spirit, and the debt we were owing to law and justice discharged: the mystery of his ascension unto heaven as our Forerunner, whereby the way to glory is opened for us through the territories of the Prince of the power of the air: the mystery of his intercession, whereby our acceptance with God is procured, and all accusations and charges against us are repelled. The gospel brings to light the mystery of the new birth, whereby we are initiated in the kingdom of heaven: the mystery of justification by the imputation of his righteousness unto us, whereby the righteousness of the law comes to be fulfilled in every one that believes: the mystery of our adoption into God's family, whereby the heirs of hell and wrath are put among the children: the mystery of our sanctification by the Spirit of Christ, whereby we are made meet to be partakers of the inheritance of the saints in light. These and the like mysteries are opened in the everlasting gospel, which flesh and blood cannot know, and cannot receive, because they are spiritually discerned.

In the gospel is to be found store of meat; meat for the hungry, and drink for the thirsty soul, meat indeed, and drink indeed. The incarnation and satisfaction of the Son of God, apprehended by faith, is that hidden manna which the world is a stranger to. Of this banquet we read, "In this mountain shall the Lord of hosts make unto all people a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." A tasting of this food satisfies the long-ing soul so much that it hungers no more after

the swine husks which the world feed upon. See the invitation given to the convinced sinner to come unto this gospel banquet: "Ho, every one that thirsteth, come ye to the waters." "Unto you, O men, do I call, and my voice is to the sons of men. Come, eat of my bread, and drink of the wine which I have mingled."

The gospel is a treasure of rich spoils, which Christ the Captain of our salvation took from the enemy, when he foiled him upon the field of battle, and triumphed over principalities and powers. Here is the head of the dragon, that old serpent the devil, the destroyer of mankind, which Christ gives to be meat to them that inhabit the wilderness. Here is the handwriting of the curse of the law, which was contrary unto us, and which gave Satan a law-power over us, retired and cancelled. Here are the keys of hell and death, which Christ took by main force from the jailor: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." Here is death itself disarmed of its sting, and the grave of its victory, so as you may triumph over it, a vanquished enemy, saying, "O death, where is thy sting, O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." All these spoils Christ took from the enemy, when of the people there was none with him; and yet, like the woman that tarried at home, he makes us to divide the spoil: and thus the promise of the Father is fulfilled, "I will divide him a portion with the great, and he shall divide the spoil with the strong."

In the gospel are brought forth all the riches and glory of Immanuel's land, that lies on the other side of the grave. The new Jerusalem, with all its splendor and glory, is brought down from God out of heaven. In the dispensation of the gospel, we have a map of the celestial Jerusalem, unto which the redeemed from among men are admitted. O what rich treasures the gospel brings unto sinners! how fully then is it called "The glorious gospel of the blessed God!"

AN OLD DISCIPLE.

Communications.

For the Signs of the Times.

At Br L Harding's, New Milford, Susq'h. Co., Pa., Nov. 27, 1840.

MY DEAR BROTHER BEEBE:—As I have to write to you on business,—having of late a few more thoughts, I shall embrace the present opportunity to tell you them.

A few days since, in some house where I was, I cast my eyes on a work which appeared to be of great antiquity; and I felt half inclined to spend a leisure moment in examining its contents. In turning over a few of its pages I found it to contain a circle of information on various and some apparently discordant subjects. It might serve as a compass either to the mariner floating in his feeble bark across the sea of life, or to the traveller passing through the vast wilderness of sin. It might also serve as a map to the land-

man, or as a chart to the seaman. It contained some of the most ancient historical sketches that I ever had heard of, and records of some things that took place before time began. And besides, a great many other useful and entertaining things were contained in it, (for I presume it was the intention of the author to make it the most useful and entertaining of any book extant at the time of its publication.) I cast my eyes, as I was glancing along its pages, on some ancient records of schools; their teachers, their scholars, their manner of teaching, the progress of their scholars, &c. Having, myself, spent some little time in different schools, and under different regulations, I had my curiosity somewhat attracted by an account that I saw of a certain scholar, (as some of his remonstrances with his teacher were recorded.) And his stubbornness being so manifest, brought a train of reflections into my mind that I did not know but might yield some amusement to some others whose minds were as weak as my own.

The scholar was one of a high grade, i. e. his fare was sumptuous and his clothing gay, while he lived; and his sentiments the same as are taught by those we are in the habit of calling New School folks; or, in other words, he believed the missionary doctrine and advocated it with great zeal. But I noticed that the record stated that it was in hell that he enjoyed the opportunity of most affectionately attempting to vindicate his mission cause. And there is not the least room left us to doubt but that he as fully believed as any of our missionaries do, that it would avail to the salvation of some that otherwise would be lost, if a missionary of the RIGHT STAMP, such as he would choose, should be sent. It does not appear however that all the formulas with which the mission system has since been decorated by the sapient heads of the present department, were so very important in his view as they are now claimed to be: otherwise he might have called on a board of directors, who might have manifested more union with his doctrine in hell than father Abraham did. But father Abraham being in heaven, and knowing that his son's zeal was misguided by a false doctrine, would not yield the point, nor grant his corrupt petition, though he vehemently plead the claims of the heathen before him. Yea, though he had, like many of his missionary brethren of the present day, the effrontery to contradict the pure testimony, yet Abraham was like some they now call stubborn, and stuck for the testimony of Moses and the prophets. To me it appeared there was a real coincidence in the plea of this ancient missionary man and the popular modern missionary plea. His strong plea was that if one went unto them from the dead they would repent, and of course not come to the place of torment. The present popular plea is in substance the same: If we send missionaries qualified from the schools, dead as theologians are as to communications of the Spirit of God) men will repent. Abraham knew the doctrine to be false, and so do all who

walk in the light of truth; and so would many that are engaged in it, if they believed Moses and the prophets, and the record that God has given of his Son: for in that record it is fully shown that some that did know that Jesus had risen from the dead, would not repent nor be persuaded to escape from that place of torment, but were employed as missionaries at high wages, to go and proclaim that which they knew to be a falsehood.

Yours as ever,

HEZEKIAH WEST.

Circular Address,

Of the annual meeting of Old Fashioned Baptists, held with Chesterfield Church, at Rehoboth Meeting-house, Aug. 29, 1840. [Forwarded, in connexion with Minutes, &c. by order of the Association, for publication in the Signs.]

CHESTERFIELD Co., Virginia.

Beloved brethren of the Old School or Old Fashioned Baptists:—Having witnessed some of the distressing scenes, occasioned by what is called the New School, we are informed there are others in different parts of the state and elsewhere, who are contending for the truth and order of the gospel as delivered by Christ and his apostles; to all such in the state of Virginia, as far as may be practicable, we wish to open correspondence, for the purpose of becoming better acquainted, and have agreed to commence by letter.

In commencing this correspondence we think it necessary to give you some information concerning our faith and order.

1st. We believe that the scriptures represent all of Adam's posterity children of wrath, while in a state of nature. Ephesians ii. and 3d verse, also Gallatians iii. and 22. We are informed by the scriptures they are condemned already.

2d. We believe the only way of recovery from this state of condemnation of wrath, is alone by and through the Lord Jesus Christ, who says he is the way, the truth, and the life; John xiv. and 6, also Acts of the Apostles iv. and 12.

3rd. We believe the recovery of the creature from this state of condemnation is effected by the power and spirit of God, irrespective of any merit in the creature, and that it is an act of free unmerited favor, and will in time be granted to all that Jesus, the second Adam, represented. We also believe, that all the men and money in the world cannot add one soul to the number of the redeemed in heaven, nor can the powers of earth and hell prevent one soul from being saved, that Jesus Christ died to save; for he says, all that the Father giveth to me, shall come unto me, and him that cometh I will in no wise cast out; and again, no man can come unto me, except the Father, which sent me, draw him, and I will raise him up at the last day: John vi. and 40.

We believe the Church of Christ, which he purchased with his own blood, will finally be presented before the throne of his glory, a com-

plete and glorious church, and that not one number of that body will be missing, and that all who die in unbelief will suffer the wrath of God forever and ever.

Our order.—In the year of our Lord 1835, four churches, belonging to the Middle District Association, became much distressed on account of a majority of the association uniting with the General Association, and urging the necessity of forming what they call benevolent societies; these four churches entered into resolutions, that they could not any longer stand identified with that Association, believing the course pursued by the General Association to be unscriptural, and also all the reputed benevolent institutions of the present day, to be the inventions of men, not the institutions of Christ and his apostles; consequently we cannot go after them.

Since entering into these resolutions in 1835, five more churches have taken alike stand, and have united with us. We have agreed to meet annually on the last Saturday in August, not to enact laws and try to enforce them on the churches, as we believe the churches are independent bodies when organized according to apostolic order, and they are furnished with the keys or scripture authority to transact their own business. Our main object in meeting together is to unite in the worship of God, and encourage each other to stand fast in the liberty wherewith Christ hath made us free. We have to lament our cold barren state of feeling, but have abundant reason to be thankful for the peace and harmony that have prevailed at all our annual meetings since we became disentangled with the new measure men.

And now, dear brethren, we have given you a sketch of our faith and order; if you can acknowledge us as brethren and have taken a like stand by the help of God, to maintain the truth and order of the gospel, and to oppose all attempts that may be made to interfere with the independence of the churches, we bid you God speed, and beseech you, brethren, let love be without dissimulation, abhor that which is evil, cleave to that which is good, pray for us, and come and visit us and preach the everlasting gospel. Should our faith and order in any good degree correspond, we solicit a correspondence by letter or messenger, or both, as may seem best to you. We have the proceedings of our annual meetings printed, by which you may know where our meetings will be held.

PROCEEDINGS OF THE MINORITY OF THE MIDDLE DISTRICT ASSOCIATION.

*Rehoboth Meeting-house, Chesterfield Co., Va. }
October 8, 1835.*

The minority of the Middle District Association assembled at this place—On motion, Elder EDMUND GOODE was called to the chair: whereupon the body proceeded to business, of which the following is a specimen:

In view of the consequences which must result from the proceedings of a majority of the members composing said Middle District Asso-

ciation, and inasmuch as the aforesaid minority do not favor the reputed benevolent efforts of the present day, and consequently do not concur in sentiment with aforesaid majority: Therefore, on motion, agreed unanimously, that a committee of six members of this body be appointed by the chairman, to draft resolutions expressive of the sense of said body, in relation to the proceedings of the majority of the aforesaid Middle District Association; and that the aforesaid resolutions be forthwith drawn up and presented to this body for reception, amendment, or rejection. Whereupon Benjamin E. Goode, [Zoar Church] John B. Goode, [Salem Church] Matthew Winfree, [Spring Creek Church] Richard T. Mosely, [Second Branch Church] Jabez Rucks, [Skinquarter Church] and Robert Wood, [Rehoboth Ch'h.] were appointed a committee. On motion, agreed that Daniel Adkins [Salem Church] be added to this committee; and, on motion, the chairman was added likewise. It was further

Resolved, That the resolutions of the aforesaid committee, when drafted and presented to this body, if received, shall not be considered as valid until a copy of the same shall have been transmitted to the several churches of which this body is composed, and ratified by them.

The committee retired, and in a short time reported the following:

REPORT OF THE COMMITTEE.

Whereas it appears to us from the recent report of the delegation of the churches with which we are connected, to the Middle District Association, that a majority of the members composing said Association, do favor the reputed benevolent efforts of the present day, and consequently have succeeded in their efforts to become a member of the General Association, by delegating one member from said Middle District Association, to represent it in said General Association, however strongly manifest the wish and expression of the minority to the contrary notwithstanding, Therefore, we concur unanimously in the opinion, that the operations of the General Association are not in accordance with the requirements of the New Testament, inasmuch as a seat cannot be obtained in that body without a specified sum of money, &c. (Reference—Acts of the Apostles viii. 20, and chapter xv.) Whereupon,

1st. *Resolved*, That we do not concur in sentiment with a majority of Middle District Association, and that we cannot, in accordance with our feelings and the word of God, confer with them at the next session of the Association, as we wish to make the New Testament the standard of our faith and practice.

2nd. *Resolved*, That while we extend our liberality of sentiment to the majority of the Middle District Association, and while we would entertain the charitable hope that they are christians, yet we cannot fellowship that which we conceive to be their error; but trust that our great Benefactor and Friend will teach them to correct it, if indeed it be their error; and us, if it be ours.

3rd. *Resolved*, That in view of the middle

clause of the second resolution, we believe it practicable and expedient to withdraw from that body, at least until we shall be convinced that they have not departed from the simplicity of the gospel, or until they shall retract from that which we conceive to be their error.

4th. *Resolved*, that this candid expression of our sentiments is not the excess of a sudden fury, but that which accords with our feelings and consciences, unmasked.

5th. *Resolved*, that we agree to associate annually, at such times and places as shall be deemed most expedient.

6th. *Resolved* That the churches of which this body is composed, and before whom these proceedings shall come, if approved, be requested to represent themselves in the next association, by sending each three messengers. And that the members of the churches before whom the same shall not come as a part of the business of the church, be, and they are hereby invited to attend the aforesaid association; *provided, however*, they shall favor the sentiments expressed in the above resolutions.

And then the meeting adjourned until the third Saturday in March next, at which time they agree, Providence permitting, to meet at Zoar Meeting-house, in Chesterfield county.

EDMUND GOODE, *Chairman*.

At an association held at Zoar Meeting-house on the third Saturday in March, 1836,

On motion, agreed that the following circular be appended to these proceedings, for the consideration of the several churches of which this body is composed:

To the several churches of which we are members:

While viewing with deep regret the divisions and contentions now existing amongst the Baptists we would recommend to your consideration the cause. Has it not originated principally from the measures and exertions of men sent out by the General Association, and others acting in concert with them, by forming societies which they call benevolent; urging members to form or join them, whether their respective churches favor them or not? which has been the case to our certain knowledge.

Although the constitution of the General Association says, "The entire object is to advance the Redeemer's kingdom through this state, by supplying vacant churches and destitute places with the preached word," yet they send their officers and hired preachers within the bounds of churches and associations whom the Lord has blessed with preachers,—for the purpose of forming societies, to be tributary to, or formed upon the principle or principles upon which the General Association is formed. With the said General Association we class Missionary, Bible, Tract, Sunday School Union, Temperance or Abstinence, Working Societies of ladies, &c. all called benevolent; having directors or members in them who do not profess saving faith in Christ.

These societies, would it not be well to reject for the truth's sake, when in any way blended with religion or the affairs of the church. We find no such societies spoken of in scripture, and we know of no scriptural rule by which they should be conducted. We therefore conclude they must be the inventions of men and not the command of God; it is written, we ought to obey God rather than men.

And now, dear brethren, having manifested your wish to be governed by the word of God, and to reject all the traditions of men, although we, as a body, believe in the independence of churches, and that each church has an undisputed right to adopt such rules as it thinks most congenial with the word of God, also, to say, who they will fellowship and who they will not; and also, who they will admit in their pulpits, and who they will not.

As our object is union and harmony among ourselves as churches in particular, it is desirable that we all mind the same things, and walk by the same rule. Therefore, would it not be well for us to refuse those the use of our pulpits, who are engaged in forming such societies, who urge the necessity of their formation, or the necessity of their formation, or the necessity of members joining them.

Where there are any members of churches now belonging to any of these societies, should they prefer the traditions of men to the commands of God, (and still remain in connexion with them, for which we have no fellowship after hearing our views on the subject,) do they or do they not forfeit their fellowship with us? But should they manifest a desire to remain with us by leaving those societies rather than wound the feelings of any in the church, would it not confirm our love and strengthen our fellowship for them as brethren?

By the foregoing, we would not be understood to have become so contracted in our principles, as to prohibit any from preaching in our pulpits who do not concur fully with us in sentiment.—We wish now, as formerly, ever to extend this privilege to all, as a matter of courtesy, who are in good standing in their respective churches, and are recognized by us as the christian church, except to such as are known to be engaged in lecturing or otherwise occupying the pulpit for any other purpose save that of preaching the gospel of Christ, or to those who are known to be engaged in the formation of societies as before mentioned.

Should any church wish any alteration or addition, let it be proposed in your letter to the next annual meeting for consideration.

On motion agreed, that the next annual meeting be held at Rehoboth Meeting-house, in Chesterfield Co., on the Saturday before the second Sunday, in October next.

And then the meeting adjourned.

EDMOND GOODE, *Chairman*.

RICHARD ELAM, *Secretary*.

EDITORIAL.

New Vernon, Orange Co., N. Y., Dec. 1, 1840.

PROSPECTUS FOR VOL. IX.

We propose to issue the first number of our NINTH VOLUME on the first day of January next. We are making arrangements for A NEW FOUNT OF TYPE, by which the appearance of our sheet will be very much improved. We shall also present our next volume on as good a quality of paper as we can procure, and the workmanship of the mechanical part of our labor shall be executed in the neatest style.

We have provided for the next volume a choice selection of Magazines and other Old School periodicals, from which we shall make interesting and instructing extracts, as we may have room without crowding out original matter of more vital importance.

One of the most important objects of our publication has hitherto been, and shall still be, to afford a cheap and convenient facility for a general correspondence among the Old Fashioned Baptists throughout our country. In these times of trial and opposition to the truth, the saints have duly appreciated the value of a vehicle by which they can *speak often one to another*, from the extreme parts of our land. Our paper now circulates, we believe, as extensively as any religious periodical in the United States, and consequently gives a more extensive circulation to the communications of our correspondents than what is usual. Communications for our columns will also be forthcoming from a larger range of country, and will embrace information from brethren, churches and associations, in all the states and territories of our country.

In conducting the forthcoming volume, we pledge ourself to avoid all subjects of a *political consideration*. We shall oppose whatever we find of a *religious* name, calculated to produce a *union of church and state*, or church and world, and leave our brethren in the free exercise of their own judgment to manage the political affairs of our place and nation. (What appeared in the nineteenth number of the now closing volume, was inserted with the best of motives, and we trust will be useful to us, at least, in hereafter avoiding any useless cause of exciting the feelings of our brethren.)

Our original prospectus is still the index of our faith, and of what we shall stand pledged to support in the succeeding volumes of the Signs of the Times. Our terms, notwithstanding our contemplated improvement, to be made at considerable expense, will be the same as formerly, viz ONE DOLLAR for each copy per annum, *if paid in advance*, and ONE DOLLAR AND FIFTY CENTS, for each copy per annum, *if not paid in advance*. Five dollars, paid in advance, or coming from constant subscribers, will pay for six copies for one year. We shall issue our papers on or about the first and fifteenth days of each month.

We wish to tender our grateful acknowledgments to our agents and subscribers who have

thus far so essentially aided us in the prosecution of our labors. Nor would we forget our correspondents, by whose epistles of love our columns have been enriched. We feel indebted to all, for the kindness, with which they have received our services, overlooking all the imperfections of our best performances; and it shall be our constant care and labor to secure their co-operation and fellowship in our subsequent progress.

Such hints as our brethren may feel disposed to give in relation to the improvement of our paper, having in view the glory of God and the edification and general welfare of his children will always be received with gratitude.

To such of our subscribers as are in arrears with us, we would hint that such are our present pecuniary embarrassments; and such the expense of providing for the improvement and more extensive usefulness of our paper, that we shall need the immediate remittance of those sums, which, however small, will in the aggregate, be of great service to us.

Those who intend to discontinue their subscriptions are requested to give early notice thereof to our agents or to us, bearing in mind the importance of ballancing their accounts at the same time.

In colusion we would say to our brethren and friends. The enemy is still in the field; the man of sin, the son of perdition, is still in hostile array against the cause, the truth and the people of the Living God:—and shall we retreat or break our ranks? We trust not. May the Lord enable us to gird on the whole armour of righteousness, and press towards the mark. Let us dispute every inch of the ground with our common foe, and with the assurance that the saints shall eventually triumph over all their enemies, the world, the flesh, and the devil; over all the powers of darkness, the hidden things of dishonesty, through the blood of the Lamb, and the word our testimony—let us take courage from the proclamation, "Happy art thou O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread on their high places. Truly the God of Jeshurun, rideth upon the heavens in our help and in his excellency on the sky."

The following is an Extract from a letter dated Fairfield Co., O., Nov. 19, 1840:—

* * * I was still more astonished to see in Br. Clark's 2d number, (same paper) that stale, yes, (to every V. B. man in these parts, of ordinary information and a strict regard for truth) sickening falsehood published in the Ohio Watchman, and copied into many of the administration papers. May I not with propriety make use of Bro. Clark's language and say, "We may safely judge of a cause by the means which are employed to advance it"? As to the truth of the other charges in said number, I know not; but the charge made under this head, "*Blasphemous*

Outrage," I am enabled to state from unquestionable testimony, is entirely false,—not a word of it true. New Holland is in the county adjoining my place of residence, and I have made strict enquiry of a number of persons residing in the neighborhood, among whom are Elders J. B. Moore and Charles Beatty,—(the former lives within three miles of the place; the latter but a few miles distant)—they say that many of their friends and neighbors were at the raising, and are willing to make oath that the whole record in the Ohio Watchman, is false. Besides, the creature in the shape of a man that gave the editor the account of the religious drama, being brought to account for the base falsehood, said that he did not tell it for any thing else than a joke. Br. Clark remarks that the "authenticity of the whole affair has been called in question by many living at a remote distance from the scene of action, but never, that I recollect, by any of the western papers." I here remark that it has been contradicted by many of the western papers, and I am informed the Ohio Watchman, one of the number,—but enough of the sickening fabrication. Now, in conclusion, I will remark, although Brethren Clark and Beebe have each made a feeble attempt to justify their course, it must be clear to every unbiassed mind that they have fallen into gross and manifest error,—for which may the Great Head of the Church grant them repentance, and the acknowledging of the same; and thus restore them to their former usefulness, is my prayer for the Redeemer's sake, Amen.

T. P. ASHBROOK.

We cheerfully insert the above extract, correcting the error Brother Clark was led into by the article copied from the Circleville Watchman, and will as readily correct any other error that may have gained currency through our paper, when convinced by the testimony of as responsible brethren, who, like Brother Ashbrook, from their local situation have an opportunity to know the facts in the case.

Brother Ashbrook assures us that this statement is not believed in Ohio, or in the vicinity of his residence. We have no reason or disposition to question his word; but the paper containing the article was forwarded to Brother J. Clark by a reputable brother in the state of Ohio, and at the time Brother Clark forwarded it to us, and up to the time of our copying it; we had no reason to doubt that the statement was true. We had more than once expressed an opinion, that upon the presumption that the statement was strictly true, together with many other statements of a similar nature; if we know them all to be unquestionably true, we should not hold the whole party to which such wicked persons belonged, responsible, any farther than they, as a party should sanction them. There is no party either in religion or politics, free from a liability of being imposed on by indiscreet and wicked persons. We are truly glad, for the honor of our fellow countrymen, to be assured that the "*Blasphemous Outrage*," so called, never did in reality take place.

We decline publishing the balance of our brother's letter, as we have already given our pledge to our readers, that nothing of a strictly political character shall henceforth find a place in our columns: by which pledge we mean, either *pro* or *con*; for, in our judgment, it would be as wide a digression from the religious character of our sheet to publish on the one as on the other side of a political controversy.

We tender our grateful acknowledgments to Brother Ashbrook for the devotional exercise with which he closes the above paragraph of his letter. There is nothing more convincing to us of our brethren's kind feeling towards us than to witness their devout supplications to the Great Head of the Church for the forgiveness of our faults.

SECRET FRATERNITY.—We are enabled to present in this number the balance of Brother Jewett's disclosure of the "hidden things of dishonesty," belonging to the New School machinery of the present day, by which it will be seen that the great body of the mission Baptists of our country, are, by the management of Judson and others, kept in a state of *happy ignorance* (?) of the secret springs by which all the wires are regulated. With a grand flourish of president and directors, with a wholesale number of vice-presidents, the grand Foreign Mission Convention is governed by a *secret conclave*,—yet in such a style as to leave the impression that the society has the full management of the business.

The part which Brother Jewett has been called to act in ferreting out and exposing these deceitful workings of the *man of sin*, reminds us of the vision of Ezekiel the prophet, when the Lord directed him to *dig into the wall*, and gave him a view of what the elders of Israel were doing in the dark, in the chambers of their imagery.

As in making these disclosures, Brother Jewett may with certainty calculate on receiving the envenomed darts of his infuriated adversaries, (for the prophet has said, "*that which is crushed breaketh out into a viper.*" Isa. lix. 5.) it will be the duty and privilege of all such as have renounced the hidden things of dishonesty, and are at war with the cunning craftiness whereby the enemy lieth in wait to deceive, to step forward and stay his hands. Brother Jewett, as well as the publisher of this sheet, needs the encouragement and the prayers of his brethren.

From the Chr. Doct. Adv. & Spiritual Monitor.

Secret Fraternity.

[CONTINUED FROM PAGE 157,—NO. 20]

It has been shown by the remark of Judson and by the whole of the fraternity's proceedings, so far as already stated, that a special object of such fraternity is the selection of such, as in its view are proper candidates for missionary appointment. We now proceed to remark a little further on its professed object. It is the following:—*To effect a mission, or missions to the*

Heathen in the persons of its members.—But as a member of the Society of Inquiry once said in historiography, that it "had undergone very considerable changes since its organization;" so we might say in relation to this fraternity, that its object and labors came to be greatly modified, when in seeking to effect a mission in the persons of its members it had succeeded in procuring the establishment of the American Board of Commissioners for Foreign Missions,—and still further modified and regulated after originating the Society of Inquiry as an outer court and a wall behind which to labor unobserved. But it did not by any means then become extinct, as the above mentioned writer, if he had any intention regarding it, would have us suppose. No, verily, these were only needful auxiliaries, in order to more extended and efficient action.

It may be proper hereto note, that said fraternity had no more *direct* power to originate the American Board, than the voice of Judson and Rice might have had, if they had addressed it in an epistle from the shore of a distant ocean to the Baptist Churches in this country. But a most efficient, *indirect* influence the Fraternity did exert in the case, and to the effect desired; an influence alike successful with that which was afterwards exerted by the two of its members just named, who on becoming Baptists, devised such a principality as the *Baptist Convention*.

But to return, the fraternity, having the outer court and public machinery arranged, proceeds, as has already been shown, to the selection of candidates for missionary service through its organ the Society of Inquiry; and then, in pursuing its grand professed object, '*To effect, &c.*' it labors through and in concert with the Board of Commissioners now instituted.

But before presenting them further, as acting with the Board. I would say, that should these lines ever come to the eye of any member of the American Board of Commissioners for Foreign Missions, and if he should be disposed to deny the existence of such a secret fellowship in labors and council, he would neither prove any thing, nor thereby expose himself to a charge of dishonesty,—unless he might be a *Secretary* of the Board; for such as bear that office, are the only honorable persons, who may be permitted to an interview with, or know of the existence of said fraternity. But this will be more plainly seen shortly.

To proceed, their use of the Board or Boards, while laboring in the form of a secret conclave to effect its object, is alone with the Secretary, who is admitted to secret session, as occasion may require, and who unsuspectedly (far as I know,) represents the secret body before the Board. Now as such Secretaries are links for the conveyance of action between fraternities and Boards; so the secret bodies in return, acting through their outer courts, or societies for Inquiry on missions, become links between the Boards and the churches. Thus in the voice of the Board the wisdom of itself and of the fraternity

come often to be united; whether appealing to the churches in behalf of the heathen and in behalf of the young men desiring to go forth in such a glorious *Enterprise*, or, if the churches are doing their part amply, then in appeals to the Theological Seminaries, and even to Colleges, for a greater supply of missionary candidates.—And this proportionately, according to the ratio of their wisdom, in their endeavor, or enterprise for "the conversion of the world." And touching all things connected with this great universal object and touching the *means* "to effect a mission or missions in the persons of its members," the Fraternity is a most devoted maid-in-attendance. In one word, the object of these Fraternities, so far as relates to Foreign Missions, is now answered by so co-operating with the Boards as has already been briefly shown, and by kindling and fanning the embers of the missionary spirit among the Churches, Colleges and Seminaries; and this it can do most efficiently, and it acts unobservedly and from a favorable position, upon those connected with the various Schools and on such as are shortly to be ministers to the churches at home.

That original Fraternity has also had something to do toward the organization of sundry other societies, besides that for promoting Foreign Missions, for awaking, calling forth and publicly measuring the *united benevolence* of the church and the world; at present, however, we cannot take a view of any other members of the family, nor so fully consider the *permanent* character of all these illegitimates, as we might be disposed, did time and space allow. Though if the Lord please, we may before long take a more particular view of some things, especially in connexion with the outer court. And no one may henceforth be surprised, if, while the Lord gives us to realize the bliss of being crucified with him, we shall, accompanied by other men of war, prepare instruments of slaughter, not only against the '*little ones*,' but, the Lord giving strength, against their '*Mother*' also.

But did the first preachers of the gospel use any such *Society-machinery*, acting under the Lord's direction and authority? No verily;—though he once said, "Behold, I send you forth as lambs in the midst of wolves, be ye, therefore, wise as serpents and harmless as doves," did He not countenance the organization of his disciples into various other clans, or fraternities, out of, besides, or unknown to the body of the church, under shelter of *Secretary* bound by solemn vows? The thought of such a thing, however needful it is deemed by earthly kings, is blasphemous when relating to Kind Jesus! For according to the principles of *his* kingdom his subjects are all constituted *brethren*; moreover he taught saying, '*SWEAR NOT AT ALL.*'

However, has not the dispensation of the gospel now become so different from what it once was, as to need the substitution of man's wisdom, craft and power, for the glorious ministration of the Spirit of Grace, or as a *Vicegerent* represen-

tative of Zion's Strength? No; nor shall it ever—so long as that gospel, through the wisdom and might of the eternal Spirit, can triumph over all human perversions of it, still proving "mighty through God to the pulling down of strong holds,"—no; it shall not ever be, so long as Jesus lives and reigns, as Head over all things to the church, having 'all power in heaven and on earth.' For he has promised, not only to be with his ministers "always, even unto the end of the world," but to his disciples together he has promised another Comforter, even the Spirit of truth, who should abide with them forever. But that blessed Spirit has testified of the gospel, that it is the *Eternal Gospel*; and to the church he says, "If any man preach any other gospel to you, than that ye have received, let him be accursed." And that gospel instructs us to "pray the Lord of harvest to send forth laborers," also that, in our lack of wisdom, it is the privilege of the saints to ask of Him, who has proved and will yet prove the wisdom of this world to be folly.

Let those, therefore, who glory in a modern change of dispensation in relation to the gospel of God our Saviour, bear in mind that he is the same yesterday, to-day and forever, and that he is never so perplexed as to need counsel from men; nor so impoverished as to be dependant on the resources of princes for the promotion of the interests of his kingdom. Yea, let them evermore remember the solemn 'accursed' which will witness against and put to eternal silence all the perverters of his gospel.

Now to say a few words as to my reasons for making the foregoing disclosure, though so much anticipated in what has been said already, I can freely add, that after having been connected with the fraternity four or five years, I was led, not by any personal ill will toward those embraced in the fraternity, at home or abroad, but for conscience's sake, to request that my name be withdrawn or stricken from the roll of the fraternity; because I had come to view the relation by me occupied in that secret chamber of imagery, and even the existence of any such combination, as being repugnant to the gospel of the Lord Jesus. And this in two things especially, as first it seemed to charge the HEAD of the Church with lack of wisdom or power properly to administer in the affairs of his own house; yea, manifestly taking on itself to insult Him by assumption of authority in various respects, which is his alone. And, in the second place, I felt, that it was alike reproachful to the Spirit of truth, whose ministry in the church the Lord promised should abide; and that, says Paul, which remaineth is glorious! And I found Paul referring to the Spirit, as that by which himself and his fellow-laborers,—manifestly personating the true ministers of Christ in all ages,—were made able ministers of the New Testament, renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but exulting in being counted worthy to bear re-

proach for His dear sake in whose cross they gloried. Nor less did they rejoice, that the word by them preached was as different from the teachings of man's wisdom, in the experience of those who received the gospel. Also the Spirit's agency was marked by me in relation to the calling forth of laborers into and the use of them in the vineyard; see the case of Paul and Barnabas at Antioch, when the Spirit said, 'separate me,' &c., also how at another time Paul was essaying to go where the Spirit forbade him.

Therefore, that I might no further dishonor the High Priest of my profession, the Head of the Church, in love, shamefacedness and trembling faith I withdrew from that body and council, lest his two edged sword should smite me. That I might no further thus grieve the Spirit of grace, I withdrew, lest I should be left to walk in darkness, or prove myself 'a cast away!'—But it was a considerable time after before I became satisfied, as regarding the disclosure now making; and which, in love to Christ, my glorious King, whose laws are so plain as to reprove all such 'spiritual wickedness,' I do, at so late an hour, feel it my duty to speak thus plainly against that, of which I now do sorely repent. For the gospel's sake and for Zion's sake I have also made this open statement, feeling that my simply having withdrawn from that confederacy is not all that ought to be done,—unless the Pope of Rome and his life-guard, the Jesuits, are implicitly made the subjects of my fellowship, or countenance.

To you, dear brethren, who have not so learned Christ, let me say one word. Ye can probably only wonder, that any who have been in any measure taught of God, should so glaringly abuse his gracious teaching, or so presumptuously trespass upon the prerogatives of the Great King, as I have been, and others still are, guilty of. Yet so was I sometime occupied, meantime thinking it to be 'doing God service,' though now with shame and contrition confessing it before the Lord and his dear saints.

To such as are still connected with such combinations, I do not deem myself any further indebted, than, if opportunity be enjoyed and truth require, to still further expose and reprove 'the mystery of iniquity,' which in their midst even now worketh. For verily, this like is not so dear a commodity, nor so precious in my esteem, as is the truth and honor of God our Savior.

But now, being indebted, not to any earthly priest or potentate, but to our reigning King and Priest for pardon and absolution. I do also in His name, leaning on his sustaining power, declare myself forever divorced from all such fraternities or combinations, although they are called religious or benevolent, which his testimonies do not authorize and instruct.

My hand, DANIEL E. JEWETT.

'He shall speak peace to his people.'

(PSALM LXXXIX. 8.)

It is our blessedness indeed to know the voice of Christ speaking in his word, in which he

speaketh to us from heaven. Therefore if we hear with gladness the joyful sound, in all its faithful declarations to us, as the saints and faithful brethren in Christ, by the eternal choice of the Father, it is a manifest evidence of the teaching of the Holy Spirit of God to us, who are the called of God according to his own purpose, which he purposed in Christ, the Head of the church, before the world began, and which is further evidenced by us, from the fruits and effects of grace in our walk and conversation in the world.

Our most blessed Lord not only intended when he tabernacled in this world to comfort his disciples then, but in after ages also, and his blessed voice has not lost its sound, but echoes forth this day, "Peace I leave with you, my peace I give unto you;" and to show the durable nature, riches and righteousness contained in the blessing, he adds, "Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." God's people, like sheep, are naturally fearful, until they come into an enjoyment of the full freedom of the gospel with confidence in God, and faith toward Jesus Christ, whereby is found the gospel of the grace of God, under the Spirit of Christ, fully calculated to expel all fears. As perfect love casteth out fear, therefore it is, in proportion as God's love to us is made manifest, we believe with comfort and peace to our souls, and every thing contained in God's word is full of grace and full of peace. Yea, Christ is the Prince of Peace, and is our peace, and shall speak peace to his people.

Again, what very often disturbs the peace of the Lord's chosen people, is the feeling of sin in their members warring against their mind, bringing them into the captivity of that law of sin which is in their members; but it should be remembered, that we are not perfect in ourselves, but quite the contrary, for the seeds of sin were set in us by our first parents in the garden of Paradise; therefore it is not to be wondered at that we should feel the body of death, which has grown up with us, and which enters with us into our happiest situations as believers in Jesus; so that in all we do, sin, in some way or other, finds a place. And if we are not strong in the grace that is in Christ Jesus, to see that our old man is crucified with him, we are sure to be much harassed by the corruption of sin; but Christ speaks peace to his people, and in him we possess a righteousness without sin, wherein mercy and truth meet together, and righteousness and peace embrace each other, for it hath pleased the Father that in him should all fulness dwell. This is just such a Saviour as is suitable to empty sinners, and it is much better for us to find ourselves completely empty, than to suppose that there might be the least possibility of some good thing even existing in us. We only have good in us when we have Christ in our hearts the hope of glory; then we have not only the righteousness of God, but all the promises of God, which are yea and amen in Christ Jesus, to the glory of God the Father, who by his Holy Spirit takes of the things of Christ and shows them us, and seals home to our souls the truth as it is in Jesus. Therefore, seeing and feeling this, we do well when we are not left to destroy our own comfort, by disputing on some false ground, that the blessing belongeth not unto us when he speaketh peace to his people.—*Gospel Standard.*

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. VIII.

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GILBERT BEEBE, Editor:

To whom all communications must be addressed.

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MINUTES, CIRCULAR, &c.

(Of the Sulphur Fork Association.)

FORK ASSOCIATION, HELD AT EAST FORK M. H.

"PREFACE TO THE MINUTES OF THE SULPHUR

KY., SEPT. 11TH, 12TH, AND 13TH, 1840.

At 11 o'clock, Elder Robert W. Ricketts delivered a sermon introductory to the business of the Association, from Ezekiel xiv. 6: "Therefore, say unto the house of Israel, thus saith the Lord God, repent and turn yourselves from your idols, and turn away your faces from all your abominations." After which the letters from the churches were called for, and Sulphur Fork being the first on the list, the Moderator made the call from that church: the Clerk, being one of the bearers of one letter purporting to be from Sulphur Fork, and having it open in his hand, immediately commenced reading, when another letter purporting to be from the same church was handed to the Moderator, who immediately ordered a suspension of the reading, and decided that both should lay on the table until the Association became organized, to which the Clerk objected, claiming, as a messenger from the majority of Sulphur Fork, the right to be heard and to participate in the organization of the Association. James Ford then arose and addressed the Moderator, and said that the majority from Sulphur Fork was the church, and should be recognised as such, and contended that it was a universal practice among the Baptists; but when called on to show one instance, he could only refer to the state legislature, and W. C. Buck to a case in congress. The Moderator replied, and asked if it was not a fact that both in congress and the state legislature, the person elected should produce his certificate of election, and that from the proper authority, in order to his being properly qualified to make a motion or vote? to which they both agreed. William W. Ford and A. Cook participated, and contended that we could not do otherwise than to receive the majority from Sulphur Fork. They all admitted that the minority had a right also, after the organization of the Association, to be heard on complaint against the majority. The Moderator contended that the presentation of two letters was sufficient evidence of disorder in that church, and the arguments of those on the opposite side

confirmed him in his decision, and it was necessary that the Association should be organized, to see which of the letters she would receive, or whether she would receive either. The opposite party contended that the Association was now in a situation to decide that matter, and the Clerk appealed to the Association, as he called it. A motion was made and seconded that the letter from the majority should be read. The Moderator decided the motion to be out of order, there being no person authorised to make a motion, and no organized association to submit the motion to; consequently he could not entertain the motion. The party hereupon accused the Moderator with having assumed ground unwarranted, and that they were left without redress. The Moderator informed them that they were mistaken, that he was a messenger from one of the churches, and that if they would suffer the organization of the association, he would come before it, when the correctness of his course should be investigated, and if found worthy of death, he refused not to die. They at length made a motion that both letters should be laid upon the table until all the rest of the letters were read, then the two letters to be read and decided on previous to the organization of the association. The Moderator decided this motion to be out of order. James Ford, claiming to be a messenger from the Franklin Association, endeavored to persuade the Moderator that there would be safety in entertaining the motion, inasmuch as his appointment would then cease as Moderator. The Moderator replied that he [the messenger] was mistaken, as his [the Moderator's] duties required him to keep order until his successor should be appointed, and that his duties only ceased with the announcement of his successor. A motion was then made for adjournment, which motion the Moderator decided to be out of order. W. C. Buck assumed the right to invite A. Cook to lead in prayer, which he, without the solicitation or sanction of the Moderator, proceeded to do. A motion to adjourn was again made, and decided to be out of order by the Moderator. The clerk arose, and, assuming the prerogative of Moderator, requested the messengers of the association, as he called it, to signify, by raising a hand, whether it was their wish that a motion for adjournment should be put—which was responded to by several persons' holding up their hands—the Moderator protesting against the clerk's course as disorderly, and reminding the messengers to pay no attention to it. The clerk persisted in his disorder, by putting the question for adjournment until nine o'clock next morning, which met a similar response, under the continued protest of the Moderator against his disorder.

SATURDAY MORNING, the brethren being generally collected, about nine o'clock the Moderator proceeded to singing and prayer,—and addressed himself to the brethren and said: We are just as we were yesterday evening, unless the clerk has gained his consent to let both letters lie upon the table: to which the clerk replied that he was ready to read the letter from Sulphur Fork. The Moderator then inquired of the clerk, if he did not understand that our appointment was by the same people last year, and that appointment continued us in office for the purpose of conducting the Sulphur Fork Association into another session? He replied in the affirmative. The Moderator then asked him if he did not understand that he was appointed to do the work of clerk, and himself to do the work of Moderator? To this he also assented. The Moderator then informed the clerk that inasmuch as he had, on yesterday, assumed to himself the work of Moderator, in attempting to adjourn the association, and refusing to submit to the decision of the Moderator, he felt it now to be his duty to appoint a clerk, pro tem., that the letters might be read and the association become organized; and he proceeded to appoint Brother Samuel Rash, clerk, pro tem.—About this time, the clerk beckoned to Fleet. K. Goodridge and told him to proceed, and he came forward to read the following: "However painful the task, I feel it a duty to appeal from the Moderator to the association. I impeach the Moderator with incompetency to preside, as he has in the first place, denied the presence and existence of the body over which he is called to preside; and, in the second place, in violation of the rule of the association, positively refused to grant an appeal to the association, and also to put a motion for decision, when duly made and seconded; and, in justification of his course, alleges that he cannot in conscience do otherwise; therefore all hope of redress through his agency is impossible." As to the truth and validity of the above pretended impeachment, we consider it wholly unauthorised and out of order. [Owing to the gallery's being crowded, and fearing it might give way, we repaired to the stand] When assembled at the stand, the moderator called on Br. S. Rash to proceed to read the letter from Union Spring, which he commenced reading, but was interrupted by J. A. McGuire, by putting the question of impeachment, and the nomination of A. G. Berry, as moderator pro tem., calling him forward, and reading the letter which he bore from Sulphur Fork. Brother Rash suspended reading when interrupted by McGuire. When McGuire had concluded the reading of his letter, the moderator, Br. Ricketts, addressed himself to the brethren generally, and said to them, We are informed in the scrip-

tures, "Let all things be done decently and in order." We have once this morning changed our location for convenience, and now, seeing we are overrun with disorder, if any of you think with me, and approve of my course as moderator, and yet wish my services as such, and will repair to the leaves, (pointing to a situation where there were no seats,) I will serve you there, for christians can worship in a low seat as well as a high one. At this suggestion, we, the minority, believing ourselves to be the Association, retired from the stand, and proceeded with business, as detailed in the following

MINUTES.

Churches.	MESSENGERS' NAMES.	Baptized.	Rec'd by let.	Dismissed.	Excluded.	Restored.	Dead.	Present no.
Sulph. Fork Hillboro' Providence U. Spring, Mt. Pleasant	R. W. Ricketts, J. Kelly, J. F. Kelly, W. Hill, S. Rash, W. Wilson, E. Threlkell and J. Knight.	1	2	10	1		2	140
	M. Baker, Leonard Harley, J. W. Burrows, J. Wright, and J. P. Lilley.	2	1	2				33
	W. Sams, D. Piles, S. Kelly, A. Duncan, A. Demaree, & N. Williams	1		2		2		46
	B. Walker, A. Baker, and T. F. Smith.							16
	J. Vorees, T. J. Ransdale, G. Ringo, G. Chilton, & J. B. Turner.							40

1st. Elder R. W. Ricketts was chosen moderator, and Brother Samuel Rash, clerk—Prayer by Elder William Ball.

2d. The letter from Sulphur Fork was called for, read, and the messengers took their seats—This church will be found in the table, with the names of her messengers. Received no corresponding letters.

3d. The circular letter called for, read and adopted.

4th. The next Association to be held at Union Spring meeting-house, on the fourth Friday in September, 1841.

5th. On motion this Association agrees to have a called session at Mt. Pleasant meeting-house, to commence on the fourth Friday in October.

8th. Adjourned until the fourth Friday in Oct

FOURTH FRIDAY IN OCTOBER, 1840.—The Association met pursuant to adjournment, at Mt. Pleasant meeting-house, at 11 o'clock.

On motion, the Association unanimously agreed to appoint a committee, composed of Brethren R. W. Ricketts, Joseph Kelly, J. Vorees, G. Ringo, Wm Sams, Samuel Kelley, Benj. Walker, T. F. Smith, M. Baker and L. Harley, for the purpose of holding a consultation, in order to ascertain whether it would be advisable to adopt a Constitution, Articles of Faith, and Rules of Decorum, at this time, or not; and if they should think it most advisable to adopt them now, they are directed to draft such as they may think best for the

government of this Association, and report the same to-morrow. Adjourned until 9 o'clock to-morrow morning.

SATURDAY MORNING, 9 o'clock.—The Association met; pursuant to adjournment, and after worship, by Elder Wm. Ball, proceeded to business, as follows:

1st. The committee which was appointed to examine into the situation of the churches proposing to form this Association, and to provide a Constitution, Articles of Faith and Rules of Decorum, reported; which report was received: the Constitution, Articles of Faith and Rules of Decorum, were read and unanimously adopted.

2d. Resolved, That this Association be called the MOUNT PLEASANT REGULAR BAPTIST ASSOCIATION.

R. W. RICKETTS, Mod.
SAMUEL RASH, Clerk.

CONSTITUTION.

1. This Association shall be called the "MOUNT PLEASANT REGULAR BAPTIST ASSOCIATION."

2. It shall be composed of the delegation of Regular Baptist Churches, and shall have no ecclesiastical power; but may give advice on such questions as may be put by a church in her letter, and no other.

3. Any church wishing to be represented in this Association, must first give satisfactory evidence that she holds and maintains the doctrine set forth in our Articles of Faith; and can be received only by a unanimous voice.

4. Any church indulging, at any time, in any doctrine or practice, contrary to that set forth in our articles of faith, shall thereby forfeit her representation in the Association.

5. Each church shall send a letter to each of our meetings, giving the state of the church, and naming her delegation; but shall not send more than five persons.

6. This Association may, at any one of her meetings, ask for, or admit, by unanimous voice only, correspondence with any other Baptist Association, upon evidence of her agreeing with us in faith and practice; but it shall be discontinued as soon as a departure is indulged in.

7. This Constitution shall not be altered, only by unanimous consent of the Association.

ARTICLES OF FAITH.

ARTICLE 1. We believe there is but one true and living God, and in the Godhead there are three persons: the Father, the Word or Son, and the Holy Ghost; and these three are one; equal in power, dignity, and eternity.

ART. 2. We believe, that the holy scriptures of the Old and New Testament, are the word of God, and the unerring rule of faith and practice.

ART. 3. We believe, that the sin of Adam brought condemnation and depravity upon all mankind.

ART. 4. We believe, that regeneration, sanctification, justification and salvation are by virtue of the birth, life, death, resurrection, ascension and mediation of Jesus Christ, and in no other way. And that all those graces of the spirit are

referable alone to the church of God, which he hath purchased with his own blood.

ART. 5. We believe, that the people of God were chosen in Christ Jesus, before the foundation of the world; that we should be holy and without blame before him in love; "Elect according to the foreknowledge of God," and that they shall persevere in grace to glory.

ART. 6. We believe immersion only to be baptism, and that none have a right to that ordinance but believers upon giving evidence of faith; and they only have a right to partake of the Lord's Supper.

ART. 7. We believe there will be a resurrection of the dead, both of the just and the unjust; and that the happiness of the righteous and punishment of the wicked will be eternal.

ART. 8. We believe, that the Holy Spirit is necessary to convince men of sin, of righteousness and of judgement; and that the scriptures alone are not sufficient to accomplish this.

ART. 9. We believe it is our duty to be engaged, jointly and severally, for the honor of the christian religion.

Circular Letter.

The Sulphur Fork Association in session, to the churches whom she represents, wishing grace, mercy, and peace from God the Father and the Lord Jesus Christ:

BELOVED IN THE LORD:—By the goodness of a gracious God, we are again permitted to assemble ourselves together in our associate relation, for which we desire to return our humble thanks to God and the Lamb forever. By referring to our Minutes you will there see the business that came before us, and what disposition was made of it. Dear brethren, when we turn our attention to the word of God, we learn from it that the people of God anciently were an afflicted and persecuted people, and as we claim to be the children of promise, we should learn obedience from the things we have to suffer, inasmuch as the anti-christian spirit is as pregnant with persecution against the church of Christ, or children of promise, as it ever was anciently, in proportion to the power; as such let us be steadfast, immovable, always abounding in the work of the Lord. As all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, believing that the scriptures are a perfect rule of faith and practice, we urge that for all the cardinal points of the doctrine as well as all religious institutions, there should be either positive scriptural declaration, such as precept or example from Christ or his apostles, or some good inferences drawn therefrom. Therefore, to maintain the primitive Baptist principles, in accordance with the old fashioned Baptist principles that we profess to maintain, we say, in order to maintain the above principles, we feel bound from bible authority to reject all such as introduce either faith

or practice for which we can find no support in the scriptures, and to mark and avoid them as those that cause divisions contrary to the doctrine which we have learned of Christ and his apostles, we therefore, consider the modern Theological Schools set up for the purpose of qualifying men to preach; Missionary Societies, spreading a spurious gospel; Bible, Tract, and Sunday School Societies, together with all the regular bred revival preachers, with all their apparatus for convert-making, protracted (or rather *dis-tracted*) Meetings, Anxious Benches, &c., all of which we believe are the abominations of the great mother of harlots.

As we have given in part our views of the modern institutions of the day, we wish to say something about the supporters thereof, and, particularly, the hands or preachers. Do we see them going, according to the direction of the blessed Jesus, where he directed his ministers to feed his sheep and lambs? No! but, to the contrary, we see them, or some of them, rearing up what is called a General Association. From that institution an agent is sent out; what for?—to feed the sheep and lambs? No; but to obtain all the money [he] the agent, can from the churches, for China Missions and the General Association, as he says. Then, his next move is, to raise money for hireling priests; and you may be assured, that wherever a stipulated sum is made up for the preacher, and that amount is fixed by him, he comes under the character of a hireling. "The hireling fleeth; because he is a hireling, and careth not for the sheep." We next notice the course practised in their pretended religious way. We wish to give a fair specimen of the proceedings at what is called protracted meetings, so far as has come under our notice. Some of us have been eye witnesses, where the anxious bench has been fixed, and then the house is ransacked in order to get mourners to the bench. Let us now hear what the prophet Micah says:—"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity. They build up Zion with blood and Jerusalem with iniquity:—the heads thereof teach for hire, and prophets thereof divine for money: yet will they lean upon the Lord and say, 'Is not the Lord among us? none evil can come upon us.' Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."—Micah iii. 9, 10, 11, 12. Hence, we see what is the consequence of those protracted meetings and anxious bench works. "They build up Zion with blood." If we are asked why, we answer, by forcing persons from their seats to the anxious bench. This is what the prophet meant by building up Zion with blood; and the awful consequence is this, the church is crowded with unregenerated persons, such as Ishmalites, Ashdod, Moab and Ammon that cannot speak the plain language. These heads that "judge for reward, and priests that teach for hire, and prophets that

divine for money," represent, as plain as language can be uttered, the abominations that are carried on among the above named unscriptural associations of this day. "Therefore, corruption that is brought into the church, the productions of these unscriptural societies. Hence, we see these heads or preachers pursuing a course that, we believe, is derogatory to the whole tenor of scripture, in enjoining repentance toward God and faith in our Lord Jesus Christ, on all classes of people; which is the same thing as to enforce on the unregenerate, that they can put themselves in possession of eternal life. But we believe, that evangelical faith and evangelical repentance and eternal life, are so closely connected that they cannot be separated; therefore, we boldly affirm, without fear of being contradicted on scriptural grounds, that no man whether Jew or Gentile, ever did, nor ever will, exercise evangelical faith nor repentance previous to regeneration;—and, further, that regeneration is a sovereign act of the Almighty God, independent of all human instrumentality or means whatever, that there is so much talk about. And now, after all is said in reference to instrumentality, means, anxious benches and protracted meetings, aiming to hurry on the conversion of sinners; we say, after all this is done, hear promised that Isaac shall be born; therefore, be careful you do not hear the awful denunciation, "Cast out the band-woman with her son, for the son of the bond-woman shall not he heir with my son."

We will now attend to what we conceive is the duty of the gospel minister. But, first, the course that was pursued by the shepherds in ancient Israel, as the prophet Ezekiel brings them to view; particularly those that he were directed to prophecy against those that had disobeyed the special command of God; xxxiv. ch. 1st to 13th verse inclusive. The first we shall notice, is the word that was pronounced against the shepherds or ministers that fed themselves, and not the flock: "Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed: but ye feed not the flock." Do we not see this course pursued in modern days? Yet, we see them using every exertion in their power to kill all those who will not go with them in their abominations, and with high handed majorities running over those who are conscientiously opposed to the institutions of men. Brethren, we can only glance at the important matter herein contained, and leave you to read for yourselves, and make the application. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Do we see those characters using their influence to unite the Church of Christ, and bind up the broken hearted? No: "But with force and with cruelty do they wish to rule them;" drawing crowds of unregenerated persons into the Church for the purpose of bearing down all that oppose them.—In that way they are able to "rule them with cruelty."

But again: They were scattered. Do we not see the churches going to pieces in consequence of the corruption brought in by those modern institutions? Yes, we do know churches that stood united on the doctrine of God's eternal love to his people, all contending for the same truths, until these New School systems were introduced into the church by those heads or shepherds:—Then it was, that we began to see divisions in the churches, and they were scattered, because there is no shepherd; and they became meat for all the beasts of the field when they were scattered.—"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did seek after them; therefore, ye shepherds, hear the word of the Lord: as I live, saith the Lord God, surely, because my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock." Thus saith the Lord,— "Behold I am against the shepherds, and I will cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouths, that they may not be meat for them; for thus saith the Lord, behold, I, even I, will both search my sheep and seek them out, as a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Yes, brethren, we are all assured that God will search his church, or the members thereof, and seek them out: inasmuch as his church was not redeemed with "corruptible things, such as silver and gold," neither will God permit that they shall be made free from sin by it. But, as the Savior redeemed them by a sore travail, he intends to have the glory due to himself in purifying, as well as redeeming, them: Therefore, it is written; "Who gave himself for us, (the church,) that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" as the purifying, as well as redeeming the church, belongs to God alone, and to no other; this, we believe, finally, excludes all human instrumentality from being any part of the means of imparting spiritual life to a Jew or Gentile sinner, who is dead in trespasses and sins. Some might ask, what use, then, for preachers, or preaching? answer; to feed the church of Christ, to comfort them, that mourn, to strengthen the diseased, heal that which is sick, bind up that which is broken, and warn the unruly, to tell them that God requires that all men should obey his moral precepts;—and, again: "It pleased God by the foolishness of preaching to save them that believe," not those that believe not; hence, we see, that the preaching of the cross, is to them that perish, foolishness, but to us who are saved, it is the power of God: therefore, we find that God appointed the gospel ministry for the gathering together of his elect from the four winds, from one end of heaven to the other; and having promised to give the

victory or kingdom to his little flock, he has, also, instituted the gospel ministry to comfort and instruct his people, and to oppose and contend earnestly against corruption of doctrine and practice among his people. A right understanding of the doctrine and order of the gospel among the saints is of great importance in the church, for her comfort and growth in grace; hence, God has commanded his ministers to cry aloud and spare not. We will soon be convinced, if we are not already, that preachers and preaching is of great importance to the church; and we believe that the apostle Paul explained that matter to the satisfaction of every impartial mind, when he gave special directions to the elders at Ephesus. Modern preachers would do well, if they would take the Apostle's admonition, when he says:

"I have not shunned to declare unto you all the counsel of God; take heed, therefore, to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them."

Do we not see it the case, in modern days, that grievous wolves have entered in among the churches, wolves in sheep's clothing, having a form of godliness, and in every way denying the power thereof; for, of such are they that creep into houses, leading captive silly women, led away by divers lusts; these also resist the truth; but when these shall have proceeded, as far as God permits them to go, they shall proceed no farther; for, their folly shall be manifest unto all men. Again; "Of your own selves shall men arise." This is so plainly manifest when we turn our attention to times past and gone, and we see how things are carried on in the present day. Men of whom we entertained favorable hope were men of our own selves, are now engaged in speaking things that we believe to be "perverse things, to draw away disciples after them." But if we, "Or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."—Therefore, let us not be diverted from the truth and simplicity of the gospel; but, as you have known the doctrine, manner of life, purpose, faith, long suffering, patience, charity, persecution, affliction, which attend the children of the kingdom, and are a part of their inheritance, while in this world of sorrow, (for all that will live godly in Christ Jesus shall suffer persecution, but out of them all the Lord will deliver them;) therefore, we would exhort you to let patience have her perfect work; for all things, all the fiery trials, all the great tribulations, all the deep waters you may have to pass, all the operations of your enemies, with all the deception they can or may practice, all work together for good, to them

who are the called, "according to the purpose of God," and have had his love shed abroad in their hearts, by the Holy Ghost which is given unto you. Therefore, be of good courage, and let us not faint in the day of adversity; but be strong in the Lord and in the power of his might, and remember, at the same time, that these light afflictions, which are but for a moment, work for us "a far more exceeding and eternal weight of glory." May we glory in the cross of Christ; glory in tribulation; knowing that tribulation worketh patience; and patience, experience, and experience, hope; and hope maketh not ashamed. Therefore, let us not be discouraged because of the roughness of the way, nor because our enemies are numerous and tall and boast like Goliath defying the army of the living God, but let us remember it is written, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" and remember, that the same God that defended, protected and supported his disciples when he sent them forth as lambs among wolves, will continue to defend and protect them and be as a wall of fire round about his church and the glory in the midst.

R. W. RICKETTS, Mod.

Attest, SAMUEL RASH, Clerk.

Communications.

For the Signs of the Times.

BROTHER BEEBE:—I think Brother Meredith has reason to acknowledge you a man of great moderation, although so many complain of your severity, that is, in reference to your answer to his letter in the 21st No. of this, the 8th Vol. I cannot conceive how an honest enquirer after the truth, could, after requesting brethren to give their views on a subject, afterwards represent them as advancing sentiments and making declarations, quite the reverse to what was the fact; and this too after waiting more than a year until what they had written was pretty much forgotten. His first false representation is found in this sentence, "I cannot find in Brother Trott's three long epistles, one *THUS SAITH THE LORD* to prove that man's inability destroys his accountability. The plain inference from this, is that I attempted to establish such a position. And yet he knew better, for in the very next sentence, he contradicts his own representation. He says,— "Brother Trott says the law is not abrogated but is binding upon all the human family, &c." If he meant by the former of these quotations to charge me with not bringing one *THUS SAITH THE LORD* to prove that the law does not require of man, *faith and repentance as conditions of salvation*. Truly I did not, and it is a new case if I am required to bring positive proof to support the negative of a proposition. I produced a *thus saith the Lord* to prove that, "What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God;"—also that, "By the law is the knowledge of sin." If then Brother M. wishes us contrary to these divine testimonies, to believe that "What things

soever the law saith, it saith to them who are under the law, that *all the world should exercise saving faith and repentance, and thereby escape condemnation;*" and that "By the law is the knowledge of salvation, it is binding on him to produce," a *thus saith the Lord* in proof thereof. Until he has such proof he is rejecting the testimony of God in maintaining the position he does.

His next misrepresentation is found in these two sentences, "You and Brother Trott both say, on preaching repentance, John was sent to make ready a people prepared of God;" and again, "How you or Brother Trott can say that John or Jesus neither preached repentance, to none but regenerate souls, is something beyond my conception." Did I say any such thing Bro. M? You certainly had reference to my communication, Signs, Vol. 7, No. 17, and to the following passage which their stands thus; "It is true as Brother Beebe said in his remarks on repentance, that a special design of John's being sent preaching repentance was "To make ready a people prepared of the Lord;" but still I think John's preaching, saying repent, &c., was *addressed to the Jews nationally, &c.*" Was not this saying that John's preaching repentance was addressed to the Jews nationally, very different from saying he preached repentance to none but to regenerate souls? If this discrepancy was a mistake, it must have been a very gross one. Brother M's next misrepresentation is this, "Brother T. says, in regard to Peter's exhorting Simon to repent, that any brother seeing another brother do wrong, should exhort him to repent; but that it did not belong to the ministry of the word." By turning to Signs, Vol. 7; No. 16, p. 123. It will be plainly seen, that in speaking of the propriety of one person's exhorting another who had sinned to repent as in the case of Peter's exhorting Simon to repent, I in conclusion said that, "Such exhortations however must not be considered as peculiarly a part of the ministerial office." Bro. M. must certainly be aware that my saying, the duty to exhort a sinning person to repent, must not be considered as *peculiarly* a part of the ministerial office is very different from saying that it did not belong to the ministry of the word, or to the ministerial office. The difference between the two is just as great as it would be between saying that *others beside ministers are not to consider themselves exempt from the obligation to exhort a sinning brother to repent; and saying that ministers are not to consider it as belonging to their office to exhort such characters to repent*. Could these repeated misrepresentations arise from mistake? Or were they from a consciousness of not being able fairly to refute our arguments?

I have used great plainness of speech with Brother Meredith, because I considered it a case calling for it. Seeing he stands in the connection of a brother, I feel required by the example of Peter above referred to, thus to reprove him for his wrong as publicly as he committed it, and to exhort him to repent of it, and this, without waiting for an opportunity to do it in preaching.

as though it was a duty peculiar to the ministerial office, or to the ministry of the word. And this beside its being a duty in taking heed to myself, to clear myself of those wrong representations which he has given of my writing.

I thank you for the pains you took in your answer to justify me from Brother M's charges.

Your companion in much tribulation.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 14, 1840.

For the Signs of the Times.

Boonsborough, Boone Co., Mo., Nov. 23, 1840.

DEAR BROTHER BEEBE:—I feel that I cannot hold my peace, and perhaps I ought not to speak and betray my ignorance, among the wise and learned writers for your paper. I need not tell you I am a poor scholar: my scroll will be proof enough of that. Therefore, bear with me, rough as I am. I have been a reader of your paper for three years; and, if my heart has not deceived me, I have tried to thank God for the privilege. My soul has been warmed within me, to hear, in such lucid strains, the King of Zion lauded and applauded for his long suffering goodness and unchangeable love to his people,—the views of the brethren on the evidences of christianity, and character of Christ and his people, my heart has been ready to cry out, "*He is the chief among ten thousand and altogether lovely.*" I have tried to thank God that he has reserved to himself so many that have not bowed the knee to Baal, in this day of error and delusion: and I have thought, How amazing was his love to us here in the Valley of the Mississippi, so lately a waste howling wilderness, that he still keeps a few names that will not bow to the golden image or any invention of man. Though the wise *Rabbies* call us *the mere shreds and patches of an old castaway garment*, when, through your paper, we have made plain the golden pages of our blessed Master's will to his dear children, we feel our strength renewed and are made to say, "*If God be for us, who can be against us?*" finding he has bequeathed to us this great inheritance and is also our Guardian and will not let us spend it. Arminians may barter what they make themselves, but the children cannot their inheritance; they did not help to make it, and they are not allowed to spend it. Neither can they keep themselves; but they are kept by the power of God: and, although they backslide and transgress, he visits their transgressions with the rod, and their iniquities with stripes. Nevertheless his loving kindness he will not take away, nor suffer his faithfulness to fail.

Dear brethren, seeing that the promises of God are sure and steadfast, what manner of persons ought we to be in our walk and conversation! O that God would bless us with grace sufficient to overcome every temptation, and to give evidence to a gainsaying world that the grace of God, which alone bringeth salvation, hath appeared to us and taught us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world: so shall glory re-

dound to our Father in heaven,—and to him be all the praise forever and ever, Amen.

I remain a poor sinner, with now and then a little hope, alone in Jesus Christ,—blundering through a world of sorrow. Brethren, pray for me.

LEVI MCGUIRE.

For the Signs of the Times.

BROTHER BEEBE:—The objections that Br. Clark has presented to my letter which you published in the 20th number of the Signs, perhaps calls for a few lines from me.

I trust Brother Clark has rightly understood me. I make out that three sorts of birth are brought to view in our Lord's language to Nicodemus,—but not of a man when he is old.—Jesus spake of a birth of the flesh, which every person must receive before he is a man. Then he said, *Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.* Hence I do not see any propriety in saying that by the birth of water Jesus meant the birth of the flesh; and as the birth of the Spirit, or quickening of the dead sinner—and the birth of water, the deliverance of the soul from the pit wherein is no water—are so clearly distinguished in the scriptures, and also in the experience of the children of the kingdom of God, it seems to me that a teacher in Israel ought to understand these things. Doubtless Brother C. has experienced these two kinds of birth besides the birth of the flesh. But I am persuaded that men may learn in their experience some things that they never express in their words. I think it is common for those that are born of the Spirit, to walk in darkness, writing bitter things against themselves, seeing no way for their salvation. Their sins now appear so great that they despair of mercy at the hand of a just and holy God, and are indeed in a pit wherein is no water, and there they remain until they are delivered through the gospel, the water of life. Here then is a birth of water, through which the soul enters into the kingdom of God, that is, he participates in the privileges of the kingdom: he here meets with a feast of fat things full of marrow, wine on the lees well refined. An important deliverance to the spiritual soul is the birth of water.

Yours in love,

D. FORSHEE.

Warwick, N. Y., Dec. 15, 1840.

For the Signs of the Times.

DEAR BROTHER BEEBE:—In the 19th number of the present volume of the Signs, there is a piece written by Brother J. Clark, headed "*Church and State*," in which he refers to certain degrading measures used by a party in politics. I am truly sorry that there appears to be a door partly opened for political controversies through the Signs of the Times. But I do still hope that our Old School brethren will not so pollute that valuable paper as to introduce subjects of such bearing into it; and by that means not only break

down that valuable medium of communication, but also destroy the happiness and break the union and fellowship of our Old School brethren.

Dear brother, how good and how pleasant it is for brethren to dwell together in unity, and all agree in the things relating to the kingdom of our Lord and Master! But no marvel if we do differ in things relative to this world; for, you know, our informations differ, and local interests, prejudices, &c. also differ; and when we differ in these things who shall be our judge? So, you see, these things should not disturb our peace, for they are all fading and will soon pass away; and we are told that all things work together for good to them that love God, and are the called according to his purpose, &c. I hope Brother Clark will remember what Paul says: *If God be for us who can be against us?*

But if our blessed Lord suffers persecution, imprisonment, banishment, scourging and even the faggot to come among us, have not our brethren before us endured all these things? It is certain those things would try men's souls; yes, and their faith too: but we should not fear those who have power only to kill the body,—but O that we all could fear and reverence God, and trust him alone for all things that we need.

Brother Clark seems to have put the dark side forward,—and truly it is dark enough; and I have thought so for some years past; but when I turn to the precious promises in the sacred volume of truth, I find there that the blessed Lord hath promised to be with his people when they pass through floods and flames, and that even the gates of hell shall not prevail against them.

Brother C. mentions that near Connorsville, Ia., "A certain Wesleyan disciple has been recently engaged, it seems, in preaching up the divinity of the hard cider cause," &c. Now the man alluded to is a citizen of the county in which I now reside and have resided for the last thirty years; and I am so well acquainted with him and the whole circumstance relative to that subject, that I can say, and that without the fear of contradiction, that there was no foundation for such a report. [I would here give you a detail of the rise of the whole matter if I had room.] I would not be understood as casting any reflections on Brother C.; for sure I am that his remarks are worthy of the most serious consideration of us all.

Now, Brother Beebe, I have written these lines to you, as imperfect as they are, because I thought it was not duty to see an error published in the Signs of the Times—a paper in which no untruth should be countenanced, and a paper which I prize so highly—and let it pass without notice, and that too to the discredit of a neighbor who I am sure is innocent of the charge.

And now I leave it all to you, to dispose of the above as you think most righteous, and to the glory of God.

I remain your very unworthy brother in the best of bonds.

A. LEE.

Oxford, Ia., Nov. 29, 1840.

EDITORIAL.

New Vernon, Orange Co., N. Y., Dec. 15, 1840.

SULPHUR FORK ASSOCIATION.—In the Minutes of this Association, published in this number, we have a specimen of the high handed measures characteristic of the New School Baptists at the west. We cannot at this moment lay our hand on the number of the Banner & Pioneer, containing the New School version of this flagrant outrage upon the rules of decorum by which all Baptist Associations were formerly governed.—We recollect being present at the Columbia Association, Va., at the Grove M. H. when two letters were presented from the Alexandria Baptist church; on that occasion O. B. Brown, J. Stringfellow, and their tool, Alex. Bennett, managed the card so as to procure the reading of the letter from the New School party, which was the minority, and then by the arbitrary decision of the Moderator, the messengers of that minority, were enrolled, and the letter and messengers of the majority were rejected. In the case of Sulphur Fork, the Moderator is frowned down, by the disorder of the acting clerk, aided by W. C. Buck and a few of his associates.

We commend the firmness and decision of Bro. Ricketts, in refusing to sanction the abominable wickedness of these New School zealots. In the result, notwithstanding the wicked agency of the New School party, we rejoice that a separation has taken place. If our orderly churches neglect the solemn admonition; "Come out of her, my people," we rejoice that the Lord uses "the wicked, which are his hand and his sword" to effect that separation.

PROSPECTUS FOR VOL. IX.

We propose to issue the first number of our NINTH VOLUME on the first day of January next. We have just received a NEW FOUNT OF TYPE, by which the appearance of our sheet will be very much improved. We shall also present our next volume on as good a quality of paper as we can procure, and the workmanship of the mechanical part of our labor shall be executed in the neatest style.

We have provided for the next volume a choice selection of Magazines and other Old School periodicals, from which we shall make interesting and instructing extracts, as we may have room without crowding out original matter of more vital importance.

One of the most important objects of our publication has hitherto been, and shall still be, to afford a cheap and convenient facility for a general correspondence among the Old Fashioned Baptists throughout our country. In these times of trial and opposition to the truth, the saints have duly appreciated the value of a vehicle by which they can speak often one to another, from the extreme parts of our land. Our paper now circulates, we believe, as extensively as any religious periodical in the United States, and consequently gives a more extensive circulation to the

communications of our correspondents than what is usual. Communications for our columns will also be forthcoming from a larger range of country, and will embrace information from brethren, churches and associations, in all the states and territories of our country.

In conducting the forthcoming volume, we pledge ourselves to avoid all subjects of a *political consideration*. We shall oppose whatever we find of a *religious name*, calculated to produce a *union of church and state*, or church and world, and leave our brethren in the free exercise of their own judgment to manage the political affairs of our place and nation. (What appeared in the nineteenth number of the now closing volume, was inserted with the best of motives, and we trust will be useful to us, at least, in hereafter avoiding any useless cause of exciting the feelings of our brethren.)

Our original prospectus is still the index of our faith, and of what we shall stand pledged to support in the succeeding volumes of the Signs of the Times. Our terms, notwithstanding our contemplated improvement, to be made at considerable expense, will be the same as formerly, viz: ONE DOLLAR for each copy per annum, if paid in advance, and ONE DOLLAR AND FIFTY CENTS, for each copy per annum, if not paid in advance. Five dollars, paid in advance, or coming from constant subscribers, will pay for six copies for one year. We shall issue our papers on or about the first and fifteenth days of each month.

We wish to tender our grateful acknowledgments to our agents and subscribers who have thus far so essentially aided us in the prosecution of our labors. Nor would we forget our correspondents, by whose epistles of love our columns have been enriched. We feel indebted to all, for the kindness, with which they have received our services, overlooking all the imperfections of our best performances; and it shall be our constant care and labor to secure their co-operation and fellowship in our subsequent progress.

Such hints as our brethren may feel disposed to give in relation to the improvement of our paper, having in view the glory of God and the edification and general welfare of his children will always be received with gratitude.

To such of our subscribers as are in arrears with us, we would hint that such are our present pecuniary embarrassments; and such the expense of providing for the improvement and more extensive usefulness of our paper, that we shall need the immediate remittance of those sums, which, however small, will in the aggregate, be of great service to us.

Those who intend to discontinue their subscriptions are requested to give early notice thereof to our agents or to us, bearing in mind the importance of balancing their accounts at the same time.

In conclusion we would say to our brethren and friends. The enemy is still in the field; the man of sin, the son of perdition, is still in hostile

array against the cause, the truth and the people of the Living God:—and shall we retreat or break our ranks? We trust not. May the Lord enable us to gird on the whole armour of righteousness, and press towards the mark. Let us dispute every inch of the ground with our common foe, and with the assurance that the saints shall eventually triumph over all their enemies, the world, the flesh, and the devil; over all the powers of darkness, the hidden things of dishonesty, through the blood of the Lamb, and the word our testimony—let us take courage from the proclamation, "Happy art thou O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help and who is the sword of thy excellency, and thine enemies shall be found liars unto thee, and thou shalt tread on their high places. Truly the God of Jeshurun, rideth upon the heavens in our help and in his excellency on the sky."

OBITUARY.

"It is the Lord, let him do what seemeth him good."—ELI. Painful as is the task, the tribute due to a departed father, from a surviving son—and to a deceased brother, we are called, in the providence of God, to perform:

Died, at Norwich city, Ct., on the 24th ultimo, Mr. DAVID BEEBE, aged 71 years, after an illness of but a few days.

Before we had an opportunity to record the solemn dispensation by which a dear father has been called away to that bourn whence no traveler returns, we received intelligence of the decease of a beloved brother:

Died, at Norwich, Ct., on the 14th inst., Mr. WILLIAM BEEBE, (eldest brother of the editor of this paper,) in the 48th year of his age. We make the following extract from a letter of one of our lamented brother's sons:

"On Wednesday, the body was deposited within the silent tomb—there to remain while the grass of many a summer shall flourish and decay, and the snows of unnumbered winters shall fall above his head; until the voice of the archangel, and the trump of God shall wake all that sleep beneath the surface of the earth.

Those of us that remain, are in the enjoyment of a good degree of health (except mother, who is wearied with much watching, and trouble like a flood.) Father did not enjoy good health for a considerable length of time previous to his decease; but was able to be out occasionally, until the death of grandfather, at which time he rode to the grave, and from thence to his home; and left not his house afterwards, until by the aid of some, and in the presence of many friends and acquaintances, he was conveyed to the slow moving hearse, and by that to the place appointed for all living.

I close this part of the communication, desiring it may find you and all of your family in the enjoyment of life's blessings, and with a preparation of heart to receive this account of the dispensation of God's Providence; and may the Lord teach us all so to number our days, that we may apply our hearts unto wisdom.

Yours very respectfully,

CHARLES G. BEEBE.

Lisbon, Montgomery Co., Md., Dec. 18, 1840.

BROTHER BEEBE:—Another of the few faithful ministers of Jesus Christ, it has pleased the Master to call from the vineyard, to enter into his rest—Elder EDWARD CHOAT is no more! A long sickness, which he bore with not only what is generally called resignation, but cheerfulness, which his kind Saviour blessed him with. He was taken ill last July, and died on the 15th inst. During that period I visited him several times—always found him happy in his Saviour, having strong and unshaken reliance on the promises. He expressed to me but one wish: that was that he could have one more opportunity to preach the gospel of the grace of God; for still he, I think I could preach *free and sovereign grace*, better than I ever did, for I now experience its comfort: O, Brother Reis, never preach any thing else: for nothing but *God's sovereign and free grace* can save sinners; I know this is true, for while I am passing through the valley of the shadow of death, I fear no evil. When past speaking, I asked him if his Jesus was still nigh: with a strong, dying squeeze of the hand he forced a feeble *Yes*.

Thus died that honest and faithful servant: his loss will be much felt in our Association; but the Lord, I trust, will make it up. I preached his funeral sermon yesterday to a crowded assembly. E. J. REIS.

BR. BEEBE:—I am requested by the churches to whom I preach, to give, through the Signs, an invitation to our Old School Baptist preaching brethren, when they visit Maryland, to give us a call: we want to see and hear them; and would be glad, if practicable with them, that they should send their appointment through the Signs. My regular days of preaching are: *1st Lord's-day, Putapsco; 2d, Ebenezer church, Baltimore; 3d, Old Seneca; 4th, Upper Seneca.

E. J. REIS.

* Visiting elders coming to Baltimore, by calling at Mr. Welkerson Dangan's Shoe-store, W. Lexington street, No. 71, near the market, will receive a hearty welcome and find a good home.

OLD SCHOOL MEETINGS.

A meeting of Old School Baptists will be held, if the Lord will, with the Waterloo Church, at Salem Meeting house, Sussex County, New Jersey, on the first Saturday in January next, and Sunday succeeding, to commence 10 o'clock, A. M. Old School brethren in general, and especially those of the churches in the Warwick Association, are affectionately invited to attend.

By order of the church,

AMOS HARDING, Pastor.

A meeting is to be held, if the Lord will, on the 2d Wednesday and Thursday in January next, with the Regular Baptist Church, of which Elder James Bicknell is the pastor, in Westmoreland, Oneida Co., N. Y. The meeting is intended for the worship of God and the edification of the saints.

Ministers and brethren who are made to rejoice in Christ Jesus, *having no confidence in the flesh*, are affectionately invited.—*Chr. Doctrinal Adv. & Spiritual Monitor*.

NEW AGENTS.—Elder John F. Felty, Kingwood, N. J.
Peter Caress, Salem, Washington Co., Ia.
Luther Mellett, New Castle, Henry Co., Ia.
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James Lownds, Baltimore, Md.
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C. McCracken, Esq. for E. R. Seely, Mi.		3 00
Elijah Thornhill,	"	1 00
Total,		\$97 00

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